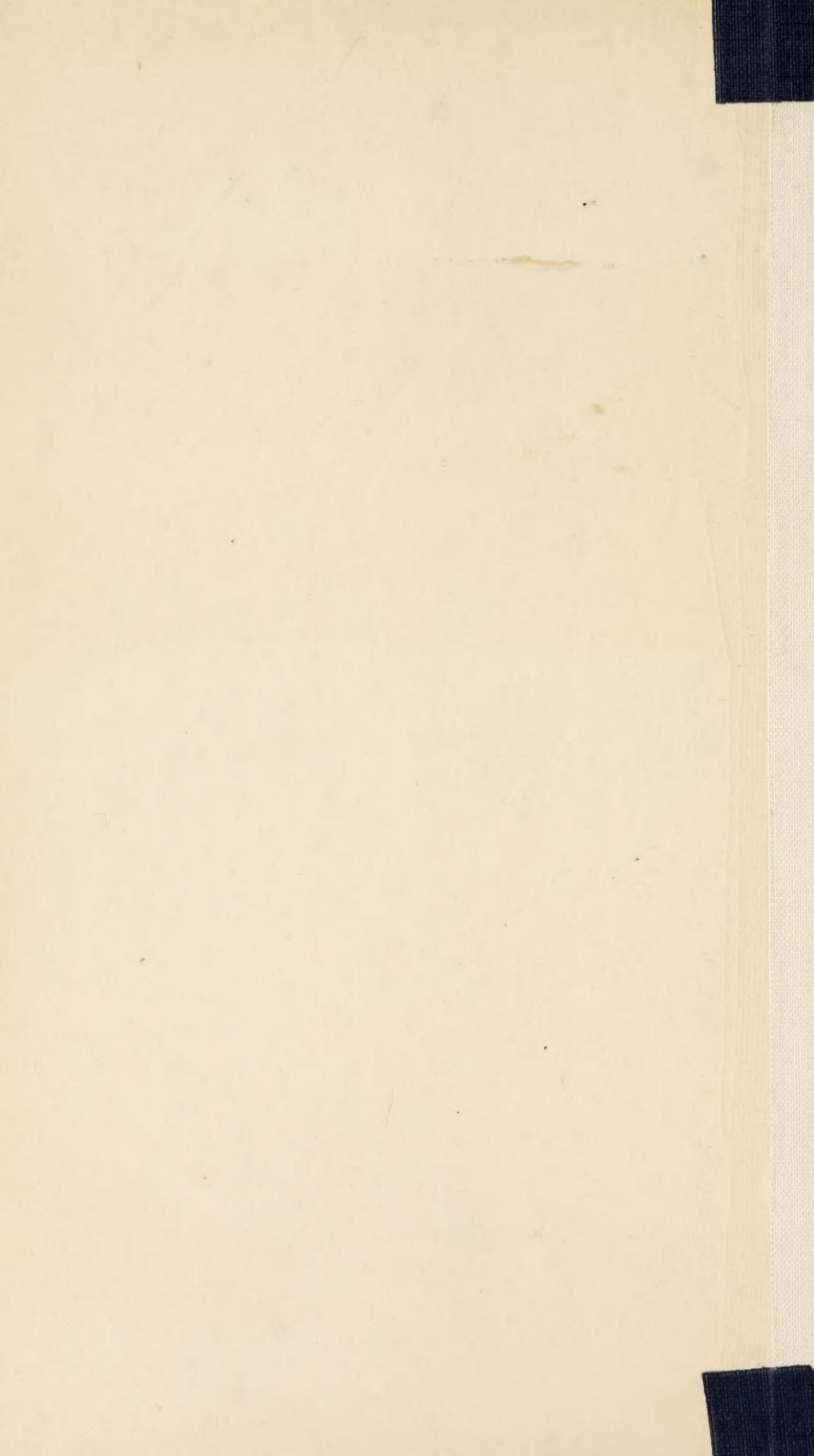


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## ERRATA

Page vii, ll. 3, 5 of the inscription: *for יְרָחֹן read יְרָחָם*

1365 DRIVER : SAMUEL

*At page vii*



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NOTES ON THE HEBREW TEXT  
AND THE TOPOGRAPHY  
OF  
THE BOOKS OF SAMUEL

HENRY FROWDE, M.A.  
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NOTES ON THE HEBREW TEXT  
AND THE TOPOGRAPHY  
OF THE  
**BOOKS OF SAMUEL**  
WITH AN INTRODUCTION ON  
HEBREW PALAEOGRAPHY AND THE  
ANCIENT VERSIONS  
AND FACSIMILES OF INSCRIPTIONS AND MAPS

BY THE

REV. S. R. DRIVER, D.D.

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*SECOND EDITION, REVISED AND ENLARGED*

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## FROM THE PREFACE TO THE FIRST EDITION

THE present volume is designed as a contribution to the philology and textual criticism of the Old Testament. It may, I hope, be found useful as a sequel to Mr. Spurrell's *Notes on Genesis*<sup>1</sup>. The Books of Samuel are not so suitable as a reading book for a beginner in Hebrew as some of the other historical books: for though they contain classical examples of a chaste and beautiful Hebrew prose style, they have suffered unusually from transcriptional corruption, and hence raise frequently questions of text, with which a beginner is evidently not in a position to deal. But for one who has made further progress in the language, they afford an admirable field for study: they familiarize him with many of the most characteristic idioms of the language, and at the same time introduce him to the grounds and principles of the textual criticism of the Old Testament. The idiomatic knowledge of Hebrew is best acquired by an attentive and repeated study of the Hebrew *prose* writers; and I have made it my aim throughout not merely to explain (so far as this was possible<sup>2</sup>) the text of the Books of Samuel, but also to point out and illustrate, as fully as seemed needful, the principal idiomatic usages which they exemplify. In the Introduction I have sought to bring within reach of the student materials—especially relating to Inscriptions—often with difficulty accessible, including matter which, at least to some readers, will probably be new. More space could easily have been

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<sup>1</sup> Clarendon Press, 1887; ed. 2, 1896.

<sup>2</sup> For there are some passages which—from whatever cause—defy, or elude, explanation.

devoted to the subject of the Ancient Versions ; but enough, I hope, will have been said to illustrate their character, and their value to the student of the Old Testament. Historical questions, and questions touching the structure of the Books of Samuel, lying outside the plan of the work, have been noticed only incidentally : I have, however, articulated the two Books in a manner, the utility of which will, I hope, appear to those readers who proceed to the study of the sources of which they are composed.

A portion of the volume was already in type, when the loan of some MS. notes of the late Prof. Duncan H. Weir, extending as far as 2 Sam. 4, 13<sup>1</sup>, was offered to me. Knowing, from the extracts in Prof. Cheyne's *Isaiah* (1884), the value of Dr. Weir's suggestions, I thankfully availed myself of the offer. The notes, I found, were less complete than I had expected ; and though I gladly quoted from them what I could, I did not obtain from them as much assistance as I had hoped.

It remains to speak briefly of the history of the textual criticism of the Books of Samuel. To Otto Thenius<sup>2</sup> belongs the merit of having been the first to point out systematically how the Septuagint frequently supplied materials for the restoration of the Massoretic text. His Commentary is eminently suggestive and stimulating ; and for the manner in which he has recovered, with the help of the Septuagint, the true text and meaning of numerous passages in the two Books, he has earned the lasting gratitude of Hebrew scholars. Thenius' results were largely utilized by Ewald in the first edition of his *History of Israel* (1843)<sup>3</sup> : Fr. Böttcher<sup>4</sup> followed

<sup>1</sup> See the *Academy*, 1889, Aug. 24, p. 119.

<sup>2</sup> *Die Bücher Samuelis* in the *Kurzgefasstes exegesisches Handbuch zum A.T.*, ed. 1, 1842 ; ed. 2, 1864.

<sup>3</sup> Without suitable acknowledgement, as Thenius complains (Pref. ed. 2, p. vii).

<sup>4</sup> *Neue exegesisch-kritische Aehrenlese zum A. T.* (1863). Comp. *ib.*, p. viii.

on the same lines, sometimes correcting Thenius, at other times, not always happily, seeking to supplement him. It cannot, however, be denied that Thenius shewed a disposition to adopt readings from the Septuagint without sufficient discrimination; and his restorations were sometimes deficient in point of Hebrew scholarship. In 1871 appeared an unpretending but epoch-making work on the textual criticism of the Old Testament—the monograph of Julius Wellhausen on ‘The Text of the Books of Samuel.’ The importance of this book lies in particular in the strictness with which it emphasizes the *discriminating* use of the Ancient Versions for purposes of textual criticism. With rare acumen and sagacity, Wellhausen compares the Massoretic text with the Ancient Versions (specially with the Septuagint), and elicits from the comparison the principles that must have operated, on the one hand in the process of *translation*, on the other in the *transmission* both of the Hebrew text itself and of the corresponding Ancient Version. He thus sets in its true light the crucial distinction between renderings *which presuppose a different Hebrew original*, and those which do not do this, but are due to other causes; and shews further that both texts, the Massoretic text as well as that of the Septuagint, have received modification (chiefly in the form of harmonistic or other additions), though in unequal degrees, in the process of transmission. Naturally he endorses a large number of Thenius’ restorations; but others he subjects to a keen criticism, shewing that they do not rest upon a substantial basis. Wellhausen’s scholarship is fine: his judgement is rarely at fault; and in the critical treatment of the text, I have been strongly sensible of the value of his guidance. But I have uniformly maintained an independent judgement, whether towards Wellhausen or other scholars; and I have been careful to adopt nothing of importance, from whatever source, without acknowledgement at the time.

The fact that valuable original readings are preserved by the Septuagint or other Versions has been recognized also by Grätz<sup>1</sup>, Stade<sup>2</sup>, and other scholars: in this country by Mr. (now Professor) Kirkpatrick<sup>3</sup>, in his Commentary on the Books of Samuel in the *Cambridge Bible for Schools and Colleges*, and the Rev. F. H. Woods, in an Essay on the subject contributed by him to the *Studia Biblica*<sup>4</sup>.

A more recent work than any of these, also dealing largely with the criticism of the text, is Klostermann's Commentary on the Books of Samuel and Kings, forming part of the *Kurzgefasster Commentar zu den Heiligen Schriften Alten und Neuen Testamente*, edited by Strack and Zöckler (1887). Klostermann is a genuine scholar, an acute and able critic; and his Commentary has evidently had great pains bestowed upon it. But in his treatment of the text, where he adopts an independent line, it is, unhappily, very rarely possible to follow him. Klostermann can make, and has made, clever and probable emendations: but his originality is excessive; he is too ready with an ingenious but recondite combination; he is apt to assume that the text has suffered more than is probable; and his restorations themselves betray sometimes a defective appreciation of Hebrew modes of expression. But it remains his merit to have been the first to perceive distinctly the critical importance of Lucian's recension of the Septuagint, and to have utilized it consistently in his Commentary.

S. R. D.

CHRIST CHURCH, OXFORD,  
November, 1889.

<sup>1</sup> *Gesch. der Juden*, i. (1874).

<sup>2</sup> *Gesch. des V. Israels*, i. (1887).

<sup>3</sup> [And now (1912), since 1906, Dean of Ely.]

<sup>4</sup> Oxford, 1885, p. 21 ff.

## PREFACE TO THE SECOND EDITION

JUST twenty-three years have elapsed since the first edition of the present work appeared. In the interval much has been done for the elucidation of the Old Testament; and the student of it—especially the English student—finds much at hand to help him which in 1890 either did not exist, or, if it did exist, was either unknown, or with difficulty accessible. If the years have not been marked by any such epoch-making work as Wellhausen's *History of Israel* (1878), yet a number of works placing much new and important matter in the hands of students have appeared: for instance—to name only a few—the two series of Commentaries on the Old Testament, edited by Nowack and Marti; the fifteen volumes which have at present (Oct. 1912) appeared of the *International Critical Commentary*; the Hebrew-English Lexicon, edited by Prof. Briggs, Prof. Brown, and the present writer; Kittel's very useful *Biblia Hebraica*; Kautzsch's greatly improved editions (dating from 1889) of Gesenius' *Hebrew Grammar*, two of which have been translated into English (1898, 1910); the two great repertories of Biblical learning, Hastings' *Dictionary of the Bible* (1898–1904), and the *Encyclopaedia Biblica* (1899–1903); G. A. Cooke's *North-Semitic Inscriptions* (1903); and the Papyri of Assuan and Elephantine, published respectively by Sayce and Cowley (1906), and Sachau (1911), which have thrown such unexpected light on the social and religious condition of the Jews of Upper Egypt in the fifth century B.C.

The new knowledge, derivable from these and other sources, I have endeavoured, as far as the scope of the work permitted, to make available for students of the Old Testament in the present edition. This edition exceeds the first edition by more than 100 pages. The character of the work remains,

however, unaltered, its object being still, as I said in the Preface to the First Edition (p. V), not solely to explain the text of the Books of Samuel, but, while doing this, to teach the student to understand Hebrew philology, and to appreciate Hebrew idioms. The increase in size is due partly to the incorporation of new matter of the kind just referred to, and to the notice that necessarily had to be taken of the many new suggestions about the text, which had been made in (especially) the very ably-written Commentaries of Budde, H. P. Smith, and Nowack; and partly to the fact that I have enlarged the scope of the book,—and, I hope, increased at the same time, its usefulness,—by adding fresh notes, not only on points of philology and idiom, but also on the *topography* of the Books of Samuel. I was led in the first instance to deal with the latter subject by the desire to illustrate from these Books the force of the ‘went up’ and ‘came down,’ at once so characteristic of the historical books of the Old Testament, and so vividly reflecting the physical features of the country in which they were written; and then, in view of the many highly questionable identifications of ancient sites in the current English maps of Palestine<sup>1</sup> (to which I have called attention elsewhere<sup>2</sup>), I went further, and added notes on the sites of places mentioned in the Books of Samuel. The notes are brief; but they embody often the result of considerable research. To illustrate further the topography of the Books, I have added Maps, indicating the elevations (which are important for following properly the history), and

<sup>1</sup> Except those in the *Encyclopaedia Biblica*, which are above reproach.

<sup>2</sup> See the *Expository Times*, xiii (July, 1902), p. 457 ff.; xxi (Aug. and Sept. 1910), 495 ff., 562 ff.; *Expositor*, 1911, Nov., p. 388 f., 1912, Jan., pp. 25 n., 26 n., 32 f., Feb., p. 124 f. Bartholomew, though an admirable chartographer, clearly does not possess the philological and historical knowledge enabling him to distinguish between a sound and unsound identification of an ancient site. But G. A. Smith’s *Historical Atlas of the Holy Land*, which is likely now (Feb., 1913) to appear shortly, may be confidently expected to satisfy all requirements.

including all such sites as can be reasonably identified, those which are doubtful or conjectural being marked by a query.

I have naturally, in preparing this edition, adjusted references (e.g. those to Gesenius-Kautzsch) to the latest editions of the works referred to, and also referred to more generally accessible books in preference to the less accessible books which in 1889 were often alone available (e.g. to Dr. Cooke's *NSI.*, in preference to the *CIS.*). I have also enlarged the Index, and made it, I hope, more useful to those who wish to study Hebrew idioms. In the transliteration of Hebrew and Arabic names, especially names of places, I am sorry to say, I have not succeeded in attaining uniformity; but I hope that no serious misunderstanding will arise in consequence.

Conjectural emendation, especially in the prophetical and poetical books of the Old Testament, is at present much in evidence; and I venture to add a few remarks upon it.

The value of the Ancient Versions for correcting—naturally, with the precautions noted on pp. xxxviii, xl—*the Massoretic text* is now generally recognized by Biblical scholars. But it must be evident to a careful student of the Massoretic text that the Versions do not enable us to correct all errors in it; and hence the necessity of conjectural emendation must be admitted. Passages often occur which strongly excite suspicion; and the character of the ancient, unpointed script is such as to lend itself readily to corruption. The fact that a clever scholar can indulge his genius for improvement to excess is not evidence that conjecture, in itself, is illegitimate. We must exercise judgement and discrimination. An emendation, to be convincing, must yield a good sense, unmistakeably superior to that of the Massoretic text, be in accordance with idiom, and not differ too widely from the *ductus litterarum* of the existing text,—especially in the older script. It ought also not to presume unduly that, when only limited remains of Hebrew literature have come down to us, we have an

absolute knowledge of what might, or might not, have been said in the ancient language. Conjectural emendations, satisfying these conditions, have unquestionably been made, including some which have afterwards been found to be confirmed by the testimony of an Ancient Version. On the other hand, it is impossible not to feel that a large proportion of the conjectural emendations which have been proposed rest upon arbitrary or otherwise insufficient grounds. There are also many of which it is impossible to say more than that they *may* be right, they are such as the author *might* have written, but we can have no assurance that he did write them. Hence they can be adopted only with the qualification ‘perhaps.’ The conditions under which the writings of the Old Testament have come down to us are such that the legitimacy of conjectural emendation is undoubted; we must only satisfy ourselves, before definitely accepting a conjectural emendation, that the grounds upon which it rests are sound and sufficient.

For the typographical accuracy of the volume I am greatly indebted to Mr. J. C. Pembrey, Hon. M.A., the octogenarian Oriental ‘reader’ of the Clarendon Press. Nearly every Oriental work that has been published by the Press during the last fifty years, including, for instance, Max Müller’s *Rig-veda*, Payne Smith’s *Thesaurus Syriacus*, and Neubauer’s *Catalogue of Hebrew MSS. in the Bodleian Library*, has had the benefit of Mr. Pembrey’s watchful supervision: but, notwithstanding his years, his eye, as I can testify from experience, is still undimmed, and he is still as able as ever to bestow upon a book passing through his hands that interest, and more than conscientious care, which so many Orientalists have learnt to appreciate.

S. R. D.

CHRIST CHURCH, OXFORD,  
*October 28, 1912.*

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## LIST OF ABBREVIATIONS

*AJSL.* = *American Journal of Semitic Languages.*

al. = alii, aliter.

alt. = alternatively (to denote one of two suggested views).

Aptow. I, II, III = Aptowitzer, V., *Das Schriftwort in der Rabbinischen Literatur*: (I) in the *Sitzungsberichte der Akad. der Wiss. in Wien*, vol. cliii (1906), Abhandl. VI; (II) *ibid.* vol. clx (1908), Abh. VII (on ancient renderings, and citations, of 1 Sam.); (III) in the *XVIII. Jahresbericht der Isr.-Theol. Lehranstalt in Wien*, 1911 (on 2 Sam. and Joshua).

AV. = Authorized Version.

B = the Rabbinical Bible, edited by Jacob ben Hayyim, and published by Daniel Bomberg, Venice, 1524-5.

Baer = *Liber Samuelis*. Textum Masoreticum accuratissime expressit, e fontibus Masorae varie illustravit, notis criticis confirmavit S. Baer (1892).

Bö. = Böttcher, Fr., *Neue exeg.-krit. Achrenlese zum A. T.* (above, p. VI f.).

Sometimes also the *Ausführliches Lehrbuch der Hebr. Sprache*, 1866,—a gigantic *Thesaurus* of grammatical forms, of great value for occasional reference, but not adapted for general use.

Bu. = Budde, K., *Die Bücher Samuel erklärt*, 1902 (in Marti's *Kurzer Hand-Commentar zum A. T.*).

Buhl = Buhl, F., *Geographie des alten Palästina*, 1896.

CIS. = *Corpus Inscriptionum Semiticarum*, Parisiis, 1881 ff.

Tom. I contains Phoenician Inscriptions; Tom. II Aramaic Inscriptions.

DB. = Hastings' *Dictionary of the Bible*. In five volumes (1898-1904).

Dh. = Dhorme, Le Père P., *Les Livres de Samuel*, 1910.

EB. = *Encyclopaedia Biblica* (1899-1903).

Ehrl. = Ehrlich, A. B., *Randglossen zur Hebr. Bibel*, vol. iii, 1910.

Clever; but apt to be arbitrary, and unconvincing.

EVV. = English Versions (used in quoting passages in which AV. and RV. agree).

---

Ew. = Ewald, H., *Lehrbuch der Hebräischen Sprache*, ed. 7, 1863; ed. 8, 1870.  
 The *Syntax* has been translated by J. Kennedy, Edinburgh, 1881.

Gi. = Ginsburg, C. D., *Massoretico-critical edition of the Hebrew Bible*, 1894; ed. 2, much enlarged, now [1912] appearing.

GK. = Gesenius' *Hebrew Grammar*, as edited and enlarged by E. Kautzsch (ed. 28, 1909), translated by A. E. Cowley, 1910.

H.G. = G. A. Smith, *Historical Geography of the Holy Land*, 1894.

JBLit. = *Journal of Biblical Literature* (Boston, U.S.A.).

Ke. = Keil, C. F., *Commentar über die Bücher Samuelis*, ed. 2, 1875.

Kenn., Kennedy = A. R. S. Kennedy, *Samuel* (in the *Century Bible*), 1905.

Kit., Kitt. = Kittel, *Biblia Hebraica* (with footnotes, containing a selection of various readings from MSS., the Versions, and conjecture), 1905.

Kit. *ap.* Kautzsch = Kittel's translation of Samuel in Kautzsch's *Die Heilige Schrift des A.T.s*, ed. 2, 1910.

Klo. = Klostermann, Aug. (above, p. VIII).

Kön. = König, F. E., *Historisch-kritisches Lehrgebäude der Hebr. Sprache*, i. (Accidence), 1881; ii. (Forms of nouns, numerals, adverbs, &c.), 1895; iii. (Syntax), 1897.

Exhaustive, with full discussions of alternative views.

Kp. = Kirkpatrick, A. F., Commentary on Samuel in the *Cambridge Bible for Schools and Colleges*, 1880.

*Lex.* = *Hebrew and English Lexicon*, by F. Brown, S. R. Driver, and C. A. Briggs, 1906.

Lidzb. = Lidzbarski, *Handbuch der Nordsemitischen Epigraphik*, 1898.

Lö. = Löhr, Max, *Die Bücher Samuels*, 1898 (in the *Kurzgefasstes Exegetisches Handbuch*, taking the place of a third edition of Thenius).

LOT<sup>8</sup> = Driver, S. R., *Introduction to the Literature of the OT*, ed. 8, 1909.

Luc., Lucian = Lucian's recension of the LXX (see p. xlvi ff.).

MT. = Massoretic text.

NHWB. = J. Levy, *Neuhebräisches und Chaldäisches Wörterbuch*, 1876–1889.

Now. = Nowack, W., *Richter, Ruth und Bücher Samuelis*, 1902 (in Nowack's *Handkommentar zum A.T.*).

NSI. = G. A. Cooke, *A Text-Book of North-Semitic Inscriptions*, 1903.

Ol. = Olshausen, Justus, *Lehrbuch der Hebräischen Sprache*, i. 1861.

A masterly work, containing, however, only the Laut-, Schrift-, and Formen-Lehre. The author never completed the syntax. The chapter devoted to the formation of Hebrew proper names is valuable.

Onom. = P. de Lagarde, *Onomastica Sacra*, ed. 1, 1870.

OTJC.<sup>2</sup> = W. R. Smith, *The OT. in the Jewish Church*, ed. 2, 1892.

PEFQS. = *Quarterly Statement of the Palestine Exploration Fund*.

Perles = Felix Perles, *Analekten zur Textkritik des A.T.s*, 1895.

PRE.<sup>3</sup> = *Realencyklopädie für Protestantische Theologie und Kirche*, ed. 3 (edited by A. Hauck), 1896-1909.

PS. = Payne Smith, *Thesaurus Syriacus*.

Reinke = Reinke, Laur., *Beiträge zur Erklärung des A.T.s*, vol. vii. Münster, 1866.

On transcriptional errors in the Massoretic text, or presupposed by the Ancient Versions, with many illustrations. The author is a Roman Catholic, in his attitude towards the Massoretic text entirely free from prejudice, and in fact not sufficiently discriminating in his criticism.

Rob. = Edw. Robinson, *Biblical Researches in Palestine*, ed. 2, 1856.

RV. = Revised Version.

The University Presses have issued recently, very unfortunately, an edition of the Revised Version without the marginal notes of the Revisers. This is a retrograde step, which is greatly to be deplored. The Revisers' marginal notes contain not only much other information helpful to the reader, but also a large number of renderings unquestionably superior to those of the text, of which it is an injustice to deprive the public, even in a single edition. Readers of the present volume are asked, as occasion offers, to explain to those who desire to make the best use of the Revised Version the paramount importance of reading it in an edition containing the marginal notes. On the character and value of these notes, and on the best way of making profitable use of them, I may refer to pp. xxiv-xxxii of my *Book of Job in the Revised Version* (1906). In the notes to this edition of Job, as also in Woods and Powell's very useful *Hebrew Prophets for English Readers* (4 vols., 1909-1912), attention is regularly called to the marginal renderings preferable to those of the text.

Sm. = Smith, H. P., *The Books of Samuel*, 1899 (in the *International Critical Commentary*).

Stade = Stade, B., *Lehrbuch der Hebräischen Grammatik*, i. 1879.

On the lines of Olshausen. The most convenient book for those who desire an accidence more comprehensive than that of Gesenius-Kautzsch, and

yet not so minute or elaborate as those of Olshausen or König. The syntax never appeared.

Th. = Thenius, Otto (above, p. VI).

T. W. = Conder, C. R., *Tent Work in Palestine*, ed. 1887.

We. = Wellhausen, Julius (above, p. VII).

ZATW., ZAW. = *Zeitschrift für die Alttestamentliche Wissenschaft*, edited by Bernhard Stade, 1881 ff.

ZDMG. = *Zeitschrift der Deutschen Morgenländischen Gesellschaft*.

ZDPV. = *Zeitschrift des Deutschen Palästina-Vereins*.

'וְ' = 'וְ' and the rest = 'etc.'

The readings of the Septuagint, when not otherwise stated, are those of Cod. B, as given in Dr. Swete's edition (p. xlvi). Lucian's recension (p. xlviii) is denoted by 'LXX (Luc.)' or 'Luc.' The abbreviation 'LXX' is construed with a plural or a singular verb, according as the reference is more particularly to the translators themselves, or to the translation in the form in which we now have it. In words transliterated from the Hebrew, breathings (except sometimes the light breathings) and accents are not inserted: the earliest uncial MSS. have neither<sup>1</sup>; and those inserted in Swete's edition have no authority whatever, being merely added by the editor in accordance with the orthography and accentuation of the Massoretic text<sup>2</sup>. Their introduction is unfortunate; for not only does it suggest an anachronism, but their presence in the text might readily give rise to false inferences. After what has been said, however, it will be obvious that nothing can be inferred from them respecting either the readings of the MSS. upon which the Septuagint is based, or the accentuation of Hebrew words in the age of the translators. The Peshitto and the Targum are cited from the editions of Lee and Lagarde, respectively.

The sign † following a series of references indicates that all occurrences of the word or form in question have been quoted.

The small 'superior' figure (as OTJC.<sup>2</sup>) denotes the *edition* of the work referred to.

In case this volume should reach any German readers, may I be allowed to explain that 'no doubt' and 'doubtless' do not affirm as strongly as 'undoubtedly,' and that they correspond to 'wohl' rather than to 'unzweifelhaft'?

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<sup>1</sup> Swete, *Introd. to the O.T. in Greek*, p. 136.

<sup>2</sup> See Swete's *O.T. in Greek*, i. pp. xiii–xiv.

## ADDENDA

P. 45. Guthe (*Mittheil. des Deutschen Pal.-Vereins*, 1912, p. 49 ff.) agrees that the 'Stone of Help' of 7, 12, set up by Samuel, is not the Eben-ezer of 4, 1, that *Beth-horon* is better than *Beth-car* in 7, 11, and that Yeshanah (p. 65), if = 'Ain Sîniyeh, will not suit 7, 11 f. And on Mejdel Yâbâ, marked on the Map as a possible site for Apheq, see *ib.* 1911, p. 33 ff.

P. 98, note on v. 3, l. 2: *for 10, 10* (cf. 6) *read 10, 5.*

P. 106 bottom. Conder (in the *PEFQS.* 1881, p. 253) objects to W. Abu Ja'd (leading up to Michmâs: see the Map (Plate V) at the end of *ZDPV.* xxviii), as the scene of Jonathan's exploit, on the ground that this approach would have been naturally guarded by the Philistines, and that there would have been no occasion for Jonathan to climb up it on his hands and feet; and considers the cliff el-Höşn (= Bozez), which, with difficulty, he climbed himself almost to the top (p. 252 f.), to be the place where Jonathan made his ascent. If the scene of the exploit is ever to be determined definitely, a fresh exploration of the Wâdy would seem to be necessary.

P. 112, last line: *for Jud. 11, 20 read Jud. 11, 30.*

I 15, 6. The following synopsis of the occurrences of נ in ב, the critical editions of Baer, Ginsburg, and Kittel, and MSS. and editions cited by Ginsburg, may be convenient. It will shew, among other things, how considerably, on Massoretic minutiae, texts and authorities differ. Fortunately, for exegesis, such minutiae have no importance.

Jud. 20, 43 נ BaG<sup>1</sup> (v. Baer, p. 102); נ [not נ] BK.

\*1 Sam. 1, 6 נ BaKG<sup>2</sup>; נ 6 MSS., 4 Edd.‡

\*10, 24 נ BaKG<sup>2</sup>; נ 4 MSS., 3 Edd., and 2 Mass. lists cited by Aptow. II, p. 73.

15, 6 נ BaG<sup>2</sup> 1 MS., Yemenite Massoretic list ap. Ginsb.  
*The Massorah*, iii. 73; נ BK 39 MSS., 10 Edd.

\*17, 25 נ BaKG<sup>2</sup> 25 MSS., 4 Edd.; נ 2 MSS., 4 Edd.

23, 28 נ BaG<sup>2</sup> 2 MSS.; נ BK 25 MSS., 7 Edd.; נ  
[not נ] Yemenite Mass. list ap. Ginsb. l.c.

\* The asterisk denotes cases mentioned by Kimchi, *Michlol*, ed. Lyck, p. 57<sup>a</sup>.

‡ In each case, of the MSS. and early Edd. (excluding ב, which is cited here separately) quoted in Ginsburg's second edition (G<sup>2</sup>). On the passages cited from his first edition, no MSS. or Edd. are quoted by him.

2 Sam. 18, 16 מִרְדֵּף Ba 2 MSS.; קִרְדֵּף K; מִרְדֵּף BG<sup>2</sup>; MSS., 4 Mass. list (but in no MS. or old Ed.; G<sup>2</sup> *ad loc.*).  
 23, 28 מַתְפֵּי [sic] Mass. list (but in no MS. or old Ed.; G<sup>2</sup> *ad loc.*).  
 \*2 Ki. 6, 32 הַרְאִיתָם BBaKG<sup>2</sup>, Mass. list, l.c. p. 73 (on 1 Sam. 10, 24); ר 5 MSS., 4 Edd.  
 Jer. 22, 22 תִּרְעַעַדְהוּם Ba (v. Baer, p. 99; GK. § 22<sup>s</sup>); רִיתָת BGKG<sup>2</sup>.  
 \*39, 12 מְאֹמֶה רַע BBaKG<sup>2</sup> (v. Baer, p. 110; GK. § 22<sup>s</sup>).  
 \*Ez. 16, 4 לְאַבְכָת שְׁבָק BBaG<sup>1</sup>K.  
 21, 35 אַל-תַּעֲשֵׂה Mass. list; ר BBaG<sup>1</sup>K.  
 \*Hab. 3, 13 מְחֻצֶּת רָאשָׁת BaG<sup>2</sup> 27 MSS., 1 Ed., Yemenite Mass. list, p. 90; רָאשׁ BK 15 MSS., 9 Edd.  
 \*Ps. 52, 5 אַהֲבָת רַע BBaG<sup>1</sup>K, Yemen list, p. 93.  
 Prov. 3, 8 רְפָאוֹת תְּהִלְלָשָׁךְ BBaG<sup>1</sup>K.  
 \*11, 21 לְאַיִלְקָה רַע BBaG<sup>1</sup>K.  
 \*14, 10 מְרַת נְפָשָׁו BBaG<sup>1</sup>K.  
 \*15, 1 מְעַנְנָה בָּקָה BBaK; בָּקָה G<sup>1</sup>.  
 20, 22 אַשְׁלִימָה רַע Ba; רַע BG<sup>1</sup>K.  
 Job 39, 9 הַיְאָבָה הַיְם BaG<sup>1</sup>; רַיִם BK.  
 \*Cant. 5, 2 שְׁחָאָשִׁי נְכָלָא-טָל BBaG<sup>1</sup>K.  
 Ezr. 9, 6 שְׁלָמָה רָאשָׁה לְמַעַלָּה BBaG<sup>1</sup>K.  
 2 Ch. 26, 10 מְקַהְרֵב Ba; בְּבָב BG<sup>1</sup>K.

I 17, 17. It was objected, by a reviewer of my first edition, to the proposal to read עֲשָׂרָה הַלְּחָם הוּא, that לְחָם must be the accusative of specialization (comp. Wright, *Arab. Gr.* ii. § 96), and that the Arabic grammarians (Sibawaihi, ed. Derenb. i. p. 251) in this case distinctly forbid the employment of the art. with the subst. But there are in Hebrew several cases of the numeral in the *st. abs.* followed by a subst. determined by the art. (17, 14 שלשה הנדים *st. abs.* Jos. 6, 4. 8 (*bis*), 13 (*bis*), 15, 14 = Jud. 1, 20. 1 Ki. 11, 31), or a suff. (Zech. 4, 2); and are we certain that the subst. in such cases is not in *apposition* (GK. § 134<sup>b</sup>; Kön. iii. § 312<sup>d</sup>)? Or, if in all these passages, the *st. c.* (שְׁרָתָה, etc.) is to be restored, in accordance with the alternative Arabic construction (Wright, l.c.), then it will be equally legitimate to restore it in 1 Sam. 17, 17 as well.

On I 17, 40, l. 2, for בִּילְקָוֹת read בִּילְקָוֹת.

P. 253. Guthe (*ib.* 1912, p. 1 ff.) points out objections to the identification of el-Bireh with Be'eroth, and suggests *el-Lattātīn*, 1½ m. NW. of Gibeon.

## INTRODUCTION

### § 1. *The Early History of the Hebrew Alphabet.*

THE Old Testament—except, possibly, the latest portions—was not written originally in the characters with which we are familiar; and a recollection of the change through which the Hebrew alphabet passed is preserved both in the Talmud and by the Fathers. In the Talmud, *Sanh.* 21<sup>b</sup>, we read: ‘Originally the law was given to Israel in the Hebrew character and in the sacred tongue: it was given again to them, in the days of Ezra, in the “Assyrian” character (בכתב אשורי), and in the Aramaic tongue. Israel chose for themselves the “Assyrian” character and the sacred tongue, and left to the אָשָׁרִים the Hebrew character and the Aramaic tongue. Who are the אָשָׁרִים? R. Hasda<sup>1</sup> said, The Cuthites [i.e. the Samaritans: 2 Ki. 17, 24]. What is the Hebrew character? R. Hasda said, <sup>2</sup> כתב לבונאה<sup>3</sup>.’ The original character is here termed *Hebrew* (כתב עברי), the new character<sup>4</sup>. In the Jerus. Talmud, *Megillah* 1, 71<sup>b</sup>, two explanations are offered of the latter term: ‘And why is it called אָשָׁרִי? Because it is straight (מאנשׁר) in form. R. Levi says, Because the Jews brought it home with them from Assyria<sup>5</sup>.’ The explanation *Assyrian* is

<sup>1</sup> A teacher of the school of Sura, d. 309.

בתחלה ניתנה תורה לישראל בכתב עברי ולשון הקודש חורה וניתנה להם בימי עזרא בכתב אשורית ולשון ארמי וביררו להן לישראל כתב אשורית ולשון הקודש והניחו להודיעותם בכתב עברי ולשין ארמית מאן הדירות אמר ר' חסידא כותאי מי כתב עברית אמר ר' חסידא כתב לבונאה.

<sup>3</sup> An expression of uncertain meaning: comp. Hoffmann in the *ZATW*. i. 337; Levy *NHWB*. s. v.

<sup>4</sup> The same term is used elsewhere: thus in the Mishnah, *Megillah* 1, 8 אין בין ספרים לחתפלן ומזוות אלא שהספרים נכתבין בכל לשון ותפלין ומزوות,i.e. the sacred books might be written in any language, but the *Tefillin* and *Mezuzoth* only in the ‘Assyrian’ character.

<sup>5</sup> ולמה נקרא שמו אשוריה שהוא מאישר בכתביו אמר ר' לוי על שם נשעלה בירם ממשור.

the more probable, whether it be supposed to be used loosely for ‘Babylonian,’ or whether—as others have thought—it have the sense of *Syrian* or *Aramaic* (as occasionally in later times appears to have been the case<sup>1</sup>), and so embody a true tradition as to the origin of the new character. The **כתב אשורי** is that which in later times acquired the name of **כתב מרבע** or *square character*<sup>2</sup>. Origen, speaking of the sacred name, says that in accurate MSS. it was written in archaic characters, unlike those in use in his own day<sup>3</sup>: ἔστι δὲ παρ’ αὐτοῖς καὶ τὸ ἀνεκφώνητον τετραγράμματον ὅπερ ἐπὶ τοῦ χουσοῦ πετάλου τοῦ ἀρχιέρεως ἐγέγραπτο· κύριος δὲ καὶ τοῦτο παρ’ Ἑλλησι ἐκφωνεῖται. Καὶ ἐν τοῖς ἀκριβέστι τῶν ἀντιγράφων Ἐβραικοῖς ἀρχαίοις γράμμασι γέγραπται ἀλλ’ οὐχὶ τοῖς νῦν. Φασὶ γὰρ τὸν Ἔσδραν ἑτέροις χρήσασθαι μετὰ τὴν αἰχμαλωσίαν. In his Commentary on Ez. 9, 4 he adds that a converted Jew, in answer to an enquiry, told him that τὰ ἀρχαῖα στοιχεῖα ἐμφερὲς ἔχειν τὸ θαῦ τῷ τοῦ σταυροῦ χαρακτῆρι. Jerome, at the beginning of the ‘Prologus Galeatus’, after observing that the Hebrews, Syrians, and Chaldaeans had all an alphabet of twenty-two characters, continues, ‘Samaritani etiam Pentateuchum Moysi totidem litteris scriptitant, figuris tantum et apicibus discrepantes. Certumque est Esdram scribam legisque doctorem, post capta Hierosolyma et instaurationem templi sub Zorobabel, alias litteras repperisse quibus nunc utimur, cum ad illud usque tempus iidem Samaritanorum et Hebraeorum characteres fuerint.’ On Ez. 9, 4 he makes a remark to the same effect as Origen. In his letter to Marcella, *D: decem nominibus Dei*<sup>5</sup>, he writes, ‘Nomen τετραγράμματον quod ἀνεκφώνητον id est ineffabile putaverunt quod his litteris scribitur יהוה: quod quidam non intelligentes propter elementorum similitudinem cum in Graecis

<sup>1</sup> Cf. Jer. 35 (42), II. Ez. 32, 29 ('Ασσύριοι for דְּרָאִים, i. e. מְרָאִים) in the LXX.

<sup>2</sup> For other statements made by the Jews respecting the change of script, and often dependent upon most fanciful exegesis, see Chapman, *Introd. to the Pentateuch* (uniform with the *Cambridge Bible*), 1911, pp. 279–287.

<sup>3</sup> On ψ. 2, 2 (quoted by Montfaucon, *Hexapla*, i. 86: in a slightly different form, from other MSS., in ed. Bened. ii. 539= Lommatzsch xi. 396 f.).

<sup>4</sup> Or Preface to the Four Books of Kings (which were the first translated by Jerome from the Hebrew), designed as a *defence* (*galea*) against detractors,—printed at the beginning of ordinary editions of the Vulgate.

<sup>5</sup> Ep. 25 (ed. Bened. i. 705; Vallarsi i. 129).

litteris repererent פִּנְפִּלִּים legere consueverunt<sup>1.</sup> Epiphanius<sup>2</sup> (d. 403) makes a statement similar to that contained in the extract from *Sanhedrin*, that a change of character was introduced by Ezra, and that the old form was only retained by the Samaritans.

The fact of a change of character, to which these passages bear witness, is correct: the only error is that it is represented as having been introduced by one man. Tradition, as is its wont, has attributed to a single age, and to a single name, what was in reality only accomplished gradually, and certainly was not completed at the time of Ezra (who came to Palestine B.C. 458).

What, then, was that older character of which the Talmud and the Fathers speak, and which they describe as being still retained by the Samaritans? It was the character which, with slight modifications of form, is found upon the Inscription of Mesha' (commonly known as the 'Moabite Stone'), upon early Aramaic and Hebrew gems, upon Phoenician Inscriptions, and upon the few early Hebrew Inscriptions which we at present possess, viz. those found at Samaria, Gezer, and Siloam<sup>3</sup>. It was the common Semitic character, used alike, in ancient times, by the Moabites, Hebrews, Aramaeans, and Phoenicians, and transmitted by the Phoenicians to the Greeks. This character remained longest without substantial alteration in Hebrew proper and Phoenician: in Greek it changed gradually to the character with which we are now familiar: the transition to what is termed above the כְּתֵב אַשְׁרוּ was effected first in *Aramaic*; it was only accomplished at a later period in Hebrew, in consequence, no doubt, of the growing influence of the Aramaic language in Palestine, in the period immediately preceding the Christian era.

Tables of the chief ancient Semitic alphabets are to be found in

<sup>1</sup> Comp. the Hexapla on ψ. 26 (25), 1; Is. 1, 2 (with Dr. Field's note); Nestle in the *ZDMG*. xxxii. 466-9, 507.

In the palimpsest *Fragments of the Books of Kings* [1 Ki. 20, 7-17; 2 Ki. 23, 11-27] in Aquila's Translation, found by Dr. Schechter in the Cairo Genizah, and published by F. C. Burkitt in 1897, and in those from the Psalms, published in C. Taylor's *Cairo Genizah Palimpsests* (1900), the Tetragrammaton is regularly written in the archaic characters here referred to (cf. Burkitt, p. 15 f.; *DB*. iv. 444).

<sup>2</sup> *De xii gemmis*, § 63 (ed. Dindorf, 1863, IV. 213; cited by Hoffmann, *u.s.* p. 334).

<sup>3</sup> See p. vii ff.

most Hebrew grammars of modern times<sup>1</sup>, and they need not be here repeated. It will be more instructive to place before the reader specimens of Inscriptions themselves in facsimile. The earliest Inscription of all, that of Mesha' (c. B.C. 900), has not been included, as facsimiles of it with transcriptions in modern Hebrew characters are readily obtainable<sup>2</sup>. The characters used in this Inscription are the most ancient of the West-Semitic type that are known<sup>3</sup>, though they differ but slightly from the earliest of those that are figured below: the differences may be studied in detail with the aid of the Tables mentioned below.

Here are examples of seals with Aramaic (Figs. 1 and 2) and Hebrew (Figs. 3 and 4) Inscriptions, the first three of which are

Fig. 1.



עֲרָבָעֵל

(Levy, Taf. I, 1)

Fig. 2.



לְסִסְרָאֵל

(Levy, Taf. I, 3)

Fig. 3.



לְשָׁמְעוֹתָה

(Levy, Taf. III, 1)

Fig. 4.



לְסִירִיה בַּ

(נֶסְמֶרֶן)

(Levy, Taf. III, 3)

assigned by M. A. Levy<sup>4</sup> to the eighth cent. B.C., while the fourth is somewhat later.

<sup>1</sup> There is a good one at the beginning of Gesenius-Kautzsch. More extensive Tables may be found in Cooke's *North-Semitic Inscriptions* (1903), Plates XII-XIV; in Plates XLIV-XLVI of the Atlas to Lidzbarski's *Handbuch der nordsemitischen Epigraphik* (1898); and especially in Chwolson's *Corpus Inscriptionum Hebraicarum enthaltend Grabinschriften aus der Krim*, etc., 1882 (a Table constructed by the eminent German palaeographer Euting, containing specimens of not less than 139 alphabets).

<sup>2</sup> See *Die Inschrift des Königs Mesa von Moab für akademische Vorlesungen herausgegeben von Rudolf Smend und Albert Socin* (Freiburg i. B., 1886); and Plate I in Lidzbarski's *Handbuch* (above, n. 1).

<sup>3</sup> The Inscription on fragments of a bowl dedicated to בָּעֵל לְבָנָן, found in Cyprus in 1872, is, however, considered by some to be of greater antiquity (see Cooke, *NSI*. No. 11). The characters are very similar (Lidzb. *Atlas*, II. 1).

<sup>4</sup> *Siegel und Gemmen mit aramäischen, phönizischen, althebräischen etc. Inschriften* (Breslau, 1869), pp. 6, 8, 34, 37.

No. 1 was found under the pedestal of a colossal bull at Khorsabad : Nos. 3 and 4 were obtained by M. Waddington, the former in Aleppo, the latter in Damascus. The resemblance of some of the characters to those of the Greek alphabet will be evident : the **נ** and **ם** are closely similar to  $\Delta^1$  and  $\Xi$ , while the forms of **נ** and **ר** become, when turned round so as to face the right, **Ε** and **Ρ** respectively. The **ׁ** and **ׂ** exhibit quite the forms which they still have in modern European alphabets, **L** and **O**, but from which in the later Hebrew alphabet they both diverged considerably. The characters on old Phoenician seals and gems are so similar that it has not been deemed necessary to add illustrations<sup>2</sup>. The following specimens of ancient Inscriptions from Thera will illustrate the derivation of the Greek alphabet from the Phoenician<sup>3</sup> : the letters, as is often the case in the most ancient Greek Inscriptions, are read from right to left :—

Fig. 5.

MoTATAΛΕ  
EΖΟΩΕ

<sup>1</sup>Ἐπάγατος  
ἐποίε(ι)

Fig. 6.

MOMOMYΔΑΦΞΚ  
Κερδύνομος

(From Roehl's *Imagines Inscriptionum Graecarum Antiquissimae*, Berolini, 1883, Nos. 1 and 4.)

The **Ε** does not differ materially from the **נ** in Fig. 3 ; the **Π** differs but slightly from the **ם** of Mesha's Inscription, and indeed agrees

<sup>1</sup> In the Inscription of Mesha', as in that to **בעל לבנון**, from Cyprus (Cooke, *NSI*. No. 11; Lidzb., Plate II, A), the **נ** is a simple triangle, with no elongation of the right side downwards ; it thus exactly resembles the Greek  $\Delta$ , and is also distinct from the **ׁ**.

<sup>2</sup> Examples may be seen in Levy, *I. c.* Taf. II ; cf. Cooke, Pl. IX, B 1-7.

<sup>3</sup> For two other rather interesting examples, from the Gortynian Code, and the Treaty between the Eleans and the Heraeans (*c.* 525 B. C.), see Berger, *Hist. de l'Écriture dans l'Antiquité*<sup>2</sup> (1892), pp. 132-4 (also in Roberts, *Greek Epigraphy*, Pt. i. (1887), pp. 42, 288,—with many other facsimiles of archaic Greek inscriptions, pp. 23 ff., 39 ff., etc.).

substantially with the **ג** of modern printed texts: the **Γ** and **Κ** are quite the **ג** and **כ** of Mesha's: the **Ι**, which has not yet become a straight line, retains evident traces of its origin (cf. Fig. 3): the **Μ** as compared with the **Ν** has a double turn at the top, exactly as in Fig. 3, the **Ρ** and the **Δ** are more differentiated, but do not differ in principle from the forms in Figs. 1 and 2. By turning the letters round so as to face the right, the later and usual form of the Greek character is (in most cases) immediately produced. The evidence of Inscriptions thus confirms the testimony of Herodotus, respecting the origin of the Greek alphabet from Phoenicia<sup>1</sup>.

The most ancient West-Semitic Inscriptions, at present known, next to that of Mesha, are probably the **בָּעַל בְּנֵי** Inscription from Cyprus (p. iv n. 3), and the Old Aramaic Inscriptions of Zinjirli, near

<sup>1</sup> Hd. 5. 58 Οἱ δὲ Φοίνικες οὐτοι οἱ σὺν Κάδμῳ ἀπικόμενοι . . . ἀλλα τε πολλά, οἰςήσαντες ταύτην τὴν χώρην, ἐσήγαγον διδασκάλια ἐς τὸν Ἑλληνα, καὶ δὴ καὶ γράμματα, οὐκ ἔόντα πρὶν τοῖς Ἑλλησι, ὡς ἐμοὶ δοκέειν πρῶτα μέν, τοῖσι καὶ ἄπαντες χρέωνται Φοίνικες· μετὰ δέ, χρόνου προβαίνοντος, ἀμα τῇ φωνῇ μετέβαλον καὶ τὸν ἐνθυμὸν (the shape) τῶν γραμμάτων. Περιοίκεον δέ σφεας τὰ πολλὰ τῶν χώρων τοῦτον τὸν χρόνον Ἑλλήνων Ἰωνες. οἱ παραλαβόντες διδαχὴν παρὰ τῶν Φοίνικων τὰ γράμματα μεταρρυθμίσαντές σφεαν ὀλίγα ἔχρεωντο. Archaic Greek characters are termed by him accordingly (*ib.* 59) **Καδμῆα γράμματα**.

A little consideration will shew generally, how by continued modification in different directions, the Greek and modern European character on the one hand, and the Hebrew square character on the other, have been developed from a common origin. Out of the archaic **ב**, the Greek **Β** arose by turning the letter from left to right, and carrying round the lower part of it so as to form a complete semicircle: the square **ב** arose by the opening and ultimate disappearance of the upper part of the original letter, as explained below (p. xiv f.). **Δ** and **Ρ** in Greek preserved the distinctness of type which these letters shew on Mesha's Inscription: by the addition of a tail to the **ג**, and the gradual degeneration of the upper part of both letters, they acquired the great similarity of form which they present in most of the later Hebrew alphabets. Eshmun'azar's **ת** is almost our **Z**; by successive shortening of the strokes, and extension of the angles between them, **ת** is produced. The old **ה** is nearly our **L**: by the addition of a tail on the right, the square **ה** is produced. Mesha's **ו** is our **O**; the first stage in the derivation of **و** will appear in Plate III. Out of the old **ג**, the Greek **Μ** arose by the gradual prolongation downwards of the upper left-hand part of the letter (see the first stage in Fig. 5): the final **ג** is nearly the same as the old form; the medial **ג** merely differs from it by the turn to the left given to the lower part of the letter, when the end of a word did not bring the scribe's hand to a pause (cf. p. xix). The crooked **Ι** of the archaic Greek (Fig. 5; Roberts, 23 ff., 40 ff.) before long becomes straight (*ib.* 30, 61).



PLATE I



HEBREW INSCRIBED TABLET FROM GEZER

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Aleppo (8th cent. B.C.)<sup>1</sup>. For our present purpose, however, these may be passed by; and we may look at what is at present the most ancient Hebrew Inscription known, the Calendar-Inscription discovered in 1908 at Gezer (Plate I)<sup>2</sup>. Its date is uncertain, but in any case it is later than Mesha's Inscription, and earlier than the Siloam Inscription (p. ix). Those who think that the Siloam Inscription is not earlier than the 3rd cent. B.C., place it in the 6th cent. B.C.<sup>3</sup>; Lidzbarski considers it 'much older than the 6th century'<sup>4</sup>; and G. B. Gray assigns it to the 8th century<sup>5</sup>.

The Inscription reads (Lidzbarski)—

1	ירחו אספּ 7	
2	רע ירחו לקשׁ	
3	עדר פשתּ	ירח ב.
4	ירח קזר שערם	ירח ג.
5	בְּנֵי קזרו כל	ירח ד.
6	ירחו זמר	
7	ירח קין	

I.e. 1 The month of ingathering [Tishri]. The month of (2) sowing. The month of late sowing. 3 The month of cutting (or hoeing up?) flax. 4 The month of barley-harvest. 5 The month of the general harvest. 6 The month of (vine-)pruning. 7 The month of summer-fruits.

1. **ירחו אספּ**. Though **ירח ואספּ** might be read (and similarly in the following lines), 'A month and ingathering' yields a poor sense; and it seems that, in spite of its rarity in the OT. (only once in prose, Gen. 1, 24), the 1 is the old case-ending, the 12 occurrences of which in OT. are given in GK. § 90<sup>o</sup>. Was this of more frequent occurrence in the autographs of the OT. than it is in

<sup>1</sup> See Cooke, *NSI*. p. 159 ff.; and, for the characters, the Atlas to Lidzbarski's *Handbuch*, Plates XXII–XXIV, XLV, col. 1.

<sup>2</sup> The inscriptions on ostraka, found in 1910 on the site of the ancient Samaria, and belonging to the time of Ahab (*PEFQS*. 1911, p. 79 ff.), are more ancient; but facsimiles of these are not at present (July, 1912) available.

<sup>3</sup> Stanley A. Cook, *PEFQS*. 1909, p. 308 f.

<sup>4</sup> *Ibid.* p. 26; *Ephemeris*, iii. 37.

<sup>5</sup> *PEFQS*. 1909, p. 32.

וְהַנִּזְקָפֶב בְּעֵת הַשָּׁנָה בְּאַסְפֵּךְ אֲתִ-מְעוֹשֵׁיךְ מִן ۱۶ ۱۶ MT. ? סָפָר, Ex. 23, 16, 16 differently), or (Marti, p. 225) השָׁרָה. 34, 22†. 2. לְקַשֵּׁת (Am. 7, 1†, differently), or (Dalman, *PEFQS.* 1909, p. 118; cf. Wetzstein, *ap.* Delitzsch on Job 24, 6). 3. שַׂצְרָה (or שַׁעַד), cf. מַעַצְדָּה Is. 44, 12. Jer. 10, 3 (an axe for cutting trees). In Ethiopic עַזְרָה is to reap. Flax is usually pulled up; but it may have been anciently cut in Palestine, as it is still about Aleppo (*ibid.* p. 90). Or (Dalm.) it may have been cut out of the ground with a scythe, as a scythe was used in time of harvest (*Pē'āh* iv. 4). פְּשַׁת, cf. קָצֵר שָׁעַרְם בְּשָׁתִי Hos. 2, 7. The month meant is March. 4. The ס is placed below the line for want of space. 5. ‘The month of the reaping (or harvest) of all things,’ i.e. of the general harvest in May. 6. The pruning (פְּמַר Ct. 2, 12) meant will be (Dalm. p. 119), the second pruning, in June. 7. זָרָן (i.e. זָרָן) the late summer fruits (see on 2 Sam. 16, 1), ripe in July or August. The Calendar is imperfect, containing only 8 months: but this and other difficulties connected with it need not here be considered<sup>1</sup>.

The characters are bold and clear, though evidently the work of an unpractised hand. Most of the characters have archaic forms (compare, for instance, the נ, ד, ג, ת, ח, ס, צ, ק, ש with the earlier forms in the Tables of Cooke, Lidzbarski, or GK.): there are few or none of the curves, or other modifications, which are characteristic of the later forms. The ב in l. 5 is very abnormal; but this may be due to the inexperience of the engraver. The letters at the lower left-hand corner are read by Lidzbarski as . . . . בָּנָן,—perhaps [בָּנָן]<sup>2</sup>.

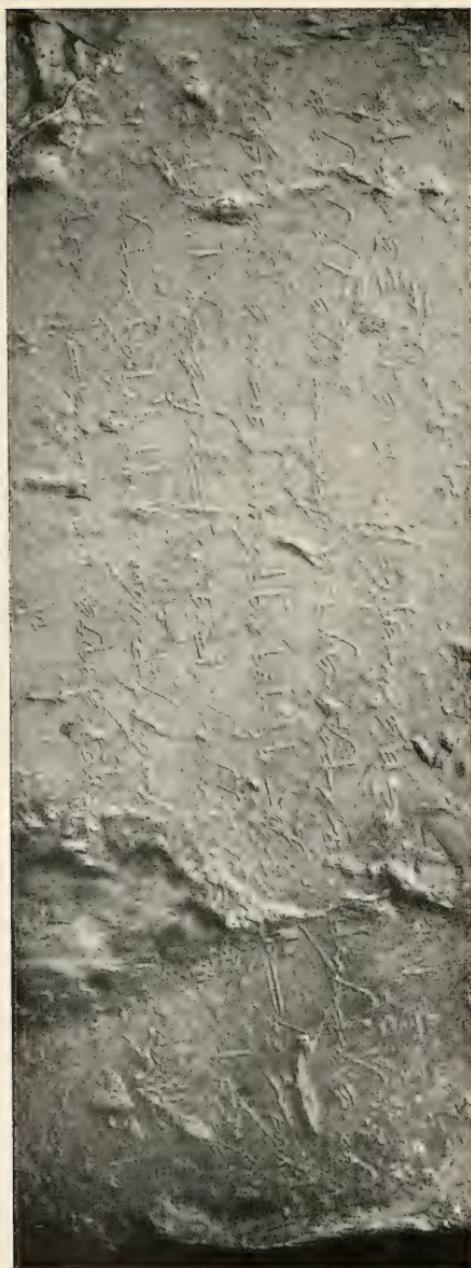
Until the discovery of the Gezer Inscription, the Inscription on the wall of the tunnel of Siloam (Plate II) was considered to be the oldest known Hebrew Inscription. The Pool of Siloam is situated at the extreme S. of the Eastern hill of Jerusalem (on the N. of which the Temple formerly stood), near the entrance to the Tyropoeon valley; and a conduit or tunnel cut through the rock from the Virgin's

<sup>1</sup> See further *PEFQS.* 1909, 26 ff. (Lidzbarski), 30 ff. (G. B. Gray), 113 ff. (Daiches, on Babylonian parallels), 118 f. (Dalman), 189 ff. (Gray), 194 f. (Lidzbarski); Lidzbarski's *Ephemeris*, iii. 37 ff. (notice, p. 45, the parallel from *Tosefta*, p. 215, l. 15 ff., ed. Zuckerman); Marti, *ZAW.* 1909, p. 222 ff.

<sup>2</sup> The line above a letter indicates that the reading is not quite certain.



PLATE II



THE SILEOAM INSCRIPTION

Spring<sup>1</sup>—the one natural spring which Jerusalem possesses—situated some distance above it, on the E. side of the same hill, leads down to it, and supplies it with water<sup>2</sup>. The tunnel is circuitous, measuring 1708 feet (Warren), or 1757 feet (Conder), though the distance in a straight line is considerably less. At a distance of about 19 feet from where the tunnel opens into the Pool of Siloam, and on the right-hand side as one enters it, is an artificial niche or tablet in the rock, the lower part of which is occupied by the Inscription. The Inscription was first observed in 1880, by a pupil of Architect Schick, who, while wading in the Pool with a lighted candle, observed what appeared to be characters engraved on the rock. Ultimately, in 1881, a gypsum cast was obtained by Dr. Guthe, who published a photograph, with accompanying description, in 1882<sup>3</sup>, which has since been often reproduced. A portion of three lines in the Inscription has been destroyed through the wearing away of the rock; but the general sense is quite plain. Here is the Inscription, transliterated into modern Hebrew characters:

1 \* \* \* הַנְּקָבָה . וֹהֶה . הִיה . דָּבָר . הַנְּקָבָה . בָּעוֹד \* \* \* \* \*

2 הַנְּרָזֵן . אַשְׁ . אַל . רָעוֹ . וּבָעוֹד . שֶׁלַשׁ . אַמְתָה . לְהַנְּקָבָה נִשְׁמָעָ . קָל . אֲשָׁ . ק

3 רָא . אַל . רָעוֹ . כִּי . הִתְהַזֵּה . זָהָה . בָּצָר . מִיכְןָ . \* \* \* \* וּבִים . ה

4 נִקְבָּה . הַכּוֹ . הַחֲצַבְמָ . אַשְׁ . לְקַרְתָּה . רָעוֹ . גְּרָזֵן . עַל . גְּרָזֵן . וּלְכֹו .

5 חַמִּים . מַן . הַמוֹזֵא . אַל . הַבְּרַכָּה . בְּמַאתִים . זָאַלְפָ . אַמְתָה . וּמְאָ

6 תָּ . אַמְתָה . הִיה . גְּבָה . הַצָּעָד . עַל . רָאֵשׁ . הַחֲצַבְמָ .

I.e. 1. [Behold] the piercing through! And this was the manner of the piercing through. Whilst yet [the miners were lifting up] 2. the pick, each towards his fellow, and whilst yet there were three cubits to be pierced [through, there was heard] the voice of each call- 3. ing to his fellow, for there was a fissure (?) in the rock on the right-hand . . . . . And on the day of the

<sup>1</sup> Not the Virgin's *Pool*, as stated incorrectly in the Palaeographical Society's Volume. This is a small artificial reservoir near St. Stephen's Gate, and has no connexion with either the Virgin's *Spring*, or the Pool of Siloam.

<sup>2</sup> See the Plan in *E.B.* ii, facing col. 2419-20, or G. A. Smith, *Jerusalem* (1907), ii, Plan facing p. 39; and comp. i, 87-92.

<sup>3</sup> ZDMG, 1882, pp. 725-50. See also Lidzbarski, Ephemeris, i. 53.

4. piercing through, the miners (lit. hewers) smote each so as to meet his fellow, pick against pick: and there flowed
5. the water from the source to the pool, 1200 cubits; and one hun-
6. dred cubits was the height of the rock over the head of the miners.

The Hebrew is as idiomatic, and flowing, as a passage from the Old Testament. 1. **נקַבָּה** or **נִקְבָּה** does not occur in the OT.: **נקַבָּה** is to pierce (2 Ki. 12, 10 al.); **נִקְבָּה** is a hole or aperture.—On the use of **דְּבָר**, comp. p. 192 note. 2. **גָּעוֹ** as Jer. 6, 21: usually **בָּעֵד**—**גָּעוֹה**.—On the use of **זָהָה**: the letters are quite clear, but the meaning is altogether uncertain, the word being not otherwise known, and the derivation from **זָהָר** producing no suitable sense. 4. **לְקַרְתָּה**, vocalize **לְקַרְתָּה**, the infin. of **לְקַרְתָּה**. 5. The *order* of the numerals in **מֵאַתִּים** and **אַלְפִּים** (the smaller before the greater), as Nu. 3, 50 **שֶׁלַשׁ** **מֵאוֹת** and **אַלְפִּים**; but the order is rare in OT., except in P, Ez. Chr. (GK. § 134<sup>i</sup>), and with **אַלְפִּים** very rare<sup>1</sup>. 5–6. **מֵאתָה שָׁנָה**, as **מֵאתָה אַמָּה** Gen. 5, 3, and often besides in P (*LOT* p. 131 (edd. 1–5, p. 124), No. 8; GK. § 134<sup>g</sup>). On the *orthography* of the Inscription, see below, pp. xxx, xxxii. The words, as in the Inscription of Mesha, are separated by dots, without spaces<sup>2</sup>.

The Inscription has been generally assigned to the time of Hezekiah, who is stated to have ‘made the pool, and the conduit, and brought water into the city’ (2 Ki. 20, 20) ‘to the west side of the city of David’ (2 Ch. 32, 30) in terms which appear exactly to describe the function of the tunnel in which the Inscription is<sup>3</sup>.

E. J. Pilcher, however (*PSBA*. 1897, p. 165 ff., with a Table of Alphabets; 1898, p. 213 ff.), pointed out the resemblance of several of its characters to those of a later date, and argued that it belonged to the time of Herod. His conclusions were combated by Conder (*PEFQS*. 1897, p. 204 ff.); he replied *ibid.* 1898, p. 56 f. Stanley A. Cook, in his detailed palaeographical study of the Old Hebrew alphabet in the *PEFQS*. 1909, p. 284 ff., though not accepting a date as late as this, agrees (cf. p. 305 bottom) that the characters point to a date later than c. 700 B.C.: ‘if placed early,’ he remarks (p. 308), ‘it embarrasses, and will always embarrass, Hebrew palaeography;’ he cannot, indeed (*ibid.* n. 2), fix the approximate date with any confidence, but thinks a date in the time of Simon, son of Onias (see Ecclus. 50, 3 Heb.)—probably c. 220 B.C.—not impossible. Let us hope that future discoveries will make the date clearer.

<sup>1</sup> Add 1 Ki. 5, 12, Ez. 48, 16. 30. 32. 33. 34; and see, for further particulars, Herner, *Syntax der Zahlwörter im AT*, 1893, pp. 72 f., 74, 79.

<sup>2</sup> See further, *NSI*. No. 2.      <sup>3</sup> Güthe, *l. c.* pp. 745–8; Smith, i. 102 f., ii. 151.

For our present purpose it is not necessary to consider this question further. Although some of the Siloam characters do resemble the later, rather than the earlier, examples of the older script (see, in Lidzbarski's Plate XLVI, Table III, the *parallel* cross strokes of the **ב**, the **ת**, the curving tail in **ב**, **מ**, **נ**, and **ס**, and the disappearance of the left-hand upright stroke of the **ש**), they are still substantially of the archaic type, and there is no appreciable approximation to the 'square' type.

The Samaritan character, as stated in the passages quoted above from the Talmud and the Fathers, preserves in all essential features the old Hebrew type, the modifications being confined to details, and originally, no doubt, being merely calligraphic variations:—

א פ ז ד צ א נ ש א צ א ש נ ש נ צ א ש א  
א ב ג נ ד ה ו ז ח ט י ב ל מ נ ס ע פ צ ק ר ש ת

In Palestine the old Hebrew character was used regularly on coins, from the earliest Sheqels and half-Sheqels struck by Simon Maccabaeus (B.C. 141–135) to those of the Great Revolt, A.D. 65–68, and of Simon Bar-cochab, A.D. 132–135<sup>1</sup>. The example (Fig. 7) is a Sheqel of the third year (ג ש i.e. שנת ג) of Simon Maccabaeus:—

Fig. 7.



(From Madden's *Coins of the Jews*, p. 68, No. 5.)

As characters that were entirely unknown would evidently not be suitable for use upon coins, it may be inferred that though in the time of Christ the older character had been generally superseded (for the **ת**, Matth. 5, 18, is by no means the smallest letter in the old alphabet), it was still known, and could be read without difficulty.

<sup>1</sup> Madden, *Coins of the Jews* (ed. 2, 1881), pp. 67 ff., 198 ff., 233 ff.

In the characters represented hitherto, no tendency to modification in the direction of the modern square type has been observable. Such a tendency first manifests itself in the Aramaic alphabet, and may be traced most distinctly in Aramaic Inscriptions from Egypt. Plate III is a facsimile of the 'Carpentras stele<sup>1</sup>', a monument carved in limestone, the early history of which is not known, but which is now deposited in the Bibliothèque et Musée d'Inguimbert in the town of Carpentras (dép. Vaucluse) in France. The monument is a funereal one: the representation above the Inscription exhibits the embalmed body of the deceased, a lady named Taba, resting on the lion-shaped bier, and attended by the jackal-headed Anubis at the feet, and by the hawk-headed Horus at the head, with the four customary funereal vases beneath. The figures stationed as mourners at a little distance from the head and feet of the bier are Isis and Nephthys. The first three lines of the Inscription are about  $9\frac{1}{2}$  inches long; the height of the letters is  $\frac{3}{8}$  of an inch, or a little more.

The Inscription (= *CIS.* II. i. 141 = *NSI.* No. 75), in square characters, is as follows:—

1 בְּרִיכָה תֶּבַא בְּרַת תְּחִפִּי	תְּמִנְחָא זִי אֲוֹסְרִי אֱלֹהָא
2 מְנֻדְעָם בְּאֵישׁ לֹא עֲבֹדָת	וּכְרִצִּי אִישׁ לֹא אָמְרָת תְּמָה
3 קְרָם אֲוֹסְרִי בְּרִיכָה הָוִי	מִןْ كَرْمَ أَوْسَرِي مِنْ كَحِي
4 הָוִי פְּלָחָה נְמֻעָתִי	וּבִין חַסְיָה . . . . .

I.e. 1. Blessed be Taba, the daughter of Tahapi, devoted worshipper of the God Osiris.  
 2. Aught of evil she did not, and calumny against any man she never uttered.  
 3. Before Osiris be thou blessed: from Osiris take thou water.  
 4. Be thou a worshipper (sc. before Osiris), my darling; and among the pious [mayest thou be at peace!].

1. *תְּמִנְחָא*; *Monh* is an Egyptian word, meaning *perfect, pious*; the prefix *ta* (*l'*) is the fem. article. זִי = Heb. זֶה: the demonstrative with the force of a relative, as regularly in Aramaic. But זִי (=Arab. دُو) is usually hardened to זִי in Aram. (Dan. Ezr. passim); the same form,

<sup>1</sup> Plate LXIV in the Palaeographical Society's Volume.

PLATE III



THE CARPENTRAS STELE

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[Oriental Series] published by the Palaeographical Society.



however, recurs in Plate V, lines 1, 3, 5, and, as is now known, is the form all but uniformly found in Egyptian Aramaic<sup>1</sup>. 2. מִנְדָעַם something<sup>2</sup> is the oldest extant form<sup>3</sup> of the word which appears in Mandaic as מִנְדָאָם, in the Targums as מִנְדָעָם<sup>4</sup>, and in Syriac as مَنْدَعْمٌ: comp. *ZDMG*. xxxiv. 568, 766. בְּאֵישׁ is the older form of the Syr. evil: comp. בְּאֵישׁ to be evil in the Targums, Gen. 21, 11, and often, בְּשֵׁיא (emph.) evil. אֲמֹרָת and עֲבֹרָת are the usual Aram. forms of 3 fem. pf. קְרַצִי must correspond to what is usually written in Aram. as קְרַצִי (see Dan. 3, 8, 6, 25); in Mandaic, however, the root is written כְּרַץ; and comp. Syr. حَمْلًا=Heb. חַשְׁתָּן, and Mand. כוֹשְׁתָא = حَمْلًا=Heb. كَسْطَن. The term will be used here in the derived sense of ‘calumny’ (though this explanation is not free from objection)<sup>5</sup>. חַמָה cannot mean perfect (חַמָּה) ‘because adjectives of this form are very rarely derived from verbs ע”ע (the Aram. form is حَمَّامَ), and because, as the subj. of אֲמֹרָת, we should expect the emphatic חַמָתָה. If חַמָה=Syr. حَمْلًا=Heb. חַשְׁתָּן, as in Ezr. 5, 17. 6, 1. 6. 12, it must mean *there, yonder*, the speaker being conceived as in the world beyond the grave, and therefore referring to this earthly life as “yonder.” This seems, however, rather forced: and it is perhaps better to adopt Lagarde’s suggestion that חַמָה=Syr. حَمَّامَ (rad. حَمَمَ) “ever” (Dr. Wright). The word must be allowed

<sup>1</sup> See the Glossaries of Sayce-Cowley, *Aramaic Papyri discovered at Assuan* (1906), and Sachau, *Aramäische Papyrus aus... Elephantine* (1911). It is also the form found in the old Aramaic of Zinjirli and Nineveh, and in that of Babylon, Téma, and even Cilicia. See the particulars and references given in *LOT*,<sup>8</sup> 504, 515.

<sup>2</sup> From **מַדְעָה** scibile quid (cf. **מַדְעָה**, knowledge, from **יְדָה**, Dan. 5, 12); Fleischer, in Levy's Chald. Wörterb. ii. 567; Nöldeke, Mandäische Gramm., 186.

<sup>3</sup> Now (1912) attested as early as B.C. 407 and 419 (Sachau, 2, 14; 6, 7), if not as B.C. 510 (Sachau, 52, 11: see p. 185), and also occurring elsewhere in Egyptian Aramaic (see Sachau's Glossary, p. 285), and in Nabataean (Cooke, *NSI*, 94, 5, of the 1st cent. A.D.). Also in the pl. **מנדרעמתא**, Sachau, 2, 12, 3, 11.

<sup>4</sup> So in the Palmyrene Tariff Inscription of A.D. 137, *NSI.* 147, i. 5 מְדֻעַן 8, 9 מְדֻעָם; ii. b 40 מְדֻעָם.

<sup>5</sup> Lagarde, *Symmicta*, ii. p. 61 f.

<sup>6</sup> Comp. فَصِّهُ، فَصِّهَةُ، مَلَكٌ، حَلَامٌ، حَسَنٌ، by the side of حَلَامٌ، حَسَنٌ (Lagarde, *Anmerkungen zur griech. Übers. der Proverbien*, 1863, on 4, 3<sup>b</sup>).

to be uncertain. 3. מִן קָרְם, as Dan. 2, 6, and often. מֵין; i.e. מַיִן. The expression *Receive water* may be illustrated from Greek Inscriptions<sup>1</sup>; and the representation of the bestowal of water upon the dead is common on Egyptian monuments. 4. נְמֻתִי (which admits of no explanation) is supposed to be an error of the stone-cutter for נְעַמֶּתִי *my pleasant, delightful one* (cf. 2 Sam. 1, 26. Cant. 7, 7). נְמַסְתָּה=תְּפִיה = תְּפִיה the pious. At the end חֲנִינָה may be plausibly supplied: some have thought that traces of these letters are even discernible on the stone. The language of the Inscription is almost pure Aramaic: a Hebrew (or Phoenician) element is, however, present in אֵישׁ and קָחַ (לְקָחַ) <sup>2</sup>.

The date of this Inscription is not perfectly certain: but it belongs probably to the fourth cent. B.C. An earlier type of the Egyptian Aramaic character, dating from B.C. 482, is exhibited on the stele of Saqqārah (2 miles NW. of Memphis), found in 1877<sup>3</sup>; the stele of Carpentras has been preferred for reproduction here, as the characters (in the photograph) are more distinct. Observe that the upper part of the ב, ד, ר, and י is *open*: this is the first stage in the formation of the later square character, which is ultimately produced, in the case of these letters, by the disappearance of the two parallel lines at the top of ב, ד, ר, and by the addition of a tail to the י. (These letters are formed similarly on the Saqqārah stele.) The stroke at the upper right-hand corner of the נ is almost, if not quite, separated from the transverse stroke which forms the body of the letter: this is a similar change in the direction of the later form of the character<sup>4</sup>. The two

<sup>1</sup> Boeckh, *Corp. Inscr. Graec.* 6562: Θ(εοῖς) Κ(αταχθονίοις). Αὔρηλια Προσόδω Διοσκουρίδης ἀνὴρ τῇ ἑαυτῷ συνβίψ χρηστοτάτῃ καὶ γλυκυτάτῃ μνέας χάριν. εὐφύει, κυρία, καὶ δοῖ(η) σοι δ Ὀστρις τὸ ψυχρὸν ὕδωρ. The same wish, *ib.* 6717.

<sup>2</sup> Both now (1912) known to occur frequently in Egyptian Aramaic: see the Glossaries in Sayce-Cowley and Sachau.

<sup>3</sup> Plate LXIII in the Palaeographical Society's Volume; Lidzbarski, Plate XXVIII. 1 (drawn by the author): cf. the transcription, with notes, in *NSI.* No. 71. The Inscription is dated the 4th year of Xerxes (=B.C. 482): the name Xerxes is written שְׂרָשָׂה Hshiarsh (Pers. Khshayârshâ), as regularly in Egyptian Aramaic (see the Glossaries in Sayce-Cowley and Sachau).

<sup>4</sup> The form of the נ (as of many of the other letters) in Palmyrene is, however, the one which approaches most closely to the square type: see Fig. 11 below, and the Tables in Cooke or Lidzbarski.

lower horizontal strokes of the old **נ** are merged in one, which however is separated from the perpendicular stroke, and hangs down from the upper horizontal stroke, thus anticipating the form ultimately assumed by the letter. **ׁ** and **ׂ** have both nearly assumed the modern form. **ׁ** appears (as on the Saqqārah stele) with only a single horizontal bar: the bar, if a little lowered, produces **ׁ**, **ׁ**, if a little raised, **ׂ**. On the stone of Mesha' (as in the Inscriptions figured above) **ׁ** appears composed of four distinct strokes (like **ׂ** with *two* parallel strokes on the left at the top): here the four strokes are crumpled up so as to form a sort of triangle, which, when reduced in size, becomes the modern **ׁ**. In the stele of Saqqārah, the **ׁ** appears still in its old form. The two diverging lines towards the top of the **ׁ**, on the left, which still appear on the Saqqārah stele, become a single line, turned up at the end, which in the Papyri becomes in its turn a single thick line. **ׂ** exhibits a modification which is difficult to describe, but which, when the tail, as happens afterwards, is curled round to the left, produces an evident approximation to the modern form of the letter<sup>1</sup>. **ׄ** scarcely differs from **ׁ** except by having a longer tail. **ׅ** has been modified, and approaches the modern type: almost the same form appears on the stele of Saqqārah. **׆** is no longer a complete cross: the horizontal cross-line is confined to the right-hand side of the letter, and is deflected downwards: by the further prolongation of this deflection, and the accompanying reduction of the upper part of the perpendicular stroke, the modern **׆** is produced. **ׇ**, **׈**, **׉**, **׊**, are not materially changed, shewing, as was said, that the transition to the square character was gradual, and not accomplished for all the letters at the same time. The words are separated, not by dots, but by small spaces.

In Papyri, the softer material, written upon by a reed-pen, led naturally to the production of more cursive characters. Here (Plate IV) is part of an Inscription written on a Papyrus discovered in 1907–8, at Elephantine, the ancient Yeb, at the extreme south of Egypt, just below the First Cataract: it is dated in the 2nd year of Xerxes

<sup>1</sup> Cf. Lidzbarski, p. 191; and see Plates XLV, cols. 6–25, XLVI, II a, cols. 2, 6.

(B.C. 484), and is consequently two years older than the Saqqārah stele<sup>1</sup>. Transliterated into square characters, it reads:—

- 11 כתיבן בספרא זנה אנחנו ננתן די . . . . .
- 12 בית מלכא וקדם ספרי אוצרא ינ . . . . .
- 13 עליין לשובל לנבריא אלה זי כתיבן . . . . .
- 14 לך במנין בביה מלכא וקדם ספרי א[וצרא] . . .
- 15 אנחנו נחוב לך כספ בראשן וזה כספ ז . . . . .
- 16 אלה ואנת שלט בפרקן זי בית מלכא . . . . .
- 17 לך אתה שלט למאחד עד חתמלא בעבורא
- 18 כתיב הווע על פם אחיאב

The Inscription (taking into account the part not here reproduced) is a contract between two Jews of the military colony at Elephantine and a dealer to supply provisions for two 'hundreds' (companies) of the garrison; and the passage quoted deals with the payment for what has been supplied: but the words lost at the ends of the lines make it impossible to give a continuous translation. The parts which remain may be rendered as follows:—

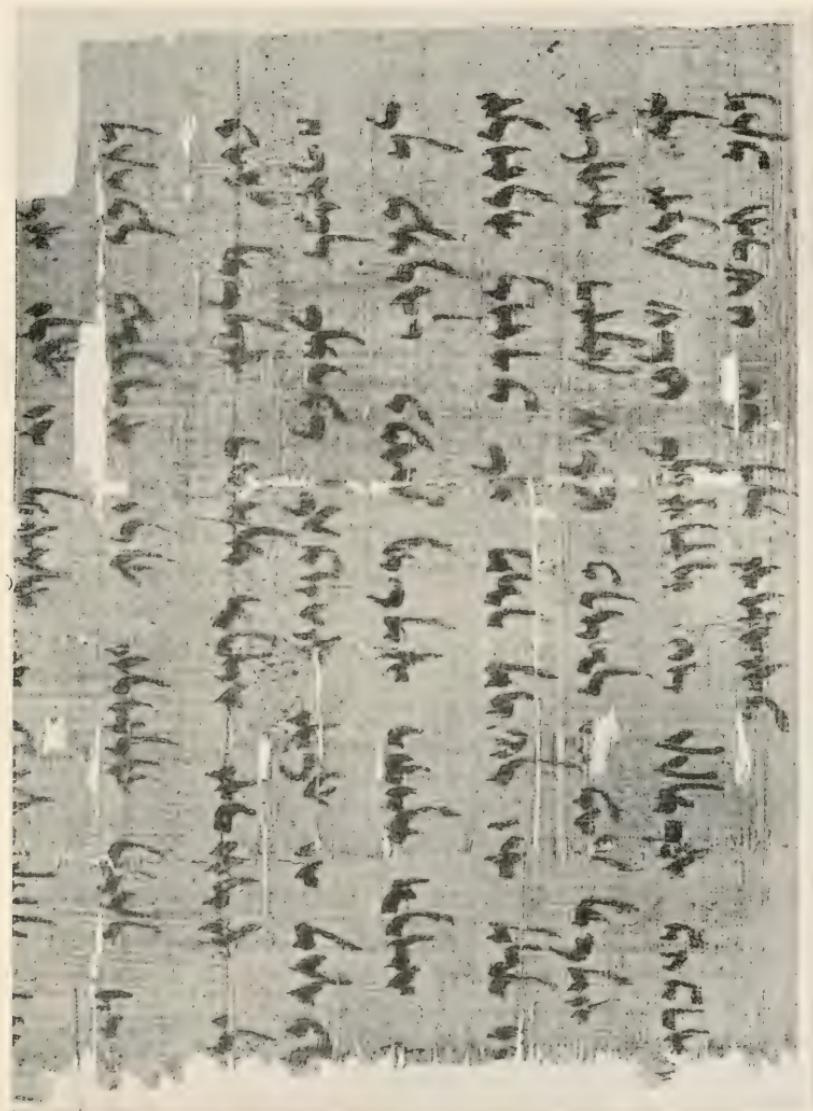
- 11. . . . written (i.e. named) in this deed. We will give . . .
- 12. the house of the king (=the government), and before the scribes of the treasury . . .
- 13. by our hand (=through us) to bring to these men who are written (named) [in this deed] . . .
- 14. to thee by number (*or* by mna's) in the house of the king, and before the scribes of the tr[easury] . . .
- 15. We shall owe thee 100 *karashas*<sup>2</sup> of silver, silver of . . . .
- 16. the god. And thou hast authority over (a charge upon) our salary, which the house of the king [gives]
- 17. to us; thou hast authority to take (it) until thou art fully paid for the corn.
- 18. Hoshea' has written (this deed) at the mouth (dictation) of Ahiaab.

13. מובל, inf. *Qal* from יבל, which occurs in these Papyri in a trans. sense (l. 9; 42, 17. 43 (1), 4 בלני לבייחך bring me to thy house). In Bibl.

<sup>1</sup> Sachau, *Aramäische Papyrus und Ostraka aus einer jüdischen Militär-Kolonie zu Elephantine* (1911), No. 25 (p. 99).

<sup>2</sup> A Persian weight, equal to 10 shekels (Lidzbarski, *Ephemeris*, iii. 76, 130).

PLATE IV



PART OF AN EGYPTIAN ARAMAIC PAPYRUS, OF 484 B.C.

(Reproduced, by permission, from Plate XXV of Sachau's *Aramaische Papyri und Ostraka*, 1911.)





PLATE V



EGYPTIAN ARAMAIC PAPYRUS

Reproduced, by permission, from Plate XXVI of the Facsimiles of Manuscripts  
and Inscriptions published by the Palaeographical Society.

Aram., Tgg., and Syr., only the *Aphel*, אלה, אֹבֵל, הַיְבָל, the form in Egyptian Nabataean and Cappadocian Aramaic, Jer. 10, 11, Ezr. 5, 15 Kt., for the Biblical Aram. and Targumic לְנִזְןָן: see *Lex.* 1080<sup>b</sup>, *LOT*<sup>8</sup> 255 n. 15. כֶּרֶשׁ, כֶּרֶשׁ<sup>1</sup>, as the name of a weight, occurs often besides in these Inscriptions. 16. שְׁלָט, שְׁלָט, i.e. Ezr. 4, 20. 7, 24 al. (*Lex.* 1115<sup>b</sup>). פָּרָם, see Sayce-Cowley, L 6, P 3 (=Lidzbarski, *Ephemeris*, ii. 224, 6. 237, 3). The word may mean properly a portion or measure of food (Sachau, p. 52: cf. **פְּנַחֲתָא** = σιτομέτριον Luke 12, 42, PS. col. 3279; and Sachau, Pap. 36 (Taf. 32), 8). 17. חַתְמָלָא, see Sachau, Pap. 28 (Taf. 28-9), 11. 17. 18. עַל בָּם, so Sayce-Cowley, L 16. Cf. in Heb. Jer. 36, 4 מִכְבָּרָךְ בְּרוּךְ 6. 17. 18. מִפְּנַחֲתָא יְרֻמְחוּ.

As was remarked above, the differences from the Carpentras script are due mainly to the more yielding nature of the material used for producing the characters. Instead of the sharply cut characters incised on the Carpentras stele, the strokes, especially the horizontal and slanting ones, are thick; and those lines which are straight in the stele shew a tendency to curve. And in בָּרָכָה, בָּרָךְ, the part open at the top almost disappears owing to a single thick stroke taking its place: this stroke ultimately becomes the top line of these letters in the square form.

The following (Plate V) is a specimen of the Egyptian Aramaic script on a fragment of Papyrus now in the British Museum, belonging to the late Ptolemaic or Roman period<sup>2</sup>. Here is a transliteration of the Inscription (=CIS. II. i. 145 B=NSI. No. 76 B):—

... . . . . .	1
בָּרָכָה זֶה מְלָכָא וְשָׁמָעָ . . . . .	2
בָּרָכָה זֶה אַחֲרָעָה מְלָכָא . . . . .	3
(ק) טָלַת הַמּוֹתָה תְּהִקָּה בְּחַרְבָּה חִילָּךְ וְחַ . . . . .	4
הַיְהֹלֵךְ לְקָדְשָׁבְּרָיא זֶה שְׁבִית בְּאָשָׁנָה . . . . .	5

<sup>1</sup> Read incorrectly by Sayce-Cowley (A 7 al.) **כְּבָשָׂה**. See Lidzbarski, *Ephemeris*, iii. 76.

<sup>2</sup> Plate XXVI in the Palaeographical Society's Volume.

<sup>3</sup> So De Vogüé in CIS. II. i. 145 B. In the Palaeographical Society's Volume, the word is transliterated **תְּבַחְבָּא**.

6 . . . בָּאֵלֶיךְ וְגַרְמִיךְ לֹא יִחְתּוֹן שָׁאָל וּטְלָלָד . . .  
 7 . . . שׁ עַל אַלְפֵי מִלְכָבָא . . . בְּמִנְצָה . . .

I.e. i. . . for my sons according to the testimony of the king, and he heard . . .

2. . . . the son of Punsh, he delayed (?). The king answered . . . .

3. . . the son of Punsh the words which the king had spoken, and . . .

4. . . thou didst kill them. Mayest thou go with the sword of thy strength, and . . .

5. .... and the captives which thou hast taken this year .....

6. .... in them ; and thy bones shall not descend into She'ol, and thy shadow ....

7. .... on the thousands of the king ....

The text, as is evident, is much mutilated. The subject appears to be a tale, ‘composed either by a heathen Aramaean, who was hostile to the Egyptian religion<sup>1</sup>, or by an Egyptian Jew as a Haggādāh on Ex. 1,—more probably the latter.’ The language is Aramaic, tinged (like the Carpentras Inscription) with Hebrew or Phoenician. 2. ענה מלכָא, cf. Dan. 2, 5. 8. 20 etc. 4. **הַמּוֹ** *them*, as Ezr. 4, 10. 23 etc. 6<sup>3</sup>. זֶה בְּאִישָׁתָא, cf. יְהִי Ezr. 5, 5. 5. זָה (fem.), as Sachau 2, 17. זֶה, *Sachau* 2, 17. זֶה, *Répert. d'Épigr. Sém.* i. 247; =Bibl. Aram. דָא, שְׁנַחֲתָא זָה (*Lex. 10861*): cf. יְהִי and פְּנֵי, p. xii bottom. 6. **לְקָדָן** *those*, as Dan. 3, 12 etc. **בְּנַחַת** from **בְּנַחַת**, the common Aram. word for *go down*.

The characters are in general very similar to those of Plate III; but, in so far as there is a difference, they have approached nearer to the square type. The **ה** assumes a form more resembling the square **ה**. The tail of the **ט** shews a tendency to curl round to the left, and the whole letter approximates to the modern form. In the same way the right-hand stroke of the **ת** is longer, and curls round, so that the letter, especially the one in תחך (l. 4), closely resembles the square **ת**. The **כ** (notice ll. 4, תחך 6, גרכיך) is almost exactly like the square final **כ**. The square form of **ג** is produced by the stroke on the left being gradually brought lower down: see

<sup>1</sup> There is an allusion to the 'Egyptian gods' in the first column of the Papyrus published as Plate XXV of the same Volume (Cooke, *NSI*, 76 A).

col. 13 in GK.; the Inscription חַמֶּן גֵּזֶר 'Boundary of Gezer' from Gezer (Lidzbarski, Plate XLVI, II a, col. 3), and the Palmyrene **ג** (*ibid.* Plate XLV, cols. 10, 13; Cooke, Plate XIV, cols. 6, 7, 9).

The gradual change of script can also be well studied in the Table in Gesenius-Kautzsch (ed. 1910). From this it appears at once that the characters of Mesha's Inscription (*c.* 840 b.c.) and those of Zinjirli, near Aleppo, of about a century later, are practically identical —only the **ד**, for instance, being in the latter more curved at the top than in the former. In the Phoen. and Hebrew characters from the ninth to the first cent. b.c. (cols. 2–6) there is not any great change: the marked changes occur in the Aramaic types, from the eighth to the third cent. b.c.; and the earliest examples of the square Hebrew character (col. 14) are developed most immediately, not from the Hebrew series (cols. 3–6), but from the Aramaic series (cols. 11–13). It further appears from this Table that, of the 'final' characters, **ת**, **נ**, **ל**, **ג** are really the older, more original forms of the letters in question: in the middle of a word, in cursive writing, the tail was curved round to the left, producing the medial forms **ת**, **נ**, **ל**, **ג**; at the end of a word, where there was a natural break, the original long perpendicular line remained. The final **ד**, on the other hand, is not an original form: it arises from the later form of the **ד** being closed up on the left (see col. 14; and comp. Lidzbarski, Plate XLVI, II a, cf. XLV, cols. 20–25)<sup>1</sup>.

From the immediate neighbourhood of Palestine an early example of the Aramaic transition-alphabet is afforded by an Inscription, consisting of a single word, found at 'Arāq el-Emīr ('Cliff of the Prince'), in the country of the ancient Ammonites, 9 miles NW. of Heshbon<sup>2</sup>. Here (*Jos. Ant.* xii. 4. 11) Hyrcanus, grandson of Tobias, and great-nephew of the High Priest Onias II, being persecuted by his brothers, found himself a retreat among the hills (b.c. 183–176), where he built a stronghold, one feature of which consisted in a series of fifteen

<sup>1</sup> See, for further particulars on the gradual evolution of the square characters, Lidzbarski, p. 175 ff. (Phoenician), p. 183 ff. (older Heb.), p. 186 ff. (Aram.), pp. 189–192 (square Hebrew); and the three Tables at the end of his *Atlas*.

<sup>2</sup> See Socin's *Palästina u. Syrien* (in Baedeker's *Handbooks*), Route 10 (end); in more recent editions (revised by Benzinger), Route 17.

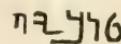
caves, in two tiers, hollowed out in the side of the rock<sup>1</sup>. At the right hand of the entrance to two of the caves (Nos. 11 and 13 in the *Memoirs*) in the lower tier, on the smoothed surface of the rock beside No. 13 (Fig. 8), on the unsmoothed surface beside No. 11 (Fig. 9), stands the Inscription, in letters nearly eight inches high.

Fig. 8 (A).



(From No. 383 of the Photographs published by the Palestine Exploration Fund.)

Fig. 9 (B).



(From the Facsimiles attached to Chwolson's *Corp. Inscr. Hebr.*, No. 1.)

From its position, the Inscription cannot well be earlier than the period when the caves were constructed, and may, of course, be later. It must be read טוביה<sup>2</sup>. The transitional character of the alphabet appears in the approximations to the square type: in the ו without the right-hand upper stroke, in the ב open at the top, and in the ו and ה approaching the type of Fig. 10. The כ, also, originally a cross

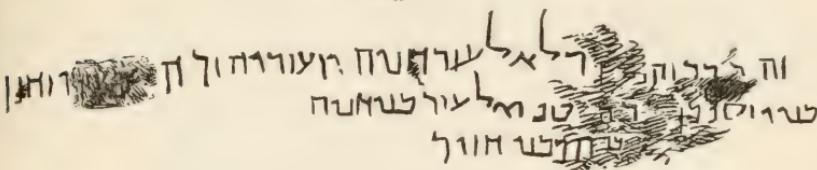
<sup>1</sup> See the view of the caves in the *Memoirs of the Survey of Eastern Palestine*, vol. i (1889), opposite p. 72; or in G. A. Smith's *Jerusalem* (1908), ii. 426 (also, p. 428, a photograph of the cave with the Inscription A), cf. p. 427 n.

<sup>2</sup> The reading has been disputed: De Vogüé (*Mélanges*, 1868, p. 162 f.), and Clermont-Ganneau (*Researches in Palestine*, 1896, ii. 261), both of whom had seen and copied the Inscription, read it טוביָה. On the other hand, the Photograph (Fig. 8), and the reproductions in the *Memoirs*, p. 76 f., and the Plate opposite p. 84, seemed to leave no doubt that the first letter was י; and so ערביה was adopted in the first edition of the present work, and by Lidzbarski in 1898 (pp. 117, 190). It appears now, however, from the very complete descriptions in the *Publications of the Princeton Archaeological Expedition to Syria in 1904-5* [Division II (Ancient Architecture in Syria), § A (Southern Syria), Part i (Ammonitis), pp. 1-28 ('Arāq el-Amīr); Division III (Inscriptions), § A (Southern Syria), Part i (Ammonitis), pp. 1-7 (Hebrew Inscriptions of 'Arāq el-Amīr), by Enno Littmann], Div. III, § A, Pt. i, p. 2 (Photos. A and B), that (as stated above) there are in fact two inscriptions (cf. Smith, 427 n.), one (A) agreeing with Fig. 8, the other (B) agreeing with Fig. 9 (except that the circle of the כ should be closed at the top): the second can only be read טוביָה, and this determines the reading of the first (in A there are no traces visible, any more than there are in the photograph from which Fig. 8 is taken, of a line, like that in B, drawn upwards from the left-hand upper-corner; but Littmann expresses it distinctly in his sketch of the inscription on the same page). Lidzbarski now accepts טוביָה (*Ephem.* iii. 49).

enclosed in a circle, shews (in B) a modification, similar to that in Egyptian Aramaic and Palmyrene, and approximating to the square type.

The next Inscription is that of the Benê Ḥezir, above the entrance to the so-called Tomb of St. James, situated on the Mount of Olives, immediately opposite to the SE. angle of the Temple-area.

Fig. 10.



Inscription of the Benê Ḥezir.

(From Chwolson's *Corpus Inscriptionum Hebraicarum*, No. 6. Cf. *NSI.*  
No. 148 A.)

זה [ה]קבר והמש[כ]ב לאלוור חניה יועור יהודה שמעון יוחנן  
בני יוסף בן . . . ב . . . [ולו]ס[ף] ואלוור בני חניה  
. . . מבני ח'יר . . .

I.e. This is the tomb and the resting-place for Eleazar, Hanniah,  
Yo'ezer, Yehudah, Simeon, Yoḥanan,

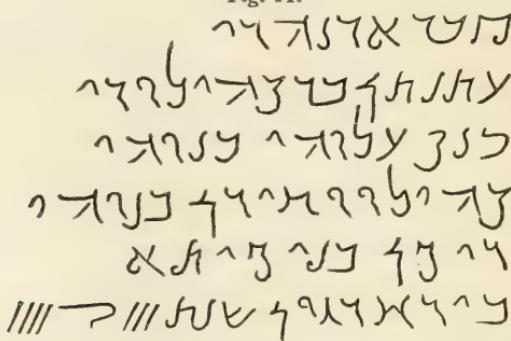
The sons of Yoseph, the son of . . . [and for Yo]seph and Eleazar,  
the sons of Hanniah,  
. . . of the sons (i.e. family) of Ḥezir.

Here we observe *Hebrew* advancing towards the square character. A Ḥezir, ancestor of a priestly family, is mentioned i Ch. 24, 15: another Ḥezir, not a priest, but one of the chiefs of the people, is named Neh. 10, 21. The date of the Inscription is probably shortly before the Christian era. The advance towards the square character is very marked. Notice, for instance, the נ, the ה, the ל, the ס, the י, the ר; and the bar of the מ, higher up than in the Egyptian Aramaic. Notice also that by the turn to the left given to the lower part of the ג, when standing in the middle of a word, a *medial* and a *final* form of the letter are distinguished (as in יוֹחָנָן at the end of the first line): when ג follows, this turn is regularly connected with it, giving rise to a ligature: the same happens with ב followed by ג. ג and ג are

scarcely distinguishable from one another. The first letters of line 3 are uncertain: they may perhaps be read as בִּיה . . . .<sup>1</sup>

The ligature just spoken of is peculiarly common in the Palmyrene character. The Palmyrene Inscriptions<sup>2</sup> are written in a dialect of Aramaic<sup>3</sup>, and date from B.C. 9 onwards; the character differs from the square type only in calligraphical details. A specimen (Fig. 11) is given (= *NSI.* No. 141), for the sake of illustrating the tendency of Aramaic on the East, as well as on the West, of Palestine to advance in the direction of the square character:—

Fig. 11.



(From De Vogüé's *Syrie Centrale*, 1868, Plate V, No. 30<sup>a</sup>.)

קברא דנה ד' I. e. This tomb is that of

עתנתן בר כהילו ד'	'Athinathan, son of Kohilu, which
בנו עלווי בנווי	built over him his sons
כהילו וחירן בנוהי	Kohilu and Hairan, his sons,
די מון בני מיתא	of (the family of) the children of Maitha,
בירך בנון שמת ס' ס' [דנון]	in the month Kanun, in the year 304 [Seleuc. = B.C. 9] <sup>4</sup> .

<sup>1</sup> Other Inscriptions (mostly fragmentary) from approximately the same period, may be seen in Chwolson's volume, Nos. 2 (*תְּחִם נֹר Boundary* [Aram.] of *Gezer*), 3, 4, 5 (Aram., from the Hauran), 7, 8, 9, 10. No. 5 is bilingual, and may be found also in De Vogüé, *Syrie Centrale*, p. 89: נֶשֶׁה דֵי חֲמָרָת דֵי בְנָה = 'Οδαίναθος Ἀννήλου φύκοδόμησεν τὴν στήλην Χαμράτη τῇ αὐτοῦ γυναικί.

<sup>2</sup> See Cooke, *NSI.* pp. 263–340.

<sup>3</sup> Which exhibits some noticeable affinities with the Aramaic of Ezra and Daniel: see Sachau, *ZDMG.* 1883, pp. 564–7; A. A. Bevan, *A Commentary on Daniel* (1892), pp. x, 37, 211 ff.; *LOT.* 504.

<sup>4</sup> On the *Nabataean* Inscriptions, in which some of the letters, esp. בּ, מּ, פּ, etc.,

In the following Inscription (= *NSI.* No. 148 B), from the lintel of a door, belonging to a ruined Synagogue at Kefr-Bir'im, a village a few miles NW. of Safed in Galilee, discovered by M. Renan in the course of his expedition in Palestine in 1863, the transition to the square character may be said to be accomplished: the date may be c. 300 A.D. (Renan), or somewhat earlier (Chwolson).

Fig. 12.

וְהִיא שָׁלוֹם בְּכָל קֶסֶחַ וְכָל פָּזָב וְכָל שְׂרָאֵן וְסָה  
חֲלוּכָמָלְעָשָׁחַ שְׁזָרָה תְּכָא בְּלַהֲכָלָעָה

(From Chwolson's *Corpus Inscriptionum Hebraicarum*<sup>1</sup>, No. 17.)

יְהִי שָׁלוֹם בָּمָקוֹם הַזָּה וּבָבֶל מִקְומֹת יִשְׂרָאֵל יוֹסֵה  
הַלְוִי בֶן לְוִי עֲשֵׂה הַשְׁקֹוף הַזָּה תְּבָא בְּרָכָה בְּמַעַשֵּׂךְ

I.e. May there be peace in this place, and in all the places of Israel! Yosah the Levite, son of Levi, made this lintel: may blessing come upon his works!

שׁ *מעישי* is evidently an error of the carver for *מעישי*: he first omitted the שׁ by accident, and then attached it at the end. Notice in this Inscription the close resemblance between וְ and וּ, which in the Inscription of the Benê Hezir are distinguished by the turn to the left—a survival of the primitive form of the letter—at the top of the וּ; also that between בְּ and בָּ (cf. p. lxvii), as well as the final בָּ. Notice also the regular *plena scriptio*. The resemblance of יהוה to יְהֹוָה (p. iii) in a character such as this will be evident.

In conclusion, a specimen is given (Plate VI) of a complete Phoenician Inscription (= *NSI.* No. 4), which may serve as an example of the style, as regards character and general appearance, in which the autographs of the Old Testament must have been written. The Inscription was found at Zidon in 1887, engraved on the base of a sarcophagus of black basalt, of Egyptian workmanship, and bearing

and י approach closely to the square characters, see Cooke, *NSI.* p. 214 ff., and, for the characters, Plate XIV, Lidzb. Plate XLV.

<sup>1</sup> In the original the Inscription is in one line: it is divided here merely for convenience. See Photograph No. 459 of the Palestine Exploration Fund.

in front a hieroglyphic Inscription, designed no doubt originally for use in Egypt, but diverted from its original purpose and taken to Phoenicia in order to receive the remains of a Phoenician prince. The contents of the hieroglyphic Inscription bear no relation to those of the Phoenician one. Transliterated into square characters, the latter reads as follows:—

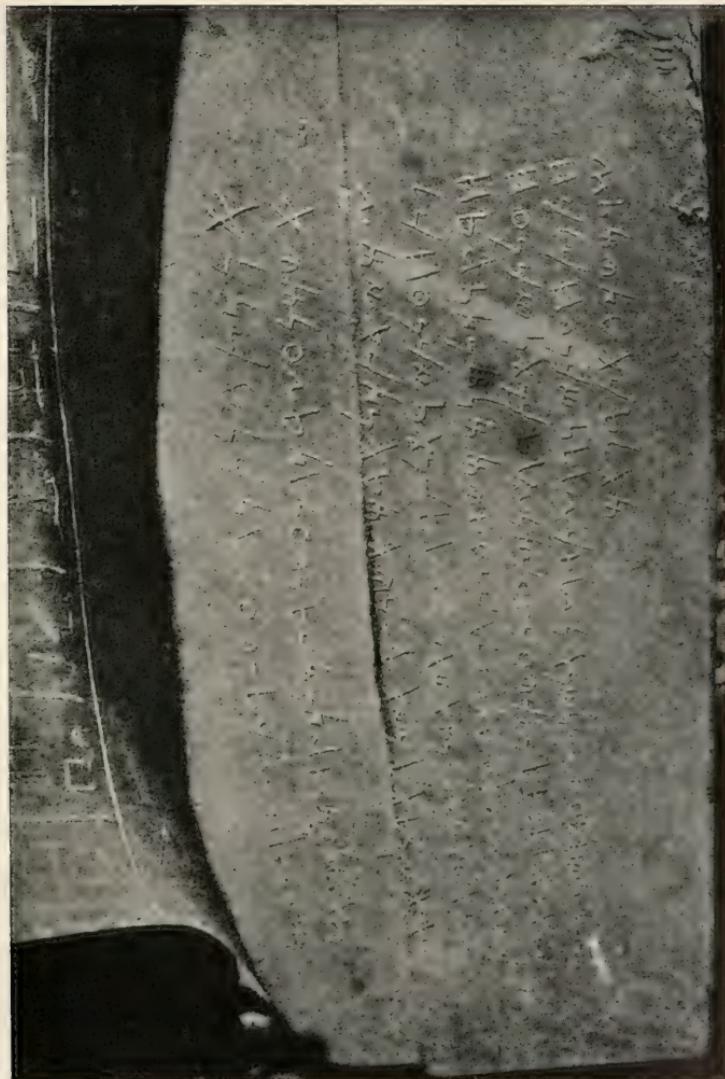
- 1 אָנָק תָּבִנְתָה כֵּן עַשְׂתָה מֶלֶךְ צָדְנוֹם בָּנָה
- 2 אֲשֻׁמְנוּעָר כָּהּ עַשְׂתָה מֶלֶךְ צָדְנוֹם שָׁכֵב בָּאָרֶן
- 3 זֶ מַי אָתָח כָּל אָדָם אֲשֻׁפָּק אִיתְ הַאֲרָן זֶ אַל אַל חָ
- 4 פָּתָח עַלְתִּי וְאַל תָּרְנוּן בָּכִי אַדְלָן כְּסָפָי אַדְלָן
- 5 חָרִין וְכָל מַנְם מִשְׁדָּבָלְתָה אָנָק שָׁכֵב בָּאָרֶן זֶ אַל אַל חָפָת
- 6 חָלָתִי וְאַל תָּרְנוּן בָּכְעַבְתָה עַשְׂתָה הַדְּבָר הָא וְאַמְפָת
- 7 חָפָח עַלְתִּי וְרָמָן תָּרְנוּן אַל יְ[כָּבָן] לְ[גָ] זְרֻעָבָהָיִם תָּחָת שָׁמָן
- 8 שְׁוּמְשָׁכֵב אַתְּ רְפָאָם

- I.e. 1. I Tabnith, priest of 'Ashtart, king of the Zidonians, son
2. of Eshmun'azār, priest of 'Ashtart, king of the Zidonians, lie in this coffin:
3. whoever thou art, (even) any man, that bringest forth this coffin, do not
4. open my sepulchral chamber, and disquiet me not; for there is no image of silver, there is no image of
5. gold, nor any jewels of?: only myself am lying in this coffin; do not o-
6. -pen my sepulchral chamber, and disquiet me not; for such an act is an abomination unto 'Ashtart; and if thou at all
7. openest my chamber, or disquietest me at all, mayest thou have no seed among the living under the sun;
8. -n, or resting-place with the Shades.

The Tabnith who speaks is the father of the Eshmun'azar (II) whose long and interesting funereal Inscription<sup>1</sup> (22 lines) was found in 1855 on the site of the ancient necropolis of Zidon, and who describes himself (lines 13-15), as son of Tabnith, king of the Zidonians, and of Amm'ashtar, priestess of 'Ashtart, and grandson

<sup>1</sup> It may be found in M. A. Levy's *Phönizische Studien*, i. (1856); in Schröder's *Die Phön. Sprache* (1869), p. 224, with Plate I; *CIS*. I. i. No. 3 (with facsimiles); and elsewhere: most recently in Cooke, *ASI*. No. 5 (with facsimile, Plate I).

PLATE VI



INSCRIPTION OF TABNITH, KING OF ZIDON

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of Eshmun'azar (I), who is mentioned here as Tabnith's father. From the style of the Egyptian ornamentation displayed both by the sarcophagus of Tabnith, and also by the related sarcophagus of Eshmun'azar II, it is concluded that the date of the Inscription is not earlier than the fourth cent. b.c.; and as upon other grounds it cannot be much later than this, it may be plausibly assigned to c. 300 b.c.<sup>1</sup> The Inscription is of value to the Hebrew student, not only on account of its palaeographical interest, but also on account of the illustration which it affords of the language and ideas of the Old Testament.

1. אַנְךָ occurs frequently in Phoenician Inscriptions: it was pronounced probably אַנְךָ (Schröder, *Phön. Spr.*, p. 143): a final vowel is often not represented in Phoenician orthography: comp. below תְּרִזֵּן, בְּ, נְ. On the pronunciation 'Ashtart, see p. 62.

2. אֲגֹן of a coffin, or mummy-case, as Gen. 50, 26.

3. זֶה, i.e. זֶה (Heb. זה). So regularly, as *NSI.* 9, 3 הַשְׁעָרُ זֶה this gate; 19, 1 מִצְבַּת זֶה this pillar; 42, 3 (the sacrificial table from Marseilles) מִזְבֵּחַ זֶה this payment; *CIS.* I. i. 88, 4 הַמִּפְקֵד זֶה (cf. Cooke, p. 26). Observe that זֶה (unlike the Heb. זה) is without the article, although the accompanying noun has it: pronounce, therefore, here, בְּאָגֹן זֶה (not בְּאָגֹן), as line 3 בְּהַאֲרֵן זֶה. —With בְּאָתָה וְהַאֲרֵן cf. *NSI.* 64, 5–6. 65, 8: בְּלָדָם is, however, somewhat awkward. Renan, observing that in Eshmun'azar's Inscription there occurs twice the similarly worded phrase, line 4 קָנַמִּי אַתְּ כֹּל מִמְלָכָת וְכֹל אָדָם לִפְתְּח אֵיתְ מִשְׁכֵב זֶה, line 20 קָנַמִּי אַתְּ כֹּל מִמְלָכָת וְכֹל אָדָם לִפְתְּח עַלְתִּי, suggests that מִי is an error of the stone-cutter for קָנַמִּי, which is supposed, on the strength of a statement in the Mishnah, *Gittin* 4, 7 מִיעָשָׂה בְּצִידָן בְּאַחֲרֵ שָׁמָרָה) i.e. a man in Zidon said to his wife קָוָנָם לְאִשְׁתֽׁוֹ קָוָנָם אָם אַנְיִ מְנֻשָּׂךְ 'A curse (upon me), if I do not divorce thee!'), to have been a Phoenician formula of imprecation (see further Cooke, p. 34). Render in this case, then: 'My curse (be) with every man, whosoever

<sup>1</sup> Ph. Berger in the *Revue Archéologique*, Juillet 1887, p. 7.

<sup>2</sup> So לְאָן these (p. 34 note), in accordance with the dissyllabic form found in the Semitic languages generally, was pronounced in all probability לְאָן (in the *Poenulus* v. 1, 9 written ily; in an Inscr. from N. Africa, *ZDMG.* xxix. 240, לְאָן: Lidzbarski, p. 264<sup>b</sup>). Comp. Cooke, *NSI.* p. 26.

thou art, that bringest forth,' etc.—אָשׁ, the Phoenician form of the relative, occurring constantly in the Inscriptions, to be pronounced probably *ish* or *esh*, if not rather as a dissyllable אָשֶׁר<sup>1</sup>.—חַפְקָה prob. פְקָד or קַפְקָד; cf. Aram. נִפְקָד to go forth, אֲפָקָד to bring forth, or Heb. הַפִּיק (Is. 58, 10).—אָתָּה=Heb. אָתָּה, the mark of the accus.: for the vocalization, cf. Arab. أَتَّى.

4. עַלְתִּי: comp. ip Eshmun'azar's Inscription (*NSI*. 5), lines 5–6 וְעַלְתִּי יְמִינֵנִי מִשְׁכֵב שְׁנִי allūtī yemīnēni mishcēb shēnī, nec superaedificent lecto huic cameram lecti alterius, 10, and 20–21 וְעַלְתִּי הַרְגִּינִי, comp. used of disquieting the spirits of the dead in 1 S. 28, 15. Is. 14, 16.—כְּבָנִי<sup>2</sup> (כְּבָנִי), as often (Schröd. p. 218 f.; Lidzbarski, p. 295): e.g. *CIS*. 2, 12. 13 כְּבָנִי=בְּנִי—בְּנִי=בְּנִי=בְּנִי, probably the Greek εὐδωλον.

5. מְרֻקָּע, the usual Phoenician word for gold (*NSI*. 3, 5; 24; 27, חַרְזָן), the usual Phoenician word for gold (*NSI*. 3, 5; 24; 27, חַרְזָן) this plating of gold; 33, 3. 5; *CIS*. 327, 4–5 (the goldsmith); in Hebrew confined to poetry.—מְנִים prob.=Aram. מְאַן pl. מְאַנִּין. בְּלַתִּי=בְּלַתִּי—מְאַנִּיא, מְאַנִּין.

6. חֹעַבְתִּי: comp. the very similar use of the verb חֹעַבְתִּי in Dt. 7, 25. 1, 18, 12. 22, 5. 23, 19. 25, 16. 27, 15) and Pr. (3, 32. 11, 20. 12, 22 al.).—הַדְּבָרָה אָה, the verb הַדְּבָרָה אָה that kingdom; 166, b 4 הַלְּחָם הַאָה. On the orthography of הַאָה, see below, p. xxxi.

7. רְנוּ<sup>3</sup> (רְנוּן), with the inf. *Qal*, according to the scheme noticed on II 20, 18.—יְכַן, i.e. יְכַן, impf. from פְּנִין (see p. 285 *footnote*; *NSI*. Index, p. 369; and the Glossary in Lidzbarski, p. 294). Cf. *NSI*. 42, 13 יְכַן=Heb. זָרָע בְּחִים.—יְהִיה לְכֹהֲנִים: comp. the corresponding imprecation in Eshmun'azar's Inscription, lines 8–9 וְאַל יְכַן לְמִנְחָה וְפָרָע לְמַעַל וְתַאֲרֵב חַתְמָה 11–12 (their) stead; 37, 31).

8. וְאַל יְכַן לְמִשְׁכֵב אֶת רְפָאִים: comp. *ib.* line 8 מִשְׁכֵב of a resting-place in the underworld, as Ez. 32, 25: the رְפָאים as Is. 14, 9. 26, 14. 19. ψ. 88, 11. Pr. 2, 18. 9, 18. 21, 16. Job 26, 5†<sup>2</sup>.

<sup>1</sup> In the *Poenulus* of Plautus represented by *sī* (V. 1, 1. 4. 6. 8), and *ass* (V. 2, 56 *assamar*=אָשׁ אָמֵר). Comp. Schröder, pp. 162–6.

<sup>2</sup> For further information on the subject of the Phoenician language and Phoenician Inscriptions, the reader is referred to M. A. Levy, *Phönizische Studien* in

## § 2. Early Hebrew Orthography.

Having determined the nature of the old Hebrew character, we have next to consider the nature of the old Hebrew orthography. Did this differ from that which we find in modern printed texts? and if so, in what respects?

1. *Division of words.* In the Inscription of Mesha' and in the Siloam Inscription the words are separated by a point, but in Inscriptions on gems and coins and in Phoenician Inscriptions generally (see e.g. Plate VI) separations between words are not marked<sup>1</sup>. Whether they were marked (either by points or spaces) in the autographs of the OT. cannot be determined with certainty: if they were,

<sup>4</sup> Parts, Breslau, 1856-70; Schröder, *Die Phönizische Sprache*, Halle, 1869; the *Corpus Inscriptionum Semiticarum*, Tom. I (where the Bibliography relating to each Inscription is specified in full); Cooke, *NSI.* pp. 18-158; and Lidzbarski, *Nordsem. Inscr.* pp. 4-83, 493-499 (Bibliography [to 1898]), 204-388, 500-504 (Glossary), 389-412 (synopsis of grammatical forms, etc.). The best treatment of the relation of Phoenician to Hebrew is to be found in the Essay of Stade in the *Morgenländische Forschungen* (Leipzig, 1875), pp. 179-232. All these authorities may, however, in greater or less degree, be supplemented from Inscriptions that have been discovered more recently, and for which search must be made (chiefly) in the *Répertoire d'Épigraphie Sémitique* (from 1900), a supplement, appearing from time to time, to the *CIS.*, and in Lidzbarski's *Ephemeris für Semitische Epigraphik* (from 1902), with Glossaries at the end of each volume.

For further details respecting the history of the West-Semitic alphabets generally, and of the Hebrew alphabet in particular (in addition to the works of Levy, Chwolson, Madden, Berger, and Lidzbarski, mentioned above), reference may be made to Lenormant, *Essai sur la propagation de l'Alph. Phénicien dans l'anc. monde*, 1872-3; Stade's *Lehrbuch*, pp. 23-34; Wellhausen's edition of Bleek's *Einleitung*, ed. 1878, p. 626 ff.; ed. 1886, p. 580 ff.; De Vogüé, *Mélanges d'Archéologie Orientale* (1868), especially pp. 141-178, 'L'Alphabet Araméen et l'Alphabet Hébraïque'; Isaac Taylor's *History of the Alphabet*, Chaps. IV, V; S. A. Cook's study, mentioned above (p. x), in the *PEFQS.* 1909, pp. 284-309; the other Facsimiles of Semitic Inscriptions contained in the Palaeographical Society's Volume; Euting's *Nabatäische Inschriften* (1885); the Plates in the *Corpus Inscriptionum Semiticarum*; and Neubauer's *Facsimiles of Hebrew Manuscripts, with Transcriptions*, Oxford, 1886.

<sup>1</sup> In many of the older Aramaic Inscriptions also the words are separated by a point: in the Papyri they are usually separated by a space. See further Lidzb., p. 202 f. A perpendicular line, seemingly a clause-separator, occurs twice in the Gezer Inscription (ll. 1. 2).

some irregularity and neglect must have been shewn in the observance of them: for the existing MT. contains instances of almost certainly incorrect division of words (*a*); and the LXX frequently presuppose a different division from that in MT. (*b*), which (whether right or wrong) could scarcely have arisen had the separation of words been marked distinctly. It is probable, however, that before the Massoretic text was definitely fixed, the division of words had been generally established, and the distinction made between the medial and final forms of בָּ, בַּ, גָּ, פָּ, צָ (above, p. xix): for the Massorites, instead of altering in the text what they view as a wrong division of words, leave the text as it is, and only direct the reader to substitute the correct division; this implies that at the time when notes such as those referred to were added, the division of words found in the כתיב was regarded as definitely settled (*c*).

(*a*) Gen. 49, 19–20 עֲקָבֶם: אֵשֶׁר leg. מְאִשֶּׁר.

וְאַל־בֵּיתָה דְמִים I. וְאַל־בֵּיתָה דְמִים I.

Is. 17, 6 בְּסֻעַפִי הַפְּרִיה I. בְּסֻעַפִי הַפְּרִיה.

כָּלָתָם קָלָלָנוּ I. (a grammatical monstrum) בְּלָה מְקָלָלָנוּ 15.

וּקְרֹעַ לֹו חָלָנוּ וּקְרֹעַ לֹו חָלָנוּ וּקְרֹעַ לֹו חָלָנוּ סְפָן I.

אַתָּם הַמְפָשָׂא I. אַתָּם הַמְפָשָׂא 23, 33 (so LXX, Vulg.).

וְחַיָּה אֲפָה I. וְחַיָּה אֲפָה 25, 13 (so LXX, Pesh. Targ.).

Hos. 6, 5 וּמְשֻׁפְטֵי בָּאָרֶד יְצָא: I. וּמְשֻׁפְטֵי אָרֶד יְצָא (so LXX, Pesh. Targ.).

וְחַיָּה אֲפָה I. וְחַיָּה אֲפָה 42, 6–7 (so LXX, Pesh. comp. v. 12. ψ. 43, 5).

לְמוֹתָם I. לְמוֹתָם 73, 4 (so Ew. Hitz. Del. etc.).

(*b*) Nu. 24, 22 קָרְבָּן עֲרָמָה: νεοσσιὰ πανουργίας =.

בְּנֵצֶב=בְּנֵצֶב I. בְּנֵצֶב=בְּנֵצֶב I.

סְבָבוּ נִם הַמְתָה=סְבָבוּ נִם הַמְתָה 14, 21.

לְכָה בָּזָא=לְכָה בָּזָא 20, 40.

I Ch. 17, 10<sup>b</sup> וְאַנְדָּלָק=וְאַנְדָּלָק: καὶ αὐξήσω σε=.

וְאַבְדָּבִית=וְאַבְדָּבִית Jer. 5, 6 λύκος ἔως τῶν οἰκιῶν=.

μιέλαπον τοῦ ἐπι- 9, 4 end–5 (οὐ): שְׁבַתְך בְּתוֹךְ מְרֻמָה:

στρέψαι. τόκος ἐπὶ τόκῳ=.

נְלָאוּ שָׁב: תָּק בְּתוֹךְ=.

מְנַתְּמָרִיךְ מְאַתִּי 13, 25 μερὶς τοῦ ἀπειθεῖν ὑμᾶς ἐμοὶ : מְרִיכֶם אֲתִי.  
עָשָׂה עֹשֵׂר לֹא = עָשָׂה עַשֶּׂר וְלֹא 17, 1 ποιῶν πλοῦτον αὐτοῦ οὐ = בָּמוּד עֹז 31, 8 : בָּם עֹז  
מְדוֹעַ = מְדוֹעַ נְסֻחָּה 46, 15 אַפִּיאַς ; אַפִּיאַס (ἀπὸ σοῦ) ὁ נָם חַף.

Hos. 11, 2 מִפְּנֵי הַמִּמְּפָנִים = מִפְּנֵיהם : εἰκ προσώπου μου . αὐτοὶ = אַנְתֶּם

Zeph. 3, 19 אַתְּכָלְמַעַנִּיךְ 19 : אַתְּכָלְמַעַנִּיךְ (as though אַתְּכָלְמַעַנִּיךְ לְמַעַנְגָּה).

Zech. 11, 7 לְבָנָן עֲנֵנִי : εἰς τὴν Χαβααնῖτιν = לְכָנָנִי.

ψ. 4, 3 בְּבָרְבָּרִי לִבְרָבָר לְמַה : βαρυκάρδιοι ; ἵνα τί = כְּבָדִי כְּלָמָה

אֱלֹהִי מִצְוָה 44, 5 δ Θεός μου , δ ἐντελλόμενος = אֱלֹהִים צְוָה 106, 7 : עַלְיִים = ἀναβαίνοντες עַלְיִים.

Pr. 13, 14 מְמוֹקָשׁ יְמוֹת = υπὸ παγίδος θανεῖται .

14, 14 גְּבִילִי דְּעַת = δύπλα δὲ αἰσθήσεως : וּבְלִידָעַת 7.

27 καταρρήγγυται δὲ υπὸ συμπτωμάτων ψυχῆς = גְּמִתְקָרָעה מִיצְצָת נֶפֶשׁ =

Job 40, 19 (LXX 14) : הָעִישׂוּ יְשִׁיחָבוּן εἴγκαταπαίξεσθαι = ψ. 104, 26. (ψ. 104, 26).

See also ψ. 76, 7. Jer. 6, 9. 23, cited below, pp. lxv, lxvi ; Gen. 28, 19 Οὐλαμμαν (for אֹולָם לוֹא). Jud. 18, 29 Οὐλαμαῖς (for אֹולָם לִישָׁם) ; and the notes on I 1, 24. 2, 13. 21, 7.

(c) α Jer. 6, 29 מְאַשְׁתָּם : מְאַשְׁתָּם.

ψ. 55, 16 קְרִי מִות : יִשְׁמוֹת.

Job 38, 1 קְרִי הַפְּעָרָה : מְנַהְסָרָה 1.

קְרִי סְעָרָה : מְנַסָּרָה 40, 6.

Neh. 2, 13 קְרִי הַפְּרוֹצִים : הַמְּפֹרְזִים.

1 Ch. 9, 4 קְרִי בְּנֵי פְּרִזְן : בְּנֵי נִימְזָן בְּנֵי פְּרִזְן.

β La. 4, 3 קְרִי בְּיָעִינִים : בְּיָעִינִים.

2 Ch. 34, 6 קְרִי בְּתִרְבְּתִיָּה : בְּחַר בְּתִים.

γ 2 S. 5, 2 קְרִי הַמּוֹצִיאָה וְהַמּוֹבִיאָה : הַיְתָה מוֹצִיאָה וְהַמּוֹבִיאָה.

קְרִי שְׁפָחָה פְּלִשְׁתִּים : שְׁמַם הַפְּלִשְׁתִּים 12.

Ez. 42, 9 קְרִי הַלְּשׁוֹבָתָה אַלְאָה : וּמְתַחַת הַלְּשׁוֹבָתָה אַלְאָה.

Job 38, 12 קְרִי בְּדִעַת הַשְׁחָר טְקוּמוֹ : יִדְעַת שְׁחָר מְקוּמוֹ.

Езра 4, 12 קְרִי יְשִׁירָיָה שְׁבָלִילָה : וּשְׁוֹרִי אַשְׁבָּלִילָה.

However, as the need of a re-division of words is *comparatively* unsrequent, it may perhaps be inferred that in old Hebrew MSS. the divisions between words were not regularly unmarked<sup>1</sup>.

2. The *plena scriptio* was rare. Thus in Mesh'a's Inscription the plural is regularly not expressed (line 2 *שׁלשׁן* *thirty*: 4 *הַשְׁלִכָּנִים* *cast*; 5 *גָּדוֹן* *many days*; 16 *גָּבוֹן*, i.e. *men*; 17 *רְבָּן*, i.e. *sheep*; we have also 10, 13, 20 *אֲשֶׁר* for what in MT. would be *אִישׁ*, *the shununi* 4 *מְאֻבֵּד* 1 *קִיר*: further (attaching the points, to avoid repetition) *קִיר* saved me, 27 *בֵּיתִה* 7 *בְּתַחַת*, for *בְּתַחַת* 27 *הָרָם*, *בְּתַחַת* 27 *בֵּיתָה*, and even 23, 27, 30 *בְּתַחַת*, for *בְּתַחַת* 20 *הַצְּהָרִים* (in MT. *הַצְּהָרִים*), 20 *מְאֻתָּן* *two hundred*, 25 *מְאֻתָּן* *two hundred*, 30 *בֵּיתִים* *houses* (Jer. 48, 22 *בֵּיתִים* 15, 5 *חֲרוֹן* 31 *בֵּיתִים* 20 *הַרוֹנִים*). Even *אָ* is sometimes omitted, not merely in Hebrew, but in 11. 20 (*i.e.* *וְאַחֲרָה*, *וְאַחֲרָה*, *וְאַחֲרָה*), 24 *וְאַמְרָה* (*i.e.* *וְאַמְרָה*), where the radical *אָ* following the prefix of 1 ps. sg. of the imperfect is dispensed with as in Hebrew, but in 20 = *רָשָׁה* = *its chief(s)*.

Similarly in the Siloam Inscription we find 2. 4 אִישׁ (i.e. אישׁ),  
 החצְבָם (חצְבָם) 2. 6 (מִימִין) מִימִין, 4. 6 בַּצָּר (בַּצָּר) אַמְתָה  
 3 (אַמְתָה) (i.e. מִימִין); and even (where the ו is radical) 2 קָל (קָל) הַצָּר 6 (הַצָּר) הַצָּר;  
 and even (where the ו is radical) 2 קָל (קָל) בֵּין 3 יֻם—בֵּין never in MT. We find,  
 however, beside these ‘defective’ forms 1. 2 בֶּעוֹד (בֶּעוֹד) 5 המוציא (המוציא),  
 and 6 ראשׁ (ראשׁ).

Perhaps the most remarkable case of the *defectiva scriptio* is that of the pron. of 3 sing., which is twice on Mesha's Inscription (in the masculine) written נָם הָא 27 ; וַיֹּאמֶר נָם הָא (6). In Phoenician Inscriptions, the same orthography is found regularly with *both* genders<sup>2</sup>: it appears, therefore, that, while נָם was all that was written, the context was regarded as a sufficient guide to enable the reader to pronounce it correctly *hu'* or *hi'*, according as the reference was to a masc. or fem. antecedent. (The alternative supposition that *hu'* was used for both genders, is excluded by the fact that *all* other Semitic languages have a feminine with *rod*, which obliges us to

<sup>1</sup> Comp. further (with reserve) Perles, *Analekten* (1895), p. 35 ff.

<sup>2</sup> Cooke, *NSI.* 3, 9 כָּלֹךְ צָדֵק הָא he was a just king, 13 כָּלֹאת הָא that work; 5, 10 אֲדָם הָא that man, 11 מֶלֶכְתָּה הָא that kingdom; 27, 2 (254 B.C.) and *CIS.* I. i. 94, 2 חָתָה הָא that year; *NSI.* 44, b 4 הַלְּחָצָה הָא; and in the Inscription of Tabnith (p. xxiv), line 6. See Lidzbarski, p. 257.

suppose that the double form was already possessed by the ancestors of the different Semitic nations when they still lived together in a common home<sup>1</sup>.)

It may be inferred that the *plena scriptio* was introduced gradually, though, so far as נ is concerned, the instances of its omission, where it is required by the etymology, are so exceptional, that it was probably in use, as a rule, from the beginning. In the case of ו and י there is abundant evidence that the LXX translated from MSS., in which it was not yet generally introduced; for in passages where it is found in MT. they constantly do not recognize it. Thus, to take but a few examples out of many—

1 S. 12, end **כִּדְקָה יְיַי**: τὴν πᾶσαν δικαιοσύνην K.=**צִדְקָת יְיַי**.

8 **וַיֵּשֶׁב** om.: καὶ κατώκισεν αὐτὸν.

18, 27 **וַיָּמִלֵּא** A, Luc. καὶ ἐπλήρωσεν αὐτὰς = **וַיָּמִלֵּא אֹום**.

19, 5 **רָאִית** (πᾶς Ἰσραὴλ) εἶδον = **רָאִית** or **רָאִית** (construction as 17, 21).

20, 26 end **טָהוֹר**: κεκαθάρισται = **טָהָר**.

21, 14 (13 LXX) **וַיַּוְרֵד** (ιερός): κατέρρει = **וַיַּוְרֵד**.

23, 25 **סָלָע הַמִּחְלָקָה** = **סָלָע** הַמִּחְלָקָה.

27, 8 **יְשֻׁבָּת הָרִין**: οἴδουν ή γῆ κατῳκεῖτο = **יְשֻׁבָּת הָרִין**.

2 S. 7, 1 **הַנִּיחָלָל** I: κατεκληρονόμησεν αὐτὸν = **הַנִּיחָלָל**.

Jer. 6, 15 **יַפְלוּ בְּנֵפְלָם**: πεσοῦνται ἐν τῇ πτώσει αὐτῶν = **יַפְלוּ בְּנֵפְלָם**.

23 **כָּאֵישׁ לְמִלְחָמָה**: ὁ πῦρ (אֵשׁ) εἰς πόλεμον.

29 **וְרָעָם לֹא נִתְקֹנוּ**: πονηρία αὐτῶν οὐκ ἐτάκη = **וְרָעָם לֹא נִתְקֹנוּ**.

12, 15 **וְהַשְׁבִּתִים**: καὶ κατοικιῶ αὐτὸν = **וְהַשְׁבִּתִים**.

17, 25 **וּבְסָסִים**: καὶ ἵπποις αὐτῶν = **וּבְסָסִים**.

32 (39), 5 **אֲתָה יְלִיל**: εἰσελεύσεται = **אֲתָה יְלִיל** (ατ being disregarded).

50 (27), 16 **זָוָעַ**: σπέρμα = **זָוָעַ** (in spite of the parallel **κατέχοντα δρέπανον**).

51 (28), 59 **שָׁר מִנְחָה**: ἄρχων δώρων = **שָׁר מִנְחָה**.

<sup>1</sup> The view formerly held that the epicene הָוָא was an archaism in Hebrew, cannot, in the light of these facts, be any longer sustained: Hebrew must have possessed the double form from the beginning. Cf. Nöldeke, *ZDMG*. 1866, p. 458 f.; 1878, p. 594; Delitzsch, *Comm. on Genesis* (Engl. Tr.), i. pp. 42 f., 50; Wright, *Comparative Grammar of the Semitic Languages* (1890), p. 104.

Ezek. 7, 24 נָאֹן עָם (comp. τὸ φρύαγμα τῆς ἵσχυος αὐτῶν = comp. 24, 21).

רוח שערת סורה: πνοὴν ἔξαιρουσαν = רוח שערת סורה.

42, 16–17 (similarly 17–18) סביבה: μόδη (similarly 17–18) סביבה: καὶ ἐπέστρεψε... καὶ διεμέτρησε i.e. סביבה כדר (so most moderns: comp. v. 19 MT.).

ψ. 5 title אל הנקודות: ὑπὲρ τῆς κληρονομούσης = אֶל־הַנְקֻדָתָה.

58, 12 שפטים: ὁ κρίνων αὐτοὺς = שפטים.

104, 17 ברושים: ἡγεῖται αὐτῶν = ברושים.

107, 17 אולימ: ἀντελάβετο αὐτῶν = אָוָלִים or אָיָלִים.

Job 19, 18 עולמים: εἰς τὸν αἰώνα = עולם?

3. The suffix of 3 sg. masc. was written **ה-** instead of **ו-**, as is normally the case in MT. The original form of this suffix was **ה-**, as seen still in פִיה, מִשְׁכָה, פִיה, etc.: also in such verbal forms as **לְ** verbs as פִיה, מִשְׁכָה, etc.; also in such verbal forms as בְּנִתְהָוָה, אֲכִלְהָוָה, שְׁלִיחָוָה, גִּתְחָוָה, עַבְרָנָה, אֲהַבְתָהוָה, יִבְרָכָנָה, אֲהַבְתָהוָה (Stade, §§ 345, 628), and the form **-hu** is used regularly in Arabic; but in the majority of cases a contraction takes place, the aspirate being rejected, and **a-hu**, for instance, becoming first **au** and ultimately **o**. At first, however, the orthography was not altered, **ה-** remained, though it followed the **o**, and in fact was only a sign of the final long vowel: in the end, however, **ו-** was mostly substituted for it. Mesha' still writes uniformly **ה-**; e.g. (adding the points) וַיַּרְשָׁה בָהּ בְּבִתָה בְנָה בְּאָרֶצָה, etc.: on the Siloam Inscription, on the contrary, the examples which occur, viz. רַע thrice, have **ו-**. In MT., though in the vast majority of cases the contracted suffix is written **ו-**, there occur a number of instances in which **ה-** has been suffered to remain, testifying (in the light of the cognate dialects) to a previous general prevalence of this form: viz. Gen. 9, 21. 12, 8. 13, 3. 35, 21 אֲהַלָה; 49, 11 עִירָה and סְנוּתָה; Ex. 22, 4 בָּעֵירָה; 26 כְּסֻוָתָה; Ex. 32, 17 בְּרִיעָה; 25 פְּרִיעָה; Lev. 23, 13 נְסֻלָה; Nu. 10, 36

<sup>1</sup> As though from a verb אִיל or אִילָה: cf. ψ. 22, 1 οἴλθηψις; 20 οἴλθηψις; 88, 5 οἴληθειά μον; help, succour, Ephr. i. 398 al.

<sup>2</sup> Yet in some cases the *plena scriptio* must have been in use: Jud. 9, 37 καταβαίνων κατὰ θάλασσαν (יָרַד יָם); Jer. 22, 20 מַעֲרִים εἰς τὸ πέραν τῆς θαλάσσης (מַעֲרִים).

וְבָנָה; 23, 8 לְהַהֵּבֶת; Dt. 34, 7 לְהַהֵּבֶת; Jos. 11, 16 וְשִׁלְחוֹתָה; Jud. 9, 49 שׂוֹלֶה; 2 Ki. 6, 10 הַוְהִירָה; 9, 25 שְׁלֵשָׁה; 19, 23 קְצָחָה (Is. 37, 24 קְצָקָה); 20, 13 (=Is. 39, 2) בְּהָהָה; Jer. 2, 3 תְּבוֹאָהָה; 17, 24 נְכָתָה; 22, 18<sup>b</sup> בְּהָהָה; Ez. 12, 14 עֲזָרָה; 31, 18. 32, 31. 32, 39, 11 all חִמּוֹנָה; 48, 8 (so B, Kittel, but not Baer and Ginsburg). 15 end. 21 end תְּבוֹכָה; 18 תְּבוֹאָהָה תְּבוֹכָה; Hab. 3, 4 עָזָה; ψ. 10, 9. 27, 5 בְּסֶפֶה שִׁירָה; Dan. 11, 10 מְעוֹנָה; and the eighteen (seventeen) cases of הַלְּהָ quoted on II 2, 9<sup>1</sup>. The non-recognition of this form of the suffix has sometimes, as in 1 S. 14, 27 (see note). 2 S. 21, 1 (see note). Is. 30, 33 (rd. מְדֻרְתָּה). Ez. 43, 13 (see p. xxviii), led to error in MT. Comp. also Gen. 49, 10 in the Versions (גַּלְעָם). The retention of the form in the instances cited is probably due to accident: it cannot be said to occur more frequently in passages that are (presumably) ancient than in others; thus in Gen. 49 and Ex. 22 there are numerous cases of the usual form in i-, in other ancient passages there are no occurrences of ה- whatever<sup>2</sup>.

### § 3. The Chief Ancient Versions of the Old Testament.

It does not lie within the compass of the present work to give a complete account of the different Ancient Versions of the Old Testament: it will suffice if enough be said to illustrate their general character and relation to one another, so far as the Books of Samuel

<sup>1</sup> ה- occurs also in ה[שְׁמָן] and בָּה in the Nash Papyrus, containing the Decalogue and Dt. 6, 4 f. (2 cent. A.D.): see S. A. Cook, *PSBA.* 1903, 34 ff., or (briefly) my *Exodus*, p. 417.

<sup>2</sup> I do not stop to shew in detail that ancient Hebrew MSS. were *unpointed*. That they were unpointed is (1) probable, from the analogy of all ancient Semitic writing, which has come down to us in its original form (Moabitic, Aramaic, Phoenician, Hebrew Inscriptions); (2) certain, (a) from the *very numerous* renderings of the Ancient Versions, presupposing a different vocalization from that of the Massoretic text, which it cannot reasonably be supposed that the translators would have adopted had they had pointed texts before them; (b) from the silence of the Talmud and Jerome as regards any system of punctuation, which, when it is considered that passages are frequently *discussed*, and alternative renderings and pronunciations compared, both by the Rabbis and by Jerome, is more than would be credible, had Hebrew MSS. in their day been provided with points. (On Jerome, particulars may be found in Nowack's monograph [p. liii n. 4], p. 43 ff.) The system of points must have been introduced during the sixth and seventh cent. A.D.—a period of which the literary history is unfortunately shrouded in obscurity, which even the pedigree of Aaron Ben-Asher, brought to light by the Crimean MSS. (Strack, in the art. cited p. xxxiv n. 4, pp. 610–613), does not enable us to pierce.

are concerned, and to establish the principles upon which they may be used for purposes of textual criticism<sup>1</sup>.

The special value of the Ancient Versions consists in the fact that they represent MSS. very much earlier than any Hebrew MSS. at present extant, and belonging in some cases to different recensions. The majority of Hebrew MSS. are of the twelfth to the sixteenth centuries<sup>2</sup>. Very few are earlier: the earliest of which the date is known with certainty being the MS. of the Latter Prophets, now at St. Petersburg, which bears a date=A.D. 916<sup>3</sup>. This MS., though it differs from the great majority of Hebrew MSS. by exhibiting (like others acquired within the last half-century from the East<sup>4</sup>) the super-linear system of points and accents, does not contain a substantially different text. In fact, so soon as we pass beyond the recognized variants known as the *Qre'ō's*, the variations exhibited by extant Hebrew MSS. are slight; in other words, *all MSS. belong to the same recension, and are descended from the same imperfect archetype*<sup>5</sup>. Existing MSS. all represent what is termed the *Massoretic text*<sup>6</sup>. That this text,

<sup>1</sup> For fuller information on the subject of the following pages, see generally (where special monographs are not referred to) Wellhausen's edition of Bleek's *Einleitung*, ed. 4, 1878, p. 571 ff., or ed. 5, 1886, p. 523 ff., with the references. Comp. Burkitt's art. TEXT AND VERSIONS (OT.) in *EB.* iv, col. 5011 ff.

<sup>2</sup> Comp. Strack's art. TEXT OF THE OT. in *DB.* iv, p. 727 ff.

<sup>3</sup> Published in facsimile with Prolegomena by H. L. Strack, *Codex Babylonicus Petropolitanus* (St. Petersburg, 1876). Another relatively ancient MS. is the Reuchlin Codex of the Prophets at Carlsruhe (A. D. 1105), De Rossi's 154, the facsimile of a page of which may be seen in Stade's *Gesch. Isr.* i. p. 32, or in the Palaeogr. Society's Volume, Pl. LXXVII. Ginsburg (*Introd. to the Heb. Bible*, 1897, p. 475 ff.) describes a MS. (Brit. Mus. Or. 4445), which he assigns to c. A.D. 830.

<sup>4</sup> On these MSS. see Strack in the *Zeitschr. für Luth. Theol. u. Kirche*, 1875, p. 605 ff., and Wickes, *Hebrew Prose Accents*, App. ii. p. 142 ff., with the references.

<sup>5</sup> Comp. Olshausen, *Die Psalmen* (1853), p. 17 ff.; Lagarde, *Proverbien*, p. 2; and the note in Stade, *ZATW.* iv. 303.

<sup>6</sup> The variations exhibited by existing MSS. have been most completely collated by Kennicott, *V. T. c. Var. Lect.* 1776, 1780; and De Rossi, *Variae Lectiones V. T.*, 1784-98. But for assistance in recovering the genuine text of the passages—which are not few—in the Hebrew Bible, which bear the marks of corruption upon their face, one consults these monumental works in vain. And how little is to be gained for the same end from the MSS. discovered since De Rossi's day, may be learnt from Cornill's collation of the MS. of A.D. 916, for Ezekiel, *Das Buch des Propheten Ezechiel* (1886), p. 8 f. Baer's editions of the text of different parts of the OT. (the whole, except Ex.-Dt.) are valuable as exhibiting the *Massoretic text* in

however, does not reproduce the autographs of the OT. in their original integrity becomes manifest, as soon as it is examined with sufficient care and minuteness. It is true, since the rise of the school called the *Massoretes* in the seventh and eighth centuries, and probably for parts of the Old Testament, especially the Law, from a considerably earlier date, the Jews displayed a scrupulous fidelity in the preservation and correct transmission of their sacred books: but nothing is more certain than that the period during which this care was exercised was preceded by one of no small laxity, in the course of which corruptions of different kinds found their way into the text of the Old Testament. The Jews, when it was too late to repair by this means the mischief that had been done, proceeded to guard their sacred books with extraordinary care, with the result that corrupt readings were simply perpetuated, being placed by them (of course, unconsciously) on precisely the same footing as the genuine text, and invested with a fictitious semblance of originality. Opinions may differ, and, as our data for arriving at a decision are often imperfect, cannot but be expected to differ, as to the *extent* of corruption in the Massoretic text: but of the fact, there can be no question. The proof, as was shewn by Professor Kirkpatrick in a paper read at the Church Congress at Portsmouth, 1885 (*Guardian*, Oct. 7, p. 1478; comp. *The Psalms*, in the *Cambridge Bible*, p. lxvi), is to be found, stated briefly, in the following facts: (1) There are passages in which the text, as it stands, cannot be translated without violence to the laws of grammar, or is irreconcileable with the context or with other passages; (2) parallel passages (especially parallel lists of names) found in more than one

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what is deemed by its editor to be its best attested form; but they are naturally of no service to those whose object it is to get behind the Massoretic tradition, for the purpose of obtaining a text that is purer and more original. The same may be said of Ginsburg's *Hebrew Bible*: this exhibits the Massoretic text in what its editor considers to be its best attested form: but though variants from the versions, and even conjectural readings, are occasionally mentioned, the great majority of variants collected, especially in the second edition, with indefatigable industry, from a large number of MSS. and early printed editions, relate only to differences of orthography and accentuation, not affecting the sense. The best collection both of variants from the versions and of conjectural emendations is that contained in Kittel's *Biblia Hebraica*. But in the acceptance of both variants and emendations, considerable discrimination must be exercised.

book, differ in such a manner as to make it clear that the variations are due largely to textual corruption; (3) the Ancient Versions contain various readings which often bear a strong stamp of probability upon them, and remove or lessen the difficulties of the Hebrew text. The present volume will supply illustrations. When the nature of the old character and orthography is considered, the wonder indeed is that the text of the Old Testament is as relatively free of corruption as appears to be the case. If, then, these corruptions are to be removed otherwise than by conjecture, we must discover, if possible, a text (or texts), which, unlike the text of all Hebrew MSS. which we possess, is relatively free from them. And such texts are afforded by the Ancient Versions. These versions were made from MSS. older by many centuries than those which formed the basis of the Massoretic text; and when we consult them in crucial passages, where the Massoretic text has the appearance of being in error, we constantly find that the readings which they presuppose are intrinsically superior to those exhibited by the Massoretic text, and have evidently been made from a MS. (or MSS.) free from the corruption attaching to the latter.

The work of the Massorites, it should be remembered, was essentially *conservative*: their aim was not to *form* a text, but by fixing the pronunciation and other means, to *preserve* a text which, in all essentials, they received, already formed, from others. The antecedents of the text which thus became the basis of the Massoretic text can only be determined approximately by conjecture. It was already substantially the same in ii.-v. cent. A.D.; for quotations in the Mishnah and Gemara exhibit no material variants<sup>1</sup>. The Targums also (see below)

<sup>1</sup> This seems to be true, notwithstanding the very large number of variants from the Talmud, Midrashim, and even later Rabbinical authorities, collected with great industry by V. Aptowitzer in *Das Schriftwort in der Rabbinischen Literatur* (see p. XV), from 1-2 Samuel, and (III, 95 ff.) Joshua (cf. Strack, *Proleg. Crit. in Vet. Test.*, 1873, p. 94 ff.). These variants, viz., relate mostly to *small* differences, such as the presence or absence of ה, the article, פָנִים, or other unimportant word; בְּיַם or בְּיַם for בְּנִים, or vice versa; the sing. for the plural, or vice versa, in such a case as I 15, 6; בְּנֵי for בְּנִים with the inf., or vice versa: the variants practically never affect the sense materially, or correct a certainly corrupt passage. In many cases also the variant seems to be due to the citation being made from memory, the substance being recollected correctly, but not the exact wording. There are, however, cases in which the number of seemingly independent authorities agreeing in a variant is

presuppose a text which deviates from it but slightly, though the deviations are sufficient to shew that, even in official Jewish circles, absolute uniformity did not exist. All that can be said is that the text which was adopted by the Jews as a standard, and which, as such, was made by the Massoretes the basis of their labours, had in previous stages of its history been exposed to influences, which resulted in the introduction into it of error and corruption. The MSS. on which the Septuagint is based, and those from which the Massoretic text is descended, must, of course, have had *some* common meeting-point (prior to the second or third century B.C.); and whilst *on the whole* the purer text was undoubtedly preserved by the Jews, in many individual cases the text in their hands underwent corruption, and the purer readings are preserved to us by the Septuagint. The texts on which the other Ancient Versions are based (which usually deviate less from the Massoretic text, and often accordingly [e.g. Ez. 40 ff.] reproduce corruptions from which the Septuagint is free) will have been derived from the current Jewish text at a later period than the LXX, when the corrupting influences had been longer operative upon it. Still, these versions also sometimes agree with LXX against MT. in preserving the purer text<sup>1</sup>.

larger than can be reasonably accounted for by the supposition that the memory was always at fault, and in these cases the variant depends no doubt upon actual MSS. In some instances this is known to be the case from the MSS. collated by Kennicott and others (e.g. בְּכָל for כָּל in I 18, 14; אַרְדּוֹן for אַרְדוֹן in I 30, 8; in others, though no MSS. at present known exhibit the variants, there may well have been such,—especially where the variant is supported by the LXX or other ancient version,—extant in Talmudic times, and even later (cf. Aptow. I, p. 3; and, for the distinction of certain, probable, and possible, MS. variants, p. 28, III, p. VI). But even these variants can hardly be called material or important. The most noticeable is perhaps הַאֲפֹו (as LXX) for אַרְון הָלֹהִים in I 14, 18, which seems (Aptow. I, p. 48 ff.) to have been read in MSS. as late as Ibn Ezra's time (A.D. 1104–1165). On the other hand, there are numerous cases in which the readings of the Talmud agree minutely (e.g. in the *plena* or *defectiva scriptio*) with the Massoretic text (Strack, *op. cit.*, pp. 70–72, 80–94).

<sup>1</sup> No doubt there are passages in the MT., the character of which makes it practically certain that, though neither the LXX nor any other version exhibits any variant, the text is nevertheless corrupt, i. e. the corruption was already present in the MSS. which were the common source *both* of the LXX and other versions, *and* of the MT. Here, it is evident, the only remedy is critical conjecture (a brilliant

The use of the Ancient Versions is not, however, always such a simple matter as might be inferred from the last paragraph but one. The Ancient Versions are not uniformly word-for-word translations, from which the Hebrew text followed by the translators might be recovered at a glance: sometimes their text, especially that of the LXX, has not been transmitted to us in its primitive integrity; and even where it has been so transmitted, they contain, or are liable to contain, an element of *paraphrase*, the nature and extent of which must be determined as accurately as possible before they are available as safe guides for the correction of the Massoretic text. In determining the character of this element, each Version, and often each book, or group of books, contained in a Version—for the different parts of an Ancient Version were not always the work of one and the same hand, and the different translators were liable to follow different methods in translating—must be examined separately: our standards of comparison must be those parts of the Massoretic text which afford presumptive evidence of being free from corruption; and, in cases where this is matter of doubt, the intrinsic superiority of one text above the other, as estimated by its conformity with the context, its grammatical correctness, its agreement with the general style and manner of the writers of the Old Testament, and similar considerations. In the use of an Ancient Version for the purposes of textual criticism, there are *three* precautions which must always be observed: (1) we must reasonably assure ourselves that we possess the Version itself in its original integrity; (2) we must eliminate such variants as have the appearance of originating merely with the translator; (3) the text represented by the remainder, when we are able to recover it, which will be that of the MS. (or MSS.) used by the translator, we must then compare carefully, in the light of the considerations just stated, with the existing Hebrew text, in order to determine on which side the superiority lies. The second and third of these precautions are not less important than

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one in Cornill on Ez. 13, 20: אֶת־נְפָשִׁים for אֶת־חַפְשִׁים (אֶת). The dangers of conjectural emendation are obvious; and many such emendations rest upon doubtful theories, or are for other reasons unconvincing: but some, especially such as involve only a slight change in the *ductus litterarum*, are well deserving of acceptance. Cf. G. B. Gray, *Encycl. Brit.*<sup>10</sup> iii. 860; F. C. Burkitt, *EB.* iv. 5029-31.

the first: it is necessary to insist upon them, as cases are on record in which they have been unduly neglected<sup>1</sup>.

1. *The Septuagint.* The Version that is of greatest importance for purposes of textual criticism is that known as the *Septuagint*<sup>2</sup>. In the case of the Pentateuch, this Version dates, no doubt, from the third century B.C.—according to tradition from the reign of Ptolemy Philadelphus, B.C. 285–247: the subsequent parts of the OT. were probably completed gradually in the course of the two following centuries, for the differences of style and method exhibited by the different books shew that the whole cannot be the work of a single hand. The characteristics of the LXX are best learnt from actual study of it, though illustrations, so far as the Books of Samuel are concerned, are given below. In some books, the translation is much more literal than in others; in difficult passages, especially such as are poetical, the translators have evidently been often unable to seize the sense of the original. Except in such passages as Gen. 49. Dt. 32. 33, the Pentateuch is the best translated part of the historical books: the Psalter is tolerably well done, and though few Psalms are wholly free from error, the general sense is fairly well expressed: the translation of Isaiah is poor and paraphrastic; those of Job and the Minor Prophets are often unintelligible. In the case of Jeremiah the text represented by LXX deviates so considerably from the Massoretic text as to assume the character of a separate recension<sup>3</sup>. There are few books of the OT. in which the Massoretic text may not, more or less frequently, be emended with help of the LXX<sup>4</sup>; but the LXX

<sup>1</sup> In Prof. Workman's *Text of Jeremiah* (1889), the neglect to observe the second precaution has led to disastrous consequences: a very large proportion of the examples cited, p. 283 ff., in the 'Conspectus of the Variations' presuppose no difference in the Hebrew text read by the translator, but are due simply to the fact that the translator did not make it his aim to produce a word-for-word version. See a criticism by the present writer in the *Expositor*, May, 1889, pp. 321–337.

<sup>2</sup> See, very fully, on this Dr. Swete's excellent *Introduction to the OT. in Greek* (1900); and St. John Thackeray's *Grammar of the OT. in Greek, acc. to the Sept.*, vol. i (Introduction, Orthography, and Accidence), 1909; also Nestle, *DB.* iv. 437 ff.

<sup>3</sup> See *LOT*<sup>8</sup> 269 f., with the references; and add L. Köhler, *ZAW.* 1909, 1–39 (on Jer. 1–9).

<sup>4</sup> And naturally, sometimes, of other Ancient Versions as well. A minimum of such necessary emendations may be found in the margin of the Revised Version:

Version of Samuel, parts of Kings, and Ezekiel, is of special value, as the MS. (or MSS.) on which the Massoretic text of these books is based, must have suffered more than usually from corrupting influences.

*The Versions of Aquila, Symmachus, and Theodotion.* After the destruction of Jerusalem in A.D. 70, a reaction began in Jewish circles against the use of the LXX, partly, as seems probable, originating in opposition to the Christians (who from the times in which the NT. was written had been accustomed to quote the LXX as an authoritative Version of the OT.), partly in a growing sense of the imperfections of the Septuagint translation, and of its inadequacy as a correct representation of the Hebrew original. Hence arose in the second cent. A.D. the three improved Greek Versions of the OT., those of *Aquila*, *Theodotion*, and *Symmachus*. Aquila and Theodotion are both mentioned by Irenaeus (iii. 21) writing c. A.D. 180: Symmachus lived probably somewhat later. Of these translators, Aquila was a Jewish proselyte of Pontus. His method was that of extreme literalness<sup>1</sup>, which he carried to such an extent, that he sought to represent words which had acquired derived meanings in accordance with their etymology, and even to reproduce particles for which Greek possessed no proper equivalent<sup>2</sup>. Jerome on Is. 8, 14 mentions a tradition that

a larger selection—the majority, at least as it appears to the present writer, not less necessary—is afforded by the notes in the ‘Variorum Bible,’ published by Eyre and Spottiswoode. But many more are in fact necessary: see examples in the writer’s *Book of Jeremiah*<sup>2</sup> (1906), and *Nah.-Mal.* in the *Century Bible* (1906); and compare (with discrimination) any recent critical commentary. A good collection of emendations from the LXX and other Versions, with explanations, will be found in T. K. Abbott, *Essays chiefly on the Original Texts of OT. and NT.* (1891), p. 1 ff.

<sup>1</sup> Δουλεύων τῇ Ἐβραικῇ λέξει, Origen, Ep. ad Africanum, § 2.

<sup>2</sup> Jerome, Ep. 57 ad Pammachium: quia Hebraei non solum habent ἄρθρα sed et πτυχαρθρα, ille κακοζήλως et syllabas interpretatur et literas, dicitque ἐν κεφαλαιώ ἔκπισεν δ θεὸς σὺν [ΠΝ] τὸν οὐρανὸν καὶ σὺν τὴν γῆν. Π locale he represented by -δε, as Ὁφείρδε 1 Ki. 22, 49; Κυρήνηνδε 2 Ki. 16, 9. As examples of etymologizing renderings may be quoted στιλπνότης for יִצְחָק, διεδηματίσαντό με for בְּתַרְנוֹן ψ. 22, 13, ἐκλεκτώθητε for בָּרָךְ Is. 52, 11, τενοντῶν for נֶגֶשׁ, etc. Sometimes, in genuine Rabbinic fashion (e. g. Gen. 41, 43 Targ.), he treated a word as a compound: thus 1 Sam. 6, 8 בָּאָרֶן is rendered by him ἐν ὑφει κουρᾶς as though = ιδιαγάγει; ψ. 16, 1 אִישְׁתָוֵנִי תָּפְעִינְוָה וְאַפְלָוָה (מִקְתָם); 73, 21 אִישְׁתָוֵנִי πῦρ καπνι-ξόμενον (שְׁתָן): cf. p. lxxxiii. See more in the Prolegomena to Dr. Field’s *Hexapla*, p. xxi ff., or in the art. HEXAPLA (by Dr. C. Taylor) in the *Dictionary of Christian Biography*.

Aquila was a pupil of R. Aqiba; and the statement is confirmed by the character of his translation. For R. Aqiba, at the beginning of the second cent. A.D., introduced a new system of interpretation, laying exaggerated stress upon even syllables and letters, quite in the manner followed by Aquila<sup>1</sup>.

The Version of Theodotion was rather a revision of the LXX than a new translation, and hence frequently agrees with it. Renderings of Theodotion have often found their way into MSS. of the LXX, sometimes as doublets, sometimes as insertions made with the view of supplying apparent omissions (1 Sam. 17, 12–31 in Cod. A). In the case of Daniel, Theodotion's Version superseded that of the LXX, and occupies its place in ordinary MSS. and editions<sup>2</sup>.

Symmachus was an Ebionite (*Eus. Hist. Eccl.* vi. 17). He is praised by Jerome as frequently clever and successful in his renderings: not slavish like Aquila, and yet reproducing, often with happy accommodations to Greek idiom, the sense of the original<sup>3</sup>.

*Origen's Hexapla.* These three translations are not preserved in their entirety: they have been transmitted only in fragments, chiefly through the work of Origen, which is now to be described.

Origen (A.D. 185–254), observing not only the variations between the Septuagint and the Hebrew text current in his day, but also the variations between different MSS. of the Septuagint itself, undertook

<sup>1</sup> Illustrations may be found in Dr. Pusey's *What is of Faith as to Everlasting Punishment?* p. 80 ff.; Grätz, *Gesch. der Juden*, iv. 53 ff.

<sup>2</sup> The LXX Version of Daniel was first published from a unique MS. in 1772. In Tisch.'s edition it stands at the end of the second volume; in Swete's it is printed in parallel pages with Theodotion. Renderings agreeing remarkably with Theodotion's Version occur in the NT. (cf. p. 129 n.) and writers of the early part of the second century: it has hence been conjectured that his version of this book is based upon an earlier Greek translation independent of the LXX (Salmon, *Introd. to the NT.*, ed. 3, p. 586 ff.).

<sup>3</sup> Illustrations are given in abundance by Dr. Field, *Hexapla*, p. xxxi f.: for instance, in his use of the ptcps., of adverbs, of compounds, 1 Sam. 22, 8 LXX (literally) ἐν τῷ διαθέσθαι τὸν νιόν μον διαθήκην, Symm. συντιθεμένου τοῦ νιόν μον; Gen. 4, 2 LXX καὶ προσέθηκε τίκτειν, Symm. καὶ πάλιν ἔτεκεν; Pr. 15, 15 טוב לֹב Symm. δ εὐθυμῶν; Is. 9, 15 נְשׂוֹת פְּנִים αἰδέσιμος; 1 Sam. 25, 3 טובַת שָׁבֵל LXX ἀγαθὴ συνέσει, Σ. εὐδιανόητος; ib. רַע־מְעֻלִים LXX πονηρὸς ἐν ἐπιτηδεύμασι, Σ. κακογνώμων; 2 Sam. 12, 8 כְּהַנָּה וּכְהַנָּה LXX κατὰ ταῦτα, Σ. πολλαπλασίονα.

the task of recovering, if possible, the true text of the Septuagint, partly by aid of the Hebrew, partly by aid of the other Greek Versions. For this purpose, he arranged the different texts which he wished to compare in six parallel columns; the work thus formed being known in consequence as the *Hexapla*. In the first column, he placed the Hebrew text; in the second, the Hebrew transcribed in Greek characters; in the third and fourth, Aquila and Symmachus respectively; in the fifth, the Septuagint; in the sixth, Theodotion. In the Septuagint column, additions, to which nothing corresponded in the Hebrew, were marked by an obelus prefixed ( $\div \dots \clubsuit$ )<sup>1</sup>; omissions, where words standing in the Hebrew were not represented in the Greek, were filled in by him, usually from Theodotion, and noted similarly by an asterisk ( $\ast \dots \clubsuit$ )<sup>2</sup>. In cases where copies of the LXX differed between themselves, it is probable that Origen adopted silently the reading that agreed most closely with the Hebrew. Proper names, also, which the original translators had sometimes transliterated with some freedom, sometimes expressed in accordance with the older pronunciation, or which in other cases had become corrupted by transcription, Origen assimilated to the current Hebrew text. The manuscript of this great work was preserved for long in the Library of Pamphilus in Caesarea; Jerome collated it specially for his own use; but in 638 Caesarea fell into the hands of the Saracens, and from that time the Library and its contents are heard of no more. Copies of the *whole* work were probably never made; but the Septuagint column was edited separately by Eusebius and Pamphilus, and

<sup>1</sup> The sign  $\clubsuit$  indicates the *close* of the words to which the obelus or asterisk refers.

<sup>2</sup> The following is the important passage in which Origen himself describes both the motive and the plan of his work: Νυνὶ δὲ δηλονότι πολλὴ γέγονεν ἡ τῶν ἀντιγράφων διαφορά, εἴτε ἀπὸ βαθυμίας τινῶν γράφεων εἴτε ἀπὸ τόλμης τινῶν μοχθηρᾶς τῆς διορθώσεως τῶν γραφομένων, εἴτε ἀπὸ τῶν τὰ ἑαυτοῖς δοκούντα ἐν τῇ διορθώσει προστιθέντων ἡ ἀφαιρούντων. Τὴν μὲν οὖν ἐν τῇ διορθώσει τῆς παλαιᾶς διαθήκης διαφωνιαν, θεοῦ δίδοντος, εὔρομεν ἴστασθαι κριτηριώ χρησάμενοι ταῖς λοιπαῖς ἐκδόσεσιν . . . καὶ τινὰ μὲν ὥβελίσαμεν ἐν τῷ Ἐβραικῷ μὴ κείμενα οὐ τολμήσαντες αὐτὰ πάντη πειρελεῖν, τινὰ δὲ μετ' ἀστερίσκων προσεθήκαμεν, ἵνα δῆλον ἦ στι μὴ κείμενα παρὰ τοῖς Ο' ἐκ τῶν λοιπῶν ἐκδόσεων συμφάνως τῷ Ἐβραικῷ προσεθήκαμεν, καὶ δὲ μὲν βουλόμενος πρόσῃται αὐτά, φῶ δὲ προσκόπτει τὸ τοιοῦτον διούλεται περὶ τῆς παραδοχῆς αὐτῶν, ἡ μή, ποιήσῃ (Comm. in Matth. xv. § 14).

was widely used. At the same time, the more important variants from the Versions of Aq. Theod. and Symm., contained in the other columns, were often excerpted; and many of these have thus been preserved to us, partly through citations made by the Fathers, partly from the margins of other MSS. In particular, Origen's text of the LXX (called the *Hexaplar* text), with many such marginal variants, was translated into Syriac by Paul, Bishop of Tella, in A.D. 617-18; and a peculiarly fine MS. of this translation (containing the prophetic and poetical books), preserved in the Ambrosian Library at Milan, has been published in facsimile by Ceriani. The most complete edition of the remains of the Hexapla is that of the late Dr. Field (Oxford, 1875), who has shewn remarkable skill in recovering from the renderings of the Syriac translation the original Greek<sup>1</sup>.

Origen's work was projected with the best intentions: and it has been the means of preserving to us much, of priceless value, that would otherwise have perished. But it did not secure the end which he had in view. Origen did not succeed in restoring the genuine translation of the LXX. He *assumed* that the original Septuagint was that which agreed most closely with the *Hebrew text as he knew it*: he was guided partly by this, partly by the other Versions (Aq. Theod. Symm.), which were based substantially upon it: and where the Septuagint text differed from the current Hebrew text, he systematically altered it to bring it into conformity with it. This was a step in the wrong direction. Where a passage appears in two renderings, the one free, the other agreeing with the existent Hebrew text, it is the *former* which has the presumption of being the more original: the latter has the presumption of having been altered subsequently, in order that it might express the Hebrew more closely. Origen, no doubt, freed the text of the LXX from many *minor* faults; but in the main his work tended to obliterate the most original and distinctive features of the Version. To discover the Hebrew text used by the translators we must recover, as far as possible, the text of the Version *as it left the translators' hands*; and Origen's labours, instead of facilitating, rather impeded this process. In addition to this, the practical effect of the

<sup>1</sup> See further Swete, *Introd. to the OT. in Greek*, pp. 59-76; *DB.* iv. 442 ff.

method adopted by Origen was not to improve the purity of the LXX MSS. themselves; for not only were the signs which he himself used to indicate additions and omissions often neglected, as the Hexaplar text of the LXX was transcribed, but the Hexapla, from its very nature, encouraged the formation of *mixed* texts or recensions, so that, for instance, MSS. arose exhibiting side by side the genuine LXX and corrections introduced from Theodotion<sup>1</sup>.

*The original text of the LXX.* For the recovery of this, the following canons have been laid down by Lagarde<sup>2</sup>:

1. The MSS. of the Greek translation of the OT. are all either immediately or meditately the result of an eclectic process: it follows that he who aims at recovering the original text must follow an eclectic method likewise. His only standard will be his knowledge of the style of the individual translators: his chief aid will be the faculty possessed by him of referring the readings which come before him to their Semitic original, or else of recognizing them as corruptions originating in the Greek.

2. If a verse or part of a verse appears in both a free and a slavishly literal translation, the former is to be counted the genuine rendering.

3. If two readings co-exist, of which one expresses the Massoretic text, while the other can only be explained from a text deviating from it, the latter is to be regarded as the original.

The first of these canons takes account of the fact that existing Greek MSS. exhibit a more or less *mixed* text, and justifies us in not adhering exclusively to a single MS.: a given MS. may contain on the whole the relatively truest text of the LXX; but other MSS. may also in particular instances, in virtue of the mixed origin of the text which they exhibit, preserve genuine Septuagintal renderings. The second and third canons formulate the principle for estimating double renderings in the same MS., or alternative renderings in different MSS., and derive their justification from the fact that the general method followed by later revisers and correctors was that of assimilating the renderings of the LXX to the Hebrew text (the ‘Hebraica veritas’) current in

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<sup>1</sup> On such ‘Hexaplaric’ texts, see Swete, *Introd.*, pp. 76–78, 482.

<sup>2</sup> *Anmerkungen zur griech. Übersetzung der Proverbien*, p. 3.

their day. The process, however, of recovering the genuine Septuagintal rendering, from two or more variants, can be successfully carried on only by the continuous comparison of the existing Hebrew text: it is this which affords us a *general* idea of what, in a given passage, is to be expected, and supplies us with a criterion for estimating the relative originality of the variants that may come before us. An illustration may be taken from Jud. 5, 8, cited by We. from Ewald. Cod. A there reads *σκέπη νεανίδων σιρομαστῶν ανηφθῆ καὶ σιρομαστῆς*. These words are evidently corrupt; how are they to be restored? The Massoretic text is מִן אֶם יְרָאָה וּמִתְּנִשְׁתֵּבָה. This gave the clue, which enabled Ewald to explain and restore the words quoted. The Hebrew shews that they contain a double rendering, which must be read *σκέπην ἐὰν ἰδω καὶ σιρομάστην* and *σκέπην ὅφθη καὶ σιρομάστης*, and that the first—either a *freer* rendering of יְרָאָה מִן, or presupposing the variant אֶם אֲרָאָה—is the true reading of the LXX. But this could hardly have been determined, or at least could not have been determined with the same assurance, without the guidance afforded by the Hebrew text itself<sup>1</sup>.

Of course, after the application of Lagarde's canons, the two all-important questions still await the textual critic: whether, viz., (1) the reading which deviates from the Massoretic text is actually based upon a *divergent* text, or is simply a freer rendering of the *same* text; and whether, further, (2) supposing the former alternative to be the more probable, the divergent text is superior or not to the Massoretic text. And these two questions can only be determined by help of the general considerations alluded to above (p. xxxviii). Illustrations will be afforded by the notes in the present volume. In very many cases the answer is apparent at once; but not unfrequently more difficult cases arise, in which the answer is by no means

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<sup>1</sup> Various readings which exist only in the *Greek*, and disappear when the Greek is translated back into Hebrew, are, of course, only indirectly, and in particular cases, of importance for the textual critic, who is interested primarily in such variants alone as presuppose a *different* Hebrew original: thus in Jud. 1, 4. 5. 17 ἔκοψαν (B) and ἐπάταξαν (A) equally express the Hebrew בָּנָי; in 1 Sam. 5, 4 τὰ ἐμπρόσθια and τὸ πρόθυρον and αμαφεθ̄ all equally represent the same Hebrew term המפתח.

immediately evident, or in which the arguments on both sides may be nearly equally balanced. It is the judgement and acumen displayed in handling the more difficult cases which arise under these two heads, that mark a textual critic of the first order, and distinguish, for example, Wellhausen, in a conspicuous degree, both from Thenius on the one side, and from Keil on the other.

*MSS. of the LXX.* According to a well-known passage of Jerome, three main recensions of the Septuagint prevailed in antiquity, that of *Hesychius* in Egypt, that of *Lucian* in Asia Minor and Constantinople, that of *Origen* in Palestine<sup>1</sup>. The Manuscripts containing the recensions of Hesychius and Origen are not certainly known<sup>2</sup>; though Ceriani with some reason supposes Origen's to be contained in the Syriac version of the Hexaplar text, mentioned above, and in the allied Cod. 88 of Holmes and Parsons, and the Cod. Saravianus<sup>3</sup>; that of Lucian has been edited (as far as Esther) by Lagarde, and will be spoken of below.

The three principal MSS. of the LXX are the Vatican (B), the Sinaitic (א or S), and the Alexandrian (A). The Vatican MS. is complete with the exception of Gen. 1, 1—46, 28. 2 Sam. 2, 5—7. 10—13. ψ. 105, 27—137, 6; the Sinaitic MS. is defective for nearly the whole of Gen.—2 Esdras, in the rest of the OT. the only serious lacuna is Ezekiel; the Alexandrian MS. is complete except for Gen. 14, 14—17. 15, 1—5. 16—19. 16, 6—9. 1 Sam. 12, 18—14, 9. ψ. 49, 20—79, 11. That of all MSS. of LXX, B (with which א frequently agrees), as a rule, exhibits *relatively* the purest and most original

<sup>1</sup> Preface to Chronicles (printed at the beginning of the Vulgate): Alexandria et Aegyptus in Septuaginta suis *Hesychium* laudat auctorem; Constantinopolis usque Antiochiam *Luciani* martyris exemplaria probat; mediae inter has provinciae Palestinos codices legunt quos ab *Origene* elaboratos Eusebius et Pamphilus vulgaverunt: totusque orbis hac inter se trifaria varietate compugnat. The last of these recensions is naturally the source of the *Hexaplar* text spoken of above; and Jerome states elsewhere (I 635 Vallarsi) that it was read ('decantatur') at Jerusalem and in the churches of the East.

<sup>2</sup> Lagarde, *Mittheilungen*, ii. 52; comp. G. F. Moore, *AJSL*. xxix. 47—50.

<sup>3</sup> *Le recensioni dei LXX e la versione latina detta Itala*, Estratto dai Rendiconti del R. istituto Lombardo, Serie II, vol. xix, fasc. IV (Milan, 1886), p. 2. Lagarde, *I. c.* p. 56, says that he knows of one MS. of the Octateuch (in private hands), not yet collated, which 'almost certainly' contains it.

Septuagintal text, is generally allowed<sup>1</sup>: that it contains double renderings, and has otherwise not escaped corruption, will appear presently (p. lv ff.)<sup>2</sup>. The Alexandrian MS. exhibits a text which has been systematically corrected so as to agree more closely with the Hebrew: proof of this is afforded by almost any page: thus 1 Sam. 1, 1 where Cod. B has Ἀνθρωπος ἦν ἐξ Αρμαθαιη Σειφα, Cod. A has Καὶ ἐγένετο ἄνθρωπος εἰς ἐξ Αρμαθαιη Σωφίμ = צופים<sup>3</sup>. The best edition of the LXX for ordinary use is that of Dr. Swete<sup>4</sup>, which contains (so far as they are extant) the text of B with the variants of **N** and other selected uncials on the margin: Lucian must be read in Lagarde's edition<sup>5</sup>. The readings of other MSS. must, however, sometimes be consulted (for they may preserve readings of importance); these, so far as they have been collated, are chiefly to be found in the great work of Holmes and Parsons<sup>6</sup>.

<sup>1</sup> Its value, however, varies in different books: in some it exhibits more Hexaplaric elements than A. See Procksch, *Studien zur Gesch. der Sept.* (1910), pp. 44-9; Swete, p. 487 f.; and comp. Torrey, *Ezra Studies* (1910), p. 92 ff.

<sup>2</sup> Respecting the recension to which B presumably belongs, its text is of a character which led Dr. Hort to infer (*Academy*, Dec. 24, 1887) that it was copied from a MS. (or MSS.) partially akin to the MS. (or MSS.) which Origen, with the adaptations fitting it to his purpose, made the basis of the LXX text in his Hexapla: comp. Ceriani, *I. c.* p. 7, 'B exhibits the unrevised text of LXX as it was before Origen.' This view was accepted by Cornill (*Gött. gelehrte Nachrichten*, 1888, pp. 194-6, where the view propounded by him in *Ezechiel*, pp. 81, 84, 95, is abandoned); and it has been further confirmed by recent research: see Silberstein, who, in a study on the LXX of 1 Ki. (*ZAW.* 1893, p. 1 ff., 1894, p. 1 ff.), agrees (1894, p. 26) with Cornill (p. 196) that 'B cum grano salis is the *Vorlage* of' Origen's LXX column in the Hexapla; and Rahlf, *Studien*, i. 85. Rahlf argues further (*Gött. gel. Nachrichten*, 1899, p. 72 ff.; cf. *Studien*, i. 87), from the order of the books in B agreeing with that given by Athanasius in his 39th Festal Epistle (A.D. 367), that B was written in Egypt, shortly after this date.

<sup>3</sup> See further Swete, *Introd.* p. 125 ff.

<sup>4</sup> *The OT. in Greek according to the Septuagint*, vol. i, 1887 (<sup>3</sup> 1901), vol. ii, 1891 (<sup>3</sup> 1907), vol. iii (<sup>2</sup> 1899). This edition supersedes that of Tischendorf. A larger edition (*The OT. in Greek*, edited by A. E. Brooke and N. McLean), containing an extensive *apparatus criticus*, is in course of publication by the Cambridge Press: at present (July, 1912), three Parts (Gen.-Dt.) have appeared.

<sup>5</sup> *Librorum Vet. Test. Canonorum Pars Prior Graece Pauli de Lagarde studio et sumptibus edita* (1883). This edition is very convenient; but it has no critical apparatus, and the text is not entirely satisfactory (see Moore, *AJSL.* xxix. 56).

<sup>6</sup> *Vetus Testamentum Graecum cum variis lectionibus*, Oxonii, 1798-1827. See Swete, *The OT. in Greek*, i. p. ix; *Introd.* pp. 185-7. But cf. n. 3, above.

*Lucian's recension of the Septuagint.* In the apparatus criticus of Holmes and Parsons four MSS., 19, 82, 93<sup>1</sup>, 108, are cited frequently as agreeing together in exhibiting a text considerably different from that of either B or A. That these MSS. preserved in some cases important readings of superior originality even to those of B was noticed by Wellhausen in 1871<sup>2</sup>, though he did not perceive the full bearing of the fact, or pursue the subject further beyond observing that Vercellone had remarked that the readings of these MSS. often coincided with those of the Itala, or pre-Hieronymian Latin Version of the OT. That these MSS. exhibit in fact the recension of Lucian appears to have been first recognized by Ceriani in 1863<sup>3</sup>. The same conclusion was arrived at also by Lagarde<sup>4</sup>, who pointed to the numerous agreements between the text of these MSS. (to which he adds 118) and the citations of Chrysostom, who, as a priest of Antioch, and Bishop of Constantinople, would presumably, in accordance with Jerome's statement, make use of this recension; and its correctness was further established by Dr. Field<sup>5</sup>, who shewed that the text of the same four MSS. corresponded with readings cited in the Syriac Hexaplar text with the letter *L*. Lucian was a priest of the Church of Antioch, who suffered martyrdom at Nicomedia, A.D. 312: according to the passage of Suidas cited below<sup>6</sup>, he prepared with great pains a revised edition of the Septuagint, which he sought by comparison with the Hebrew to free from the corruptions which by accident

<sup>1</sup> MS. 93 is in the main the basis of Lagarde's text (Rahlfs, iii. 79 f.; Moore, 57).

<sup>2</sup> *Der Text der Bücher Samuelis*, pp. 221-4.

<sup>3</sup> *Monumenta Sacra et Profana*, ii. 2 (1864), pp. 76, 98, 102 (specially Codd. 19, 108, 118, and the Complut. text); also (for the Lamentations) *ib. i.* (1861), on Lam. 2, 22 end. 3, 7. 22. 29. 30. 33. 63. 4, 7 etc., where the agreement of Theodoret is also noted. See also Ceriani's opinion as cited in Dr. Field's *Hexapla*, ii. 429 (published originally in 1869).

<sup>4</sup> *Pars Prior* etc. Preface, pp. vii-xiv.

<sup>5</sup> *Hexapla*, p. lxxxvii.

<sup>6</sup> S. v. Λουκιανὸς ὁ μάρτυς οὗτος τὰς ἱερὰς βίβλους θεασάμενος πολὺ τὸ νοθὸν εἰσδεξαμένας, τοῦ γε χρόνου λυμηναμένου πολλὰ τῶν ἐν αὐταῖς, καὶ τῆς συνεχοῦν ἀφ' ἔτέρων εἰς ἔτερα μεταθέσεως, καὶ μέντοι καὶ τινῶν ἀνθρώπων πονηροτάτων, οἱ τοῦ Ἐλληνισμοῦ προειστήκεισαν, παρατρέψαι τὸν ἐν αὐταῖς θελησάντων νοῦν, καὶ πολὺ τὸ κιβδηλον ἐνσκευασμένων, αὐτὸς ἀπάσας ἀναλαβὼν ἐκ τῆς Ἐβραΐδος ἐπανενεώσατο γλώττης, ἦν καὶ αὐτὴν ἐς τὰ μάλιστα ἦν ἡκριβωκώς πόνον τῇ ἐπανορθώσει πλείστον εἰσενεγκάμενος.

or design had in process of time been introduced into it. One large class of alterations made by Lucian affect, however, only the literary form of the Septuagint: they consist namely in the substitution of synonyms (as *παρεγένετο* for *ηλθεν*, *ἐπολέμησε* for *παρεπάξατο*, *τὸ ἀρεστὸν* for *τὸ ἀγαθὸν*) for the words originally used by the translators. Obviously variants such as these do not point to a different reading of the Hebrew. Double renderings also occur frequently in Lucian's recension, i.e. retaining the normal Septuagintal version of a passage, he placed beside it a rendering expressing more closely the current Hebrew text, either framed by himself, or (more probably) adopted from particular MSS., or other translators. But what imparts to Lucian's work its great importance in the criticism of the OT., is the fact that it embodies renderings, not found in other MSS. of the LXX, which presuppose a Hebrew original self-evidently superior, in the passages concerned, to the existing Massoretic text. Whether these renderings were derived by him from MSS. of the LXX of which all other traces have disappeared, or whether they were based directly upon Hebrew MSS. which had preserved the genuine reading intact, whether in other words they were derived meditately or immediately from the Hebrew, is a matter of subordinate moment: the fact remains that Lucian's recension contains elements resting ultimately upon Hebrew sources, which enable us to correct, with absolute certainty, corrupt passages of the Massoretic text. Several instances will be found in the notes in the present volume. In some of these, it is instructive to notice, a conjectural emendation made by a modern scholar has proved to be afterwards confirmed by the testimony of Lucian<sup>1</sup>. The full gain from this quarter is in all probability not yet exhausted: a number of passages, selected from the Books of Kings, in which the Massoretic text may be emended by the help of Lucian's recension, are noticed by I. Hooykaas<sup>2</sup>. 'Let him who would himself investigate and advance learning, by the side of the other Ancient Versions, accustom himself above all things to

<sup>1</sup> So in 2 Ki. 15, 10 Grätz's clever conjecture (*Gesch. der Juden*, ii. 1, p. 99) בִּבְלָעֵם for the un-Hebraic קְבַּלְעֵם is confirmed by Lucian. Cf. on II 24, 5.

<sup>2</sup> *Iets over de Grieksche vertaling van het oude Testament* (Rotterdam, 1888), p. 12 ff. Cf. Burney, *Notes on the Hebrew Text of Kings* (1903), p. xxxi.

the use of Field's *Hexapla*, and Lagarde's edition of the Recension of Lucian<sup>1.</sup>

On Lucian, see now the very thorough discussion of his recension of 1-2 Ki. in Rahlf's, *Septuaginta-Studien*, iii. (1911), with synopses of the various readings (for these books) found in the MSS. (19, 82, 83, 108, 127) of Lucian's recension itself (§§ 9-13), and also of Lucian's readings found in other MSS. of LXX (§§ 4-7), in Josephus (§§ 15-21), or quoted by the Fathers (§§ 25-38). A minute study of Lucian's text of 1 Ki. 1 (pp. 163-191), and a study of all its principal variants in 1-2 Ki. generally (pp. 191-290), lead Rahlf's to the conclusion (pp. 190f., 192) that while some of the variants are corrections introduced by Lucian himself from the Hebrew into the LXX text current at the time, others cannot be so explained, but point to older sources; and (pp. 235, 290f.) that the foundation of Lucian's text is an old, pre-Hexaplaric text, closely allied to (though not identical with) Cod. B., and to the Greek text which formed the basis of the older<sup>2</sup> Ethiopic version<sup>3</sup>.

Josephus, though he by no means agrees always with Lucian's readings, affords evidence that readings of Luc. were current in the 1st cent. A. D. Rahlf's (§ 16) cites after Mez, *Die Bibel von Josephus* (1895)—who, however, quotes also many readings not specifically Lucianic—from 1-2 Sam. nine cases of Jos. agreeing with Luc. against Codd. A, B, viz. :—

II 3, 7 חַנְןָא, ☩ Ιολ: Luc. Σ(ε)ιβα; Jos. vii. 23 Σιβάτον.

15, 12 יְנִינָה, ☩ Vulg. Γωλαμωναῖος, etc.; B Θεκωνεῖ; Luc. Jos. vii. 197 Γελμωνάος.

16, 5 מִם בְּחֹרֶב, ☩ Baouρ(ε)ιμ; Luc. Χορραμ; Jos. vii. 207 Χωρανον, Χωραμον.

19, 38. 39 מִמְּנָה בְּמִנְּה (v. 41 בְּמִנְּה), ☩ Χαμααμ, Χανααν: Luc. Αχιμααν, Αχινααμ, etc.; Jos. vii. 274 Αχιμανον.

<sup>1</sup> Klostermann, *Die Bücher Sam. u. Könige* (1887), p. xl. Of course, this advice must be understood with the needful and obvious qualifications: it is not intended that everything to be found in Lucian is to be indiscriminately preferred to the Massoretic text. There is undoubtedly wheat in Lucian, but there is also much chaff (cf. Torrey, *Ezra Studies*, 1910, 105 ff.); and it is the task of the textual critic to distinguish between them.

The Complutensian Polyglott is based upon the text of Lucian. Holmes' MS. 108 = Vatican 330 is the manuscript which was sent in 1513-14 by Leo X to Spain for the use of the éditors of that Polyglott: the minutes relating to the loan and return of the MS. still exist in the Vatican Library (Delitzsch, *Fortgesetzte Studien zur Entstehungsgesch. der Compl. Polygl.*, Leipzig, 1886, p. 2). It does not, however, reproduce MS. 108 exactly. Where the text of the MS. differs materially from the Heb. or the Vulg., it was constantly corrected, sometimes from other Greek MSS., sometimes from the Hebrew (see Rahlf's, p. 18 ff.).

<sup>2</sup> The 'antiqua versio.' See Cornill, *Ezechiel*, pp. 37-42.

<sup>3</sup> The antiqua versio is based upon the LXX, and in particular on the recension represented by B. See Rahlf's, i. 84, 85; Raupp in *Z. für Ass.* xvi. (1903), 329 (in a study, p. 296 ff., on the oldest Ethiopic MS. of Sam.-Kings, in the Borgio Museum at Rome; the article contains also a collation of Dillmann's text).

<sup>20</sup>, I, בְּבָדִי, § Boχop(ε)ι = Boχοπίον of the Greek Jos. (vii. 278): Luc. Beð-ðāð(ε)ι, the Latin Jos. Beddadi.

21, 18 הַחֲשֵׁתִי, ¶ ὁ Ασωθί, ὁ Αστατωθεὶς, etc.; Luc. Jos. vii. 301 ὁ Χετταῖος.

23, 8 '800' [1 Ch. 11, 11 '300'], G '800': Luc. (both Sam. and Ch.), Jos. vii. 308 '900'.

23, II ΣΩΝ, § Αγα, Ασα, etc.: Luc. Ηλα, Jos. vii. 31ο 'Ηλου (genit.).

24, 9 '800,000 + 500,000', so G: Luc. (and Codd. 52, 236, 242, Cat. N.

vii. 320 '900,000 + 400,000'.<sup>1</sup>

2. The *Targums* are Aramaic Versions made for the use of the Jews, in Palestine or Babylon, when Hebrew ceased to be generally spoken. These are of various and not always certain date. According to tradition, the *Targum* that was first committed to writing, in the first century, was that on Job; but other of the *Targums* undoubtedly embody traditional interpretations that were current orally before they were definitely fixed in writing. The *Targum* was originally an extemporaneous translation and interpretation of successive verses of Scripture, delivered by the מתרגם in the public worship of the Synagogue. From the circumstances of its origin it lent itself readily to expansion: edification, rather than literal translation, was the aim of the מתרגם; and hence the very paraphrastic character which the *Targum*—especially that on the Latter Prophets—is apt to assume. In the historical books, however, except in poetical passages (as Gen. 49, Jud. 5, 1 Sam. 2, 1-10, 2 Sam. 23, 1-7), the *Targum* is as a rule tolerably literal. The *Targum* on the Former and Latter Prophets is ascribed to Jonathan ben Uzziel<sup>2</sup>.

<sup>1</sup> On the alleged dependence of Luc. on Theodotion, see Smith, *Comm.*, 402 ff.

<sup>2</sup> For fuller particulars see the art. TARGUM (by E. Deutsch) in Smith's *Dictionary of the Bible*; Bacher in the *ZDMG.* xxviii, p. 1 ff.; and art. TARGUM (T. Walker) in *DB*.

not the work of a single hand; and the style of the different books, or groups of books, varies. Mainly, no doubt, the translators were either Jews or, more probably, Jewish Christians. Thus the translation of the Pentateuch, for instance, often adheres closely to ancient Jewish exegesis<sup>1</sup>, traces of which are also discernible in other books, especially in the Chronicles, the translation of which has additions and embellishments, imparting to it quite the character of a Targum<sup>2</sup>. Job, on the other hand, is literal: while the translation of the Psalms is strongly influenced by the Septuagint, with which it often remarkably agrees, where both deviate from the Hebrew.

4. We reach now the Latin Versions. Of these the first is the *Old Latin Version*, used by early Latin Fathers, as Tertullian (died c. 220), Cyprian (d. 257), Lactantius, Lucifer of Cagliari (d. 371), and Augustine<sup>3</sup>. This Version exists only in a more or less fragmentary form, derived partly from MSS., partly from quotations in the Fathers. Of the OT. the part most completely preserved is the Hexateuch, published (to Dt. 11, 4<sup>4</sup>) by Ulysse Robert from a Lyons MS. (1881): in the Books of Samuel only fragments are extant derived from the sources just named. Of these fragments, such as were known at the time were published by Sabatier in 1743 in his great work, *Bibliorum Sacrorum Antiquae Versiones Latinae*: Vercellone in 1864 in vol. ii of the *Variae Lectiones Vulgatae Latinae Bibliorum editionis* printed other considerable extracts from the margin of a Gothic MS. at Leon in Spain<sup>5</sup>; three fragments, discovered in the bindings of some books at Magdeburg (II 2, 29—3, 5 [also 1 Ki. 5, 2-9<sup>a</sup>]) and Quedlinburg (I 9, 1-8<sup>a</sup>; 15, 10-17<sup>a</sup>), were edited by Von Mülderstedt in 1874<sup>6</sup>; two other fragments, discovered similarly at Vienna, were published

<sup>1</sup> See especially J. Perles, *Meletemata Peschittioniana* (Vratislaviae, 1859).

<sup>2</sup> Sig. Fränkel, *Die Syr. Übersetzung zu den BB. der Chronik* (1879).

<sup>3</sup> See fully, on this Version, H. A. A. Kennedy's comprehensive article, *DB.* iii. 47 ff.: comp. *PRE.*<sup>2</sup> viii. 433-443 (Fritzsche); *PRE.*<sup>3</sup> iii. 25-31 (Nestle).

<sup>4</sup> On the continuation, see *DB.* iii. 49<sup>b</sup>, iv. 446<sup>a</sup>.

<sup>5</sup> *Variae Lectiones*, ii. pp. xxi-xxii, 179, etc.: comp. i. pp. xciii-xcv.

<sup>6</sup> *Zeitschrift des Harzvereins*, 1874, pp. 251-263. The two Quedlinburg fragments were re-edited by W. Schum in the *Stud. u. Kritiken*, 1876, p. 123 f. (1 Ki. 5, 9<sup>b</sup>-6, 11<sup>a</sup>) has recently been recovered from the same source: A. Dünning, *Ein neues Fragment des Quedlinburger Itala-Codex*, 1888).

in 1877<sup>1</sup>; in 1885 J. Belsheim edited some longer fragments (of other parts of the OT. as well as 1–2 Sam.) from a palimpsest MS. at Vienna<sup>2</sup>. The Old Latin Version does not, as a rule, possess an independent value for the textual criticism of the OT., for it was not made immediately from the Hebrew, but was formed upon the Greek. As the extant parts of it shew that it existed in different recensions<sup>3</sup>, it becomes a matter of importance to inquire how these are related to one another, and upon what MSS., or family of MSS., of the LXX they are based. As will be shewn below (p. lxxvi ff.), in the Books of Samuel the recensions which we possess are based upon a text agreeing with that of Lucian.

More important for our present purpose is the Latin Version of Jerome, commonly known as the *Vulgata*<sup>4</sup>. Jerome began his labours as a translator by merely revising the Old Latin; but ultimately made a new Version directly from the Hebrew. He had originally learnt Hebrew as a youth<sup>5</sup>, and after having dropped the study for a while,

<sup>1</sup> Augustissimae Bibliothecae Caesareac Regiae Palatinae Vindobonensis Praefecto Doctori Ernesto Birk munerum publicorum feliciter peracto XL annorum cyclo gratulantes qui a Bibliotheca sunt Veteris Antichieronymianae Versionis Libri II Regum sive Samuelis Cap. X. 18—XI. 17 et Cap. XIV. 17–30 principem editionem dedicant inlustratam Tabulis Photographicis (Vindobonae, MDCCCLXXVII). Cited as Vind.<sup>1</sup>.

<sup>2</sup> Palimpsestus Vindobonensis antiquissimae Vet. Test. Translationis latinae fragmenta e codice rescripto eruit et primum edidit Johannes Belsheim Christianiae, 1885 (1 Sam. 1, 14—2, 15. 3, 10—4, 18. 6, 3—15. 9, 21—10, 7. 10, 16—11, 13. 14, 12—34. 2 Sam. 4, 10—5, 25. 10, 13—11, 18. 13, 13—14. 4, 17, 12—18, 9). Cited as Vind.<sup>2</sup>. (One column of this MS., containing II 11, 2—6, had been published previously, as a specimen, by Eichenfeld and Endlicher, *Analecta Grammatica*, Vindob. 1837, p. ix.) For some other recently discovered fragments see DB. iii. 50<sup>a</sup>.

<sup>3</sup> Regarded by some as independent versions: see PRE.<sup>2</sup> viii. 434–6; DB. iii. 48–9.

<sup>4</sup> On the Vulgate generally, see the elaborate article by Mr. (afterwards Bishop) Westcott in Smith's *Dictionary of the Bible*: on its relation to the Hebrew text of the OT. in particular, the careful monograph of W. Nowack, *Die Bedeutung des Hieronymus für die alttestamentliche Textkritik* (Göttingen, 1875), should by all means be consulted. See also H. J. White's art. VULGATE in DB. iv. p. 873 ff.

<sup>5</sup> Preface to Daniel (printed at the beginning of editions of the Vulgate); Ep. 125, § 12 (Migne, i. 1079),—an interesting passage, too long to quote.

resumed it in his later years, after his migration to Bethlehem in 386. The Books of Samuel and Kings were published first (*c.* 393), but the whole work was not completed till 405. For the purpose of perfecting his knowledge of Hebrew, and also subsequently for assistance in the translation of particular books, Jerome engaged the help of Jewish teachers, to whom in his commentaries he more than once alludes<sup>1</sup>, and from whom no doubt he derived the Rabbinical interpretations which occur from time to time in the pages of the Vulgate<sup>2</sup>. Though his Version was made afresh from the Hebrew, he did not disdain to avail himself of the labours of his predecessors, and consulted constantly the Greek Versions (both the LXX and Aq. Theod. Symm.), the renderings of which he frequently quotes and discusses. He was especially prone to be guided by Symmachus. Where the Vulgate exhibits a rendering which deviates alike from the Hebrew text and from the LXX, the clue to its origin will generally be found in one of the other Greek translations, especially in that of Symmachus (see pp. lxxxii–lxxxiii).

NOTE.—For the recovery of the original text of the LXX, much yet remains to be done (cf. *EB.* iv. 5021 f.). The first step is the more accurate collation of MSS. for the purpose, if possible, of grouping them in families, or recensions. Upon this field of study Lagarde (d. 1891) stood pre-eminent (comp. Cornill, *Ezech.*, p. 63): but

<sup>1</sup> Ep. 84, § 3 : Putabant me homines finem fecisse discendi. Veni rursum Ierosylma et Bethleem. Quo labore, quo pretio Baraninam nocturnum habui praecopatem ! Timebat enim Judaeos, et mihi alterum exhibebat Nicodemum. Preface to Chron. : Denique cum a me litteris flagitassetis ut vobis librum Paralipomenon Latino sermone transferrem, de Tiberiade quendam legi doctorem qui apud Hebraeos admirationi habebatur assumpsi : et contuli cum eo a vertice, ut aiunt, usque ad extremum unguem ; et sic confirmatus ausus sum facere quod iubebatis. Preface to Job : Memini me ob intelligentiam huius voluminis Lyddaeum quendam praceptorum, qui apud Hebraeos primus haberri putabatur, non parvis redemisse nummis. On Am. 3, 11 he alludes to the ‘Hebraeus qui me in sacris Scripturis eruditivit’ similarly on Zeph. 3, 8. Gal. 3, 14 al. On Hab. 2, 15 : Audivi Lyddaeum quendam de Hebraeis qui sapiens apud illos et δευτερότης [= δευτ.] vocabatur narrantem huiuscmodi fabulam, etc. On Zech. 14, 20 : Quod cum ab Hebraeo quaererem quid significaret, ait mihi, etc.

<sup>2</sup> Comment. on Is. 22, 17 on נָכַר : Hebraeus autem qui nos in Veteris Testimenti lectione eruditivit gallum gallinaceum transtulit. (See the Comm. of Rashi *ad loc.*) Comp. M. Rahmer, *Die hebräischen Traditionen in den Werken des Hieronymus* (Breslau, 1861); continued (with reference to Hosea) in Frankel’s *Monatschrift*, 1865, pp. 216, 460; 1867, p. 107; 1868, p. 419.

the task was greater than any single man, even with Lagarde's extraordinary powers of work, could accomplish ; and he was only able to point the way which others could follow (see Rahlf's, *Sept. Studien*, iii. 3, 23–30). His mantle has fallen upon his pupil and successor at Göttingen, Alfred Rahlf's, who has published exhaustive investigations on the pre-Hexaplar LXX-text of 1–2 Kings, as inferred from Origen's citations ; on the text and MSS. of the Psalms ; and on Lucian's recension of 1–2 Kings (*Septuaginta-studien*, i. 1904, ii. 1907, iii. 1911). See also O. Procksch, *Studien zur Gesch. der Sept.* 1910 (on the text of the Prophets) ; and G. F. Moore's valuable article on the Antiochian Recension of the LXX in *AJS*. xxix (Oct. 1912), pp. 37–62. And, on the recovery of the Hebrew original of difficult LXX renderings, see Margolis, *ZAW*. 1905, 311 ff., 1906, 85 ff., 1907, 255 ff.; *AJS*. xxii (Jan. 1906), 110 ff., xxvi (Oct. 1909), 33 ff.; *Harper Memorial Studies* (1908), i. 133 ff.

#### § 4. *Characteristics of the Chief Ancient Versions of Samuel*<sup>1</sup>.

##### i. The Septuagint.

a. Features which presumably are not original elements in the Version, or due to the translators themselves.

(a) Examples of double renderings ('doublets') : these are frequently connected by καὶ :—

I 1, 16 Luc. **מְרַב שִׁיחֵי**=ἐκ πλήθους ἀδολεσχίας μον καὶ ἐκ πλήθους ἀθυμίας μον.

I, 26 **עֲמָכֶה=ἐνώπιόν** σου μετά σου.

2, 24 **אַל בְּנֵי כִּי לֹא טוֹבָה הַשְׁמֻעה אֲשֶׁר אַנְכִּי שְׁמַעַי**=μή, τέκνα, ὅτι οὐκ ἀγαθὴ ἡ ἀκοὴ ἦν ἐγὼ ἀκούω, μὴ ποιεῖτε οὕτως ὅτι οὐκ ἀγαθὰι αἱ ἀκοὰι ἂς ἐγὼ ἀκούω.

4, 14–16<sup>a</sup> (to **לִיל נ**)=[14 καὶ ἥκουσεν Ἡλει τὴν φωνὴν τῆς βοῆς καὶ εἶπεν Τίς ἡ βοὴ τῆς φωνῆς ταύτης ; καὶ ὁ ἄνθρωπος σπεύσας εἰσῆλθεν καὶ ἀπίγγειλεν τῷ Ἡλει 15 καὶ Ἡλει νιὸς ἐνενήκοντα ἐτῶν, καὶ οἱ ὄφθαλμοὶ αὐτοῦ ἐπανέστησαν καὶ οὐκ ἔβλεπεν.] καὶ εἶπεν Ἡλει τοῖς ἀνδράσιν τοῖς παρειστηκόσιν αὐτῷ Τίς ἡ φωνὴ τοῦ ἥχους τούτου ; 16 καὶ ὁ ἀνὴρ σπεύσας προσῆλθεν Ἡλει καὶ εἶπεν αὐτῷ. In LXX 14 is a doublet to 15<sup>b</sup>–16<sup>a</sup>: 15<sup>b</sup>–16<sup>a</sup> represent the original LXX of 14–16<sup>a</sup> Heb., 15 Heb. being accidentally omitted ; the omission was afterwards supplied, a closer rendering of 14 Heb. being given at the same time.

5, 4 **כִּפּוֹת יְדֵיו כְּרֻחוֹת אַלְחָמְתָן**=καὶ ἀμφότερα τὰ ἵχνη χειρῶν αὐτοῦ ἀφηρημένα ἐπὶ τὰ ἐμπρόσθια αμαφεθ ἔκαστοι, καὶ ἀμφότεροι οἱ καρποὶ τῶν χειρῶν αὐτοῦ πεπτωκότες ἐπὶ τὸ πρόθυρον.

<sup>1</sup> Only the more salient features can be noticed.

6, 7 Luc. לֹא עַל־לִיהֶם יוֹלָא אֲשֶׁר = ἀνευ τῶν τετεγμένων ἐφ' ἃς οὐκ ἐπετέθη λύγος (ἀνευ τῶν τετ. = עוליהם לא אשר We.).

6, 8 Luc. וְשַׁחַתָּם אֹתוֹ = καὶ ἐξαποστελεῖτε αὐτὴν, καὶ ἀπελάσατε αὐτήν.

6, 12 Luc. גַּעַשׂ = ἐν τρίβῳ εὐθείᾳ ἐπορεύοντο· בְּמַסְלֵה אֶחָת הַלְּכֵנוּ. ἐκοπίων . . . ἐν ὄδῳ μιᾷ ἐπορεύοντο πορεύουσαι καὶ βοῶσαι (ἐκοπ. = גַּעַשׂ for יְגַעַשׂ).

10, 2 Luc. בְּכַלְצָח = μεσημβρίας ἀλλομένους μεγάλα (see note).

14, 40 Luc. וַיֹּאמֶר אֱלֹהִים לְעַבְדֵּי אֶחָד וְאֵנוֹ יוֹנֵת = קαὶ νήση λεγεῖται ἀλλομένους μεγάλα (see note).

14, 47 Luc. וְהַלְכָה = בְּנֵי Σαούλ παντὶ ἀνδρὶ Ἰσραὴλ ‘Υμεῖς ἔσεσθε εἰς δουλείαν, καὶ ἐγὼ καὶ Ἰωνάθαν ὁ νιός μου ἐσόμεθα εἰς δουλείαν. καὶ ἐπεν τὸ λαὸς πρὸς Σαούλ Τὸ ἀρεστὸν ἐνώπιόν σου ποίει· καὶ ἐπεν Σαούλ πρὸς τὸν λαὸν ‘Υμεῖς ἔσεσθε εἰς ἐν μέρος, καὶ ἐγὼ καὶ Ἰωνάθαν ἐσόμεθα εἰς ἐν μέρος. Here a second translation, correcting the strange mistranslation of LXX, is inserted in the text out of its proper place.

15, 3 Luc. וְהַחֲרַתָּם אֶת כָּל אֲשֶׁר לוּ וְאֶת חַמְלָעַלְיוֹ = καὶ Ιερεῖμ καὶ πάντα τὰ αὐτοῦ καὶ οὐ περιποιήσῃ ἐξ αὐτοῦ καὶ ἐξολεθρεύσεις αὐτόν· καὶ ἀναθεματιεῖς αὐτὸν καὶ πάντα τὰ αὐτοῦ καὶ οὐ φεύσῃ ἀπ' αὐτοῦ. Here each verb is rendered twice (ἐξολεθρ. = חַרְמָתָם as vv. 9, 15 al.), וְהַחֲרַתָּם being represented moreover a third time by καὶ Ιερεῖμ.

16, 16 Luc. וְטוֹב לְ=καὶ ἀγαθόν σου ἔσται καὶ ἀναπαύσει σε. (The combination of two renderings, though accepted by Th. as the original text, has the effect, as We. remarks, of putting the effect before the cause.)

18, 28 Luc. וְמִיכָּל בְּחַשְׁאָל אֶהָתָהוּ = καὶ [Μελχολ ἡ θυγάτηρ αὐτοῦ καὶ] πᾶς Ἰσραὴλ ἡγάπα αὐτόν. Here by the side of the genuine LXX rendering is inserted a second translation expressing the later (and corrupted) Hebrew text: see note.

20, 9 Luc. עַלְיָן = ἐπί σε . . . εἰς τὰς πόλεις σου (עריך).

<sup>1</sup> Lucian combines the two renderings rather cleverly: κατακληροῦται τὸ ἔργον τοῦ βασιλεύειν: cf. 12, 2 (the addition of ἐκ τοῦ νῦν). 16, 20 (p. lviii). 17, 2, 21, 12.

21, 14 (13 LXX) בְּרִם וַחֲוָעַל דְּלֹתֹת הַשָּׁעָר = καὶ προσ-  
εποήσατο ἐν τῇ ἡμέρᾳ ἐκείνῃ, καὶ ἐτυμπάνιζεν (= ἤτις) ἐπὶ ταῖς  
θύραις τῆς πόλεως καὶ παρεφέρετο ἐν ταῖς χέρσιν αὐτοῦ καὶ ἐπιπτεν  
ἐπὶ τὰς θύρας τῆς πόλεως. Each verb is represented in the  
Greek twice.

23 (א) שָׂמֵחַ וְהַמֶּה שָׂמִים אֶת־הַנְּגָנוֹת I = καὶ αὐτοὶ διαρπάζουσιν καταπατοῦσιν  
τοὺς ἄλως. (καταπατέω = שָׂמֵחַ 14, 48; שָׂמֵם 17, 53.)

II 6, 2 בְּמַעַל יְהוָה מַבְעֵל I = ἀπὸ τῶν ἀρχόντων Ιουδα ἐν ἀναβάσει (i.e. הַלְּבָן  
for מַבְעֵל [see p. lxvii]; Klo's view is less probable)<sup>1</sup>.

While 'doublets' are thus not infrequent even in Cod. B, they are peculiarly characteristic of the recension of Lucian<sup>2</sup>. When Lucian found in his MSS. two divergent renderings of a passage, he systematically combined them, producing thereby what would be called in the terminology of New Testament criticism 'conflate' readings. As my friend, Prof. Sanday, reminds me, this method of combining different readings is characteristic of the Syrian school of critics, from whom the modern 'Textus Receptus' of the NT. is essentially derived. The application of the same method, at approximately the same time and place, to the text of both Testaments must be due to some common influence, even if (as has been conjectured<sup>3</sup>) it be not Lucian himself to whom the Syrian recension of the NT. is due.

(b) Corruptions originating in the Greek text itself in the process of transmission. Where by the change of one or two letters the Greek may be brought into conformity with the Hebrew, it is more probable, as a rule, that the variation originated in the Greek only (especially if it is one that might be facilitated by the context), than that it is due to a difference in the Hebrew text used by the translators:—

I 4, 19 חַכְמָרָעַזְבָּן from ἔκλαυσεν (We.): see I Ki. 8, 54. 19,  
18.—9, 24 יוֹרֵם ἥψησεν (probably) a corruption of ὕψωσεν (cf. ὑψόω

<sup>1</sup> See also the notes on I 20, 30 (Luc.). 27, 8<sup>b</sup>. II 13, 16. 14, 6. 15, 17 f. 19,  
44. 20, 18—19. 22. 21, 1. 5. For doublets connected by η̄, see Margolis, *AJSL*,  
xxv (July, 1909), p. 259; and cf. II 19, 43 n.

<sup>2</sup> Add, from Lucian, I 1, 6. 2, 11. 4, 18. 6, 8. 7, 16. 8, 8. 12. 10, 27<sup>b</sup>—11, 1<sup>a</sup>.  
12, 2. 3. 14, 7. 33. 15, 29. 32. 16, 14. 18. 17, 2 (οὗτοι = Πλάκαι). 18. 22. 25, 14. 41  
end. 26, 17. 27, 8<sup>a</sup>. 28, 23. 31, 9 etc.

<sup>3</sup> Westcott and Hort, *The New Testament in the Original Greek*, ii. 138. For examples of 'conflate' readings, see *ib.*, p. 94 ff.

בְּנַבּוֹל בְּנִימֵין 2 קי. 2, 13. 6, 7), induced by the context.—10, 2 τῷ ὄρει for ἐν τῷ ὅριῳ<sup>1</sup>.—13, 4 וַיַּעֲשֶׂה אֱלֹהִים corrupted likewise through the influence of the context for ἀνέβησαν (וַיַּעֲשֵׂה)—LXX do not recognize the *Nif.* of this verb: cf. 11, 7). So 14, 20 ἀνέβη for ἀνέβόησε (as in A).—14, 5 (see note).—ib. מָלֵךְ bis, ἐρχομένῳ ‘to one coming . . .’ from ἔχόμενον close to (so Luc.), which represents מָלֵךְ Nu. 22, 5. Dt. 11, 30.—14, 45 Luc. ἔλεον (from ὁ λαὸς [םָעָן] read as סָעָן) to bring the meaning into some relation with the context).—15, 23 θεράπειαν (from θεραφίω).—16, 20 Luc. γόμον (from γομός, adapted so as to harmonize with חַמּוֹר=ῶνον).—17, 40 τελείους (from λείους).—18, 7 וְתַחֲנִינה Luc. ἐξήρχοντο (for ἐξῆρχον).—21 Luc. ἐν ταῖς δυνάμεσιν (for δυσὶν A).—20, 11 οὐαὶ καὶ μένε for καὶ ὥμεν (We).—15 εὐρεθῆναι prob. for ἐξαρθῆναι (as A).—26, 10 παιδεύσῃ (for παιση).—II 17, 9 BOΥΝΩΝ from BOΘΥΝΩΝ.—16 καταπείσῃ (for καταπίγῃ).—23, 8 στρατιώτας (probably for τραυματίας: see v. 18).—9 ἀνέβόησεν (for ἀνέβη: cf. the reverse change above)<sup>2</sup>. Cf. II 14, 20 δόλον.

Compare from other books: 2 Ki. 3, 21 מִכְלָה חֶגְרָה וּמִעְלָה καὶ ἀνέβόησαν ἐκ παντὸς περιεχωσμένοι ζώην καὶ εἶπον Ω for καὶ ἐπάνω under the influence of the preceding (incorrect) ἀνέβόησαν; 23, 5. 11 וְיִשְׁבַּת κατέκαנֵס for κατέπανε; ψ. 4, 8 ἀπὸ καρποῦ for ἀπὸ καρποῦ; 17, 14 שְׁבָעוּ בְנִים ἐχορτάσθησαν θέλων<sup>3</sup>

<sup>1</sup> Luc. ἐν τοῖς ὅροις. The same corruption Jud. 2, 9 (Cod. A). ψ. 78, 54<sup>a</sup>. Ez. 11, 10. 11: the converse one Mal. 1, 3.

<sup>2</sup> Comp. in proper names: I 5, 1 Αβεννηρ; 17, 1 Ἰδονμαῖας; 21, 2 (see note) Αβειμελεχ; 25, 43 (B). 29, 11 (A, B, Luc.) לְאַיוֹרָה 'Ισραηλ; 25, 44 Luc. τῷ Γοιαθ; 30, 14 Γελβονε; II 2, 2 al. Αχινοομ ἡ 'Ισραηλεῖτις; 8, 7 'Ιεροβοαμ; 10, 6. 8 Κυκκα Αμαληκ; 11, 21. 22 Αβειμελεχ νιὸν 'Ιεροβοαμ; 12, 30 Μελχολ (usually for Κυκκα); 14, 27 end Αβιαθαρ.

Sometimes, also, constantly, as מִיכְלָה אַבְּיִגְיָא (no doubt A for Λ); Μελχολ; תְּהִלָּה 'Ιεβοσθε (but in II 3-4 Μερμφιβοσθε); עֲבָדָרָם; אַיִשְׁבָּשָׁה; אַיִשְׁבָּשָׁה (but in II 3-4 Μερμφιβοσθε); אַבְּדָדָה (Luc. 'Αβεδδαδαν); בְּתִשְׁבָּע; בְּתִירָסָבְּעָה; 1 Ki. 1-2 (throughout) אַדְנִיה. Comp. נָנָן Navη. But where the incorrect form is constant, it is probable that it is due generally to the translators, and is not a mere error of transcription.

<sup>3</sup> Whence *saturati sunt porcina* found its way into some copies of the Old Latin Version, and is mentioned by Augustine, e. g. IV. 73 (Bened.) ‘ubi dictum est “saturati sunt porcina” non nulla exemplaria “saturati sunt filii” habent: ex ambiguo enim graeco interpretatio duplex evenit’ (quoted by Lagarde in his *Probe einer neuen Ausgabe der lateinischen Übersetzungen des Alten Testaments*, Göttingen, 1885, p. 40).

(swine's flesh !) from *vian*; 31, 16 οἱ κλῆροι μον from οἱ καιροί μον; 39, 6 Τεφχωτ παλαιὰς from παλαιστὰς (as A); 44, 13 ἐν τοῖς δαλαλάγμασιν αὐτῶν from ἀδαλάγμασιν<sup>1</sup>; 49, 9 λόγη ἐκόπιασεν from ἐκόπασεν (see Amos 7, 5); 69, 27 χαλλίν τραυμάτων μον from τραυματίων σου; 89, 21 בְּשָׂמֵן קְרַדְשִׁי ἐν ἐλέει ἀγίῳ from ἐλαῖῳ; 139, 9 שְׁחָר κατ' ὄρθον from κατ' ὄρθρον (A); Jer. 15, 10 לא נִשְׁתִּיחַ וְלֹא נִשְׁוֹבֵ בַּי oύτε ἀφέλησα, oύτε ἀφέλησέν με οὐδέεις, already noted by Origen as a γραφικὸν ἀμάρτημα for ἀφέλησα, ἀφέλησεν; 2 Ch. 18, 2 ἡγάπα from ἡπάτα (so MS. 243: Margolis, *ZAW*. 1907, 226). Cf. p. 78 n.; Thackeray, 36–38; and esp. Margolis, *ib.* 225 ff.

b. Features due presumably to the translators themselves:—

(a) The translators are apt to be very literal, representing Hebrew expressions not by idiomatic Greek equivalents, but by word-for-word renderings: thus I 3, 6 προσέθετο καὶ ἐκάλεσεν; 8 al. προσέθετο καλέσαι; II 2, 28 al. προσέθετο τοῦ . . . —3, 10 al. בְּפֻעַם בְּפֻעַם ὡς ἄπαξ καὶ ἄπαξ.—4, 7 al. שְׁמָמָל שְׁלָשֶׁם ἔχθες καὶ τρίτην.—*ib.* (see note) הַיְתָה γέγοנֵ τοιαύτη.—6, 7 ἀπὸ ὅπισθεν αὐτῶν.—7, 8 μὴ παρασιωπήσῃς ἀφ' ἡμῶν τοῦ μὴ βοῶν.—7, 14. 17, 1 al. בְּזַי . . . בְּזַי ἀνὰ μέσον . . . καὶ ἀνὰ μέσον.—18, 22 בְּפִזְבִּן θέλειν ἐν; 25 βούλεσθαι ἐν.—20, 21 מְמֻךְ הַהֲנָה ἀπὸ σοῦ καὶ ὥδε.—22 מְמֻךְ הַלְאָהָה ἀπὸ σοῦ καὶ ἐπέκεινα.—24, 7 μηδαμῶς μοι παρὰ Κυρίον (Μοίχωο), εἰ ποιήσω . . . —28, 17 λαλεῖν ἐν χειρὶ τίνος.—II 18, 4 יְדֵי לְאָלָה ἀνὰ χείρα τῆς πύλης.—24, 3 כְּהָם וּכְהָם ὕσπερ αὐτοὺς καὶ ὕσπερ αὐτοὺς (contrast Dt. 1, 11—by a different hand—בְּכֶם ὡς ἐστὲ χιλιοπλασίως).

The pron. **אנכי** (when expressed in the Hebrew) is (after II 7) seven times represented curiously by the substantive verb:—

II 11, 5 ἐγώ εἰμι ἐν γαστρὶ ἔχω; 12, 7 καὶ ἐγώ εἰμι ἐρυσάμην σέ; 15, 28 ἐγώ εἰμι στρατεύομαι; 18, 12 καὶ ἐγώ εἰμι ἵστημι; 20, 17 Ἀκούω ἐγώ εἰμι; 24, 12 τρία ἐγώ εἰμι αἴρω ἐπὶ σέ; 17 ἵδον ἐγώ εἰμι ἡδίκησα<sup>2</sup>. Comp. 7, 29 ὅτι σὺ εἶ . . . ἐλάλησας<sup>3</sup>.

<sup>1</sup> Comp. Land, *Anecdota Syriaca*, iv. 190: and Field's note *ad loc.*

<sup>2</sup> Also Jud. 5, 3. 6, 18. 11, 27. 35. 37. Ru. 4, 4. 1 Ki. 2, 2. 2 Ki. 4, 13. 10, 9. 22, 20. Ez. 36, 36 A (dub.); and occasionally in Aq. and Theod. (Hatch-Redpath, *Concord.*, p. 367). Thackeray (*Journ. of Theol. Stud.* 1907, 272 f.; cf. *Grammar*, p. 55) thinks that the usage is due to an attempt to represent **אנכי** (as distinguished from **אני**); but though it does always express **אנכי**, except 2 Ki. 10, 9. 22, 20. Ez. 36, 36, it by no means stands for **אנכי** uniformly.

<sup>3</sup> From II 2, 7 (incl.) there is a singular change in the rendering of מְמֻךְ, which is now often represented by καὶ γε: II 2, 7. 11, 12. 17. 21. 24. 12, 14. 13, 36. 14, 6. 7. 15, 20. 24. 16, 23. 17, 5. 10. 12. 16. 18, 2. 22. 26. 27. 19, 20. 40. 43. 20, 16. 21, 20. (So before in A and Luc. but not in B, as I 1, 6 L. 8, 8 L. 18, 5 A L. 19,

(b) They even translate not unfrequently wholly regardless of the sense:—I 1, 26 בַּיִן ἐν ἐμοί.—5, 6 καὶ ἐπήγαγεν αὐτοῖς (וַיִּשְׁמַם) the suffix construed as a *dative*: GK. § 117<sup>x</sup>.—8, 3 אֶחָדִי הַבָּצָע אֲזַרְעָלָא ὀπίσω τῆς συντελείας.—8, 16 וְעַשֵּׂה לְמַלְאָכָתְךָ (וְעַשְׂרֵה!) εἰς τὰ ἔργα αὐτοῦ.—12, 2 קָרְבָּנִי (וְקָרְבָּנִי) καὶ καθήσομαι (וְיֹשְׁבָנִי).—12, 25 προστεθήσεσθε (as though οὐκέπει from οὐκέπει): so 27, 1.—14, 38 τὰς γωνίας τοῦ Ἰσραὴλ.—14, 40 לְעַבְרֵי εἰς δουλείαν ([ג]לְעַבְרֵי).—15, 11 παρακέλημαι (so II 24, 26 παρεκλήθη: בְּמַמְּפָט = παρακαλέω; hence παρακέλημαι derived mechanically to express the *Nisyal*).—18, 21 קָרְבָּנִי καὶ ἡν (וְקָרְבָּנִי) ἐπὶ Σαουλ (!) χείρ ἀλλοφύλων.

(c) A Hebrew word not understood, or treated incorrectly as a proper name, or if of a technical character, is often transliterated: I 1, 24 οἴφι, νεβελ [10, 3 ἀσκόν].—2, 18 εφονδ βαρ.—28 al. εφονδ [in the Pent. regularly ἐπωμίς].—32 (Cod. A) κραταίωμα μουντ.—9, 12, 13 al. Βαμα.—10, 5 al. ναβλα.—13, 3 Νασειβ.—14, 1 εἰς Μεσσαβ τῶν ἀλλοφύλων (but 13, 23 ὑπόστασις).—6, 11, 12, 15 Μεσσαφ.—23 τὴν Βαμωθ.—33 ἐν Γεθθαιμ (for Μαθαίμ!).—16, 20 γομορ (see note).—17, 18 Luc. ερονβα.—20, 19 παρὰ τὸ εργαβ ἐκένο. —20 εἰς τὴν Αρματταρει.—21 γοῦζαν.—41 ἀπὸ τοῦ αργαβ.—25, 18 οἴφι, γομορ.—32, 39 Luc. Βαρονχ.—30, 8, 15, 23 γεδδονρ (for גְּדָדָן).—II 3, 33, 34 Ναβαλ.—12, 31 Luc. ἐν Μαδεββα (no doubt Δ for Λ).—15, 28 and 17, 16 Αραβωθ.—15, 32 ἔως τοῦ Πωως (Luc. Πωως: so 16, 1); 17, 19 αραφωθ.—29 σαφφωθ.—21, 20 Μαδων.—23, 9 Luc. ἐν Σερραμ (for בְּחֶרְפָּם).—13 εἰς Καδων.—24, 7 Μαψαρ. Cf. Thackeray, *Grammar*, i. 32–34<sup>1</sup>.

And so in other books: as Gen. 28, 19 καὶ οὐλόμ λוֹן καὶ Οὐλαμμαυς (!). Jos. 7, 24 כִּי רַכְבָּל הַמִּזְבֵּחַ עַמְקָעָר Εμεκαχωρ. Jud. 1, 19 צִי רַכְבָּל הַמִּזְבֵּחַ עַמְקָעָר דְּבָרָא חַמְתָּסָר εָלָלָעָלָעָם. 41 ἐν Αρημα. 18, 29 καὶ οὐλόμ λִיש מִעְרָתָה εָלָלָעָלָעָם. 20, 48 οὐλαμμαυς.

<sup>24</sup> A. 24, 11 L. II 2, 6 A. 3, 19 A; and in other books sometimes in B, as Jud. 1, 22, 2, 10, 17, 3, 22 al. 1 Ki. 1, 6, 48 al.)

<sup>1</sup> The transliteration of Hebrew words is also characteristic of Theodotion: Field, *Hexapla*, I. xxxix–xl; Swete, p. 46; C. C. Torrey, *Ezra Studies*, Chicago (1910), pp. 66–81, 339 (who argues from the frequency of such transliterations in the Septuagint of Chr. Ezr. Neh. that the ‘LXX’ translation of these books is really Theodotion’s: a conclusion which is accepted by Moore, *AJS* xxix, p. 54, but which, for reasons stated by him, appears doubtful to Rahlfis, *Studien*, iii. 85 f.).

ἀπὸ πόλεως Μεθλα. 2 Ki. 2, 14 οὐαὶ ἡ ἡγεμονίᾳ ἀφφω. 3, 4 ἡ κύριος νωκηθ. 10, 10 οὐαὶ ἡ ἡγεμονίᾳ ἀφφω. 12, 5-7 βεδεκ. 9 [see Stade, *ZATW.* 1885, p. 289 f. = *Akad. Reden u. Abhandl.* 193, 199; and Kittel, *ad loc.*]. 23, 4 στρατοῖς σαλημαθ (Δ for Δ). 5 χωμαρεῖμ, μαζουραθ, etc.

Sometimes the translation and transliteration are found side by side, giving rise to a species of doublet:—I 5, 4 (p. lv) αμαφεθ.—6, 8 ἐν θέματι βερεχθαν (Α αργοζ).—II. 15 καὶ τὸ θέμα εργαβ (Α αργοζ).—7, 4 τὰ ἄλση Ασταρωθ (הַאֲשֶׁר-הַעֲמָדָה, as v. 3. 12, 10, taken as = הַחֲשֵׁב, which is regularly rendered ἄλση).—10, 5 ἀνάστεμα . . . Νασειβ.—14, 25 Ιααλ (see note).—15, 3 Ιερειμ (p. lvi).—8 Ιερειμ ἀπέκτεινεν (for Ιερειμ).—32 Luc. ἐξ Αναθωθ τρέμων.—21, 2 ἐν τῷ τόπῳ τῷ λεγομένῳ Θεοῦ πίστις (as though ηγεμονίᾳ (אֲלֹהִים) Φελλανει Μαεμωνί (for בְּמִקְומֵי פָּלְנִי אֱלֹהִים)).—7 συνεχόμενος Νεεσταραν (צְעִירָה).—23, 14 ἐν Μαστερεμ ἐν τοῖς στενοῖς (for תְּוִתְּבִּין בְּמִצְרָיוֹת read as בְּמִצְרָיוֹת).—19 ἐν Μεσσαρα ἐν τοῖς στενοῖς (for בְּמִצְרָיוֹת).—24, 23 εἰς τὴν Μεσσαρα στενήν (for הַמִּצְרָה-לְלָעֵל).

(d) There is a tendency in the version to make slight additions for the purpose of giving an explanation or otherwise filling out the sense: thus I 1, 5 + ὅτι οὐκ ἦν αὐτῇ παιδίον. *ib.* + ὑπὲρ ταύτην. 14 (τὸ παιδάριον) Ἡλει. *ib.* + καὶ πορεύου ἐκ προσώπου Κυρίου. 21 + ἐν Σηλωμ. 2, 12 Ἡλει (τὸν ιέρεως). 28 end + εἰς βρῶσιν. 29 (ἀναιδεῖ) ὀφθαλμῷ (see note). 5, 12 οἱ (ζῶντες καὶ) μὴ ἀποθανόντες. 9, 15 + πρὸς αὐτόν. 10, 4 δύο (ἀπαρχὰς) ἄρτων. 11, 10 πρὸς Ναας (τὸν Ἀμμανίτην). 15, 17 + πρὸς Σαουλ. 23b. 16, 12 ἀγαθὸς ὄράσει (κυρίῳ); and afterwards + πρὸς Σαμουηλ and ὅτι οὗτός ἐστιν (ἀγαθός). 17, 36. 43 + καὶ εἶπε Δανειδ Οὐχὶ ἀλλ' ἡ χείρων κυνός. 19, 8 + πρὸς Σαουλ. 20, 28 εἰς Βηθλεεμ (τὴν πόλιν αὐτοῦ πορευθῆναι). 21, 4 end + καὶ φάγεται. 25, 26 τοῦ μὴ ἐλθεῖν εἰς αἴμα (ἀθῶν). 31 end + ἀγαθῶσαι αὐτῇ.

(e) Hebrew writers are apt to leave something to be supplied by the intelligence of their readers: thus the subject of a verb is often not expressly named, and the object is either not named or indicated merely by a pronoun, the context, intelligently understood, sufficiently fixing the meaning. In such cases, however, there was a temptation sometimes even to a scribe of the Hebrew, but still more to a translator, to facilitate the comprehension of the reader, or to preclude some misapprehension which he contemplated as possible, by inserting explicitly the imperfectly expressed subject or object. Cases in which

MT. and LXX vary in the presence or absence of subject or object are numerous. Thus I 2, 28 אָתָה τὸν οἶκον τοῦ πατρός σου.—3, 18<sup>b</sup> וַיֹּאמֶר καὶ εἶπεν Ἡλει.—6, 20<sup>b</sup> καὶ πρὸς τίνα ἀναβήσεται (κιβωτὸς κυρίου) ἀφ' ἥμῶν; 9, 6 τὸ παιδάριον.—24 καὶ εἶπε (Σαμουηλ τῷ Σαούλ).—12, 5 καὶ εἶπε Σαμουηλ πρὸς τὸν λαόν.—15, 27 καὶ ἐκράτησε (Σαούλ).—16, 12 מִשְׁחָה הוּא χρῖσον τὸν Δανειδ, etc.

Hence Wellhausen lays down the canon that ‘if LXX and MT. differ in respect of a subject, it is probable that the original text had neither.’

I 2, 20<sup>b</sup> וַיֹּאמֶר לִמְקוֹמוֹ, LXX καὶ ἀπῆλθεν ὁ ἄνθρωπος εἰς τὸν τόπον αὐτὸν. The original text was probably the *צִיל ישָׁאֵל*, 14, 7, καὶ τὸ ὄριον Ἰσραὴλ ἀφείλαντο κτλ. Both MT. and LXX may be accounted for by the assumption of an original *צִיל מִיד פְּלֻשִׂתִים* 10, 22, וַיֹּשֶׁאֲלוּ נֶבֶל הַצִּיל מִיד פְּלֻשִׂתִים. The original text had *לְמִלְאִים* 9, 11, καὶ εἶπεν τοῖς ἀγγέλοις. Originally here best read as a singular ‘on account of the definiteness of the message’ (We.).—15, וַיָּמִלְכֵו, LXX καὶ ἔχρισε Σαμουηλ.—17, 39<sup>b</sup> וַיָּסֶרֶם דוד מַעַלְיוֹ, LXX καὶ ἀφαιροῦσιν αὐτὰ ἀπ' αὐτὸν. Originally only *וַיָּסֶרֶם מַעַלְיוֹ*, fixed in MT. to a sing. by the addition of *דָוד*, read by LXX as *וַיָּסֶרֶם דָוד*.—30, 20 אֶחָד־כָּל־חַצְאָן, LXX καὶ ἔλαβεν πάντα τὰ ποίμνια. *דָוד* almost certainly a false ‘Explicitum:’ see the note.

c. On the Orthography of the Hebrew Text used by LXX (comp. above, p. xxviii ff.).

(a) The number of cases in which LXX and MT. differ in respect of the number of a verb, or in which the MT. itself has one number where the other would be expected, makes it probable that there was a time when the final consonant was not always expressed in writing, and that when the *scriptio plena* was introduced an (apparent) singular was sometimes left, which ought to have become a plural. The omission was in some cases made good by the Massorites in the Qrê, but not always.

Nu. 13, 22 וַיָּבֹא בְנֵי חֶרְבֹּן וַיָּבֹא עַד חֶרְבֹּן (read Nu. 32, 25 וַיָּלֹא בְנֵי חֶרְבֹּן).  
 ג. 33, 7. Jud. 8, 6. 1 Sam. 9, 4<sup>b</sup>. 19, 20 (of the  
 וַיָּבֹא בְנֵי אֶחָד, LXX καὶ εἶδαν. 1 Ki. 13, 12 וַיָּבֹא רָאוּן  
 וַיָּבֹא בְנֵי יִסְפֵּר לְאַבִיהם וַיָּסֶרֶם (the sequel to *וַיָּסֶרֶם* must shew that

have been intended: cf. LXX ἔρχονται οἱ νῖοὶ αὐτοῦ καὶ διηγήσαντο). 22, 49 (probably כִּי נִשְׁבַּרְתָּ האנִוֹת and הַלְּבָבָךְ were intended by the author). ψ. 79, 7 . . . אֶכְלָה השָׁמָוֹן (contrast the plurals in Jer. 10, 25<sup>b</sup>).

The correction is made in the Qrê (*Ochlah we-Ochlah*, No. 119), Gen. 27, 29 כִּי אָמַר פָּלָשִׁים sc. וַיֵּשְׁתַּחַן; 43, 28 וַיִּקְרֹרְוּ וַיִּשְׁתַּחֲנוּ; Jud. 21, 20. 1 Sam. 12, 10. 13, 19 1 Ki. 9, 9. 12, 7. 2 Ki. 20, 18 יְקַחַת (as Is. 39, 7 יְקַחַת); but the sing. may here stand: LXX λήμψεται). Est. 9, 27 (contrast v. 23). Ezr. 3, 3.

Elsewhere the sing. may be explained by the principle noticed on I 16, 4: Gen. 42, 25 כִּי אָמַר פָּלָשִׁים sc. הַעֲוִישָׁה וַיַּעֲשֵׂה בְּנָם קָרְבָּן (LXX καὶ ἐγενήθη; וַיַּעֲשֵׂה would be unnatural). 48, . . . וַיֹּאמֶר לְיוֹסֵף 1 וַיֹּאמֶר 2 כִּי אָמַר אֶפְגָּגֶלְתָּה וְגַם . . . וְגַם (LXX ἀπηγγέλη δὲ . . . λέγοντες).

Conversely MT. sometimes has a plural where LXX (not always rightly) read as a singular: I 7, 13 וַיַּכְנַעַן פָּלָשִׁים, LXX καὶ ἐταπείνωσεν Κύριος (comp. p. lixii).—15, 23 וַיַּרְצַח וַיִּקְרֹחַ, LXX both sing., i.e. וַיִּקְרֹחַ.—12, 9<sup>b</sup> וַיְלַחֵם בָּם, LXX καὶ ἐπολέμησεν.—19, 21 וַיִּנְדַּר, LXX καὶ ἀπηγγέλη (וַיַּגְדֵּל)—read in MT. as וַיִּגְדֵּל!, by LXX as וַיִּגְדֵּל: so 1 Ki. 1, 23).—30, 1<sup>b</sup> וַיִּשְׁרַפְוּ . . . וַיְכֻבוּ . . . וַיִּמְלַכְיִ פְּשָׁטוּ . . . וַיִּמְלַכְיִ, LXX all sing. (as MT. itself sometimes in similar cases: 15, 6 וַיִּסְרַר קְנִי, Nu. 14, 45. Jud. 6, 3).—20<sup>b</sup> וַיֹּאמְרוּ, LXX καὶ ἐλέγετο (וַיֹּאמֶר), i.e. either וַיֹּאמְרוּ or וַיֹּאמַר—the latter not idiomatic; cf. p. 258).—21<sup>b</sup> וַיִּשְׁאַל לְהָרְאָתָה וְנִזְרָאָת, LXX καὶ ἡράτησαν αὐτὸν (the subject is the men left behind). Comp. Gen. 25, 25 וַיִּקְרֹא שָׁמוֹ עַשְׂוֵה, LXX ἐπωνύμασεν: v. 26 (in a similar context) MT. has וַיִּקְרֹא, LXX ἐκάλεσεν.

The correction is made in the Qrê (*Ochlah we-Ochlah*, No. 120): Jos. 6, 7 וַיֹּאמְרוּ (וַיֹּאמַר קָרְבָּן) אֶל הָעָם וַיֹּאמְרוּ (וַיֹּאמַר קָרְבָּן) (the subject is Joshua). 9, 7 (the subject is here unnecessary). 1 Sam. 15, 16. 1 Ki. 12, 3. 21. 2 Ki. 14, 13 וַיְבָא (וַיֹּבֶא קָרְבָּן) יְרֻשָּׁלָם, LXX καὶ ἤλθεν. Ez. 46, 9<sup>b</sup> וַיַּצְאֵו (10<sup>b</sup> strangely not made). Neh. 3, 15 (comp. v. 14).

The case is particularly clear in some of the instances in which the phrase ἀπηγγέλη (or ἀνηγγέλη) λέγοντες occurs. This strange construction κατὰ σύνεστιν<sup>1</sup> might be supposed to have been forced upon the translators when they found what would only naturally be read by them as וַיִּגְדֵּל לְאָמָר I 15, 12. 19, 19. II 6, 12. 15, 31 (MT. הנִיד). 19, 1. 1 Ki. 1, 51<sup>2</sup>: but it is scarcely credible that they should have

<sup>1</sup> Winer, *Grammar of NT. Greek*, § lix. 11.

<sup>2</sup> So also Gen. 22, 20. 38, 13. 24 (cf. 45, 16. 48, 2). Jos. 10, 17. Jud. 16, 2 (in MT. בְּגִדְעֹן has dropped out). 1 Ki. 2, 29. 41 (without לְאָמָר).

וַיִּדְרֹא לְאָמֵר gone out of their way to use it for what in MT. stands as I 14, 33. 23, 1. 24, 2 (*λεγόντων*). II 3, 23. 1 Ki. 2, 39: in these instances, therefore, it can hardly be doubted that the original text had simply יְנַדֵּר, which was read by LXX as οὐδέποτε, but in MT. was resolved into וְנַדֵּר.

(6) The MSS. used by the LXX translators—except, probably, in those parts of the OT. which were translated first—must have been written in an early form of the square character<sup>1</sup>. That it was not the unmodified archaic character appears clearly from the frequency with which letters, which have no resemblance to one another in that character, are interchanged in many parts of the Septuagint. For the same reason it can hardly have been very similar to the Egyptian Aramaic alphabet illustrated above. It was no doubt a transitional alphabet, probably a Palestinian one, of a type not greatly differing from that of Kefr-Bir'im (p. xxiii). In this alphabet, not only are ו and ו remarkably alike<sup>2</sup>, but also ב and ב, and ב and ט (of which there are many clear instances of confusion in the Septuagint): ה, ה, and the final ד also approach each other. ר and ר resemble each other in most Semitic alphabets: so that from their confusion—next to that of ו and ו, the most common in LXX—little can be inferred respecting the alphabet used<sup>3</sup>.

<sup>1</sup> So long ago Gesenius, *Gesch. d. Heb. Sprache u. Schrift* (1815), p. 158; for a more recent opinion, see K. Völlers in the *ZATW* 1883, p. 230 f.

<sup>2</sup> They are also alike, it may be observed, in the late type of the archaic character in which יהוה is written in the fragments of Aquila mentioned above (p. iii): see p. 15 in Burkitt's edition.

<sup>3</sup> It is true, the Kefr-Bir'im alphabet is considerably later than the LXX (as the *scriptio plena* alone would shew), but the Inscription of Bənê Hezir, and those alluded to p. xxii, note 1, appear to shew that an alphabet not differing from it materially was in popular use in Palestine at least as early as the Christian era: and if more abundant records had been preserved it would probably be found to begin at an earlier period still. The confusion of ו and ו, and ט and ב (which cannot be explained from the old character) is in the Pent. so uncommon that it may be due to accidental causes: the books in which it is frequent can only have been translated after the change of character had been effected; the Pent., as tradition states, may have been translated earlier. Possibly a large and discriminating induction of instances (in which *isolated* cases, especially of proper names, should be used with reserve) might lead to more definite conclusions.

Examples of letters confused in LXX:—

(a) MT. י, LXX ו: II 23, 7 καὶ πλῆρες (= מ מלא): MT. ו, LXX י: I 2, 29 ὁφθαλμῷ (= עין). 12, 2 (p. ix). 19, 22 Σέφει [מ עין] (= ב שפִי). 24, 16 ύγενοτο (= יהה): both changes together, 12, 3 ענו בַיִן (= ענו בֵין).

Very clear examples are afforded by the Psalms: MT. י, LXX ו:—  
ψ. 2, 6 נְפָתִי פָלָפוּ=כְּפָתִי מְלָכִי.

16, 3 כָּל חֲפֹצֶיךָ=כָּל חֲפֹצִי.

20, 15 וְעַנְנוּ=עַנְנוּ.

22, 17 בָּאָרֶץ=בָּאָרֵץ.

32, 4 קְיֻזִים=אֲקָנְתָאָן.

35, 16 לְעַנִי=ְעַנִי με=με.

36, 2 בְּקָרְבָּם=בְּקָרְבָּם לְבִי.

38, 12 גְּנָעָגִיסָאָן=גְּנָעָגִיסָאָן (see 32, 6. 88, 4).

45, 12 וְהַשְׁתַחַווּ=וְהַשְׁתַחַווּ לוּ.

46, 5 קְרָשָׁם=מִשְׁבָּנָה.

50, 21 הַזְּיוֹתָהָן=אֲנוּמָיָן (see 52, 2).

58, 4 דְבָרָיו כָּבוֹד=דְבָרָיו כָּבוֹד.

69, 33 דְרִישָׁוּ=ְאַקְצָנְתָהָם.

73, 7 עַזְמָנוּ=עַזְמָנוּ.

10<sup>a</sup> עַמוּד=וְהַלְאָסָמָן.

76, 12-13 לְמוֹרָא=לְמוֹרָא: יִבְצָר τῷ φοβερῷ καὶ ἀφαιρουμένῳ.

88, 16 נִשְׁאָתִי אַמְוִיכָה=נִשְׁאָתִי אַמְוִיכָה (see Lev. 25, 39, and cf. ψ. 106, 43).

90, 16 נִירָאָה=וְנִירָאָה καὶ ἵδε=וְהַיְדָה.

91, 6 יִשְׂרָאֵל=יִשְׂרָאֵל καὶ δαιμονίον=δαιμονίον (see 106, 37).

122, 6 יִשְׁלָחוּ=יִשְׁלָחוּ εὐθηνίᾳ=εὐθηνίᾳ (v. 7).

144, 15<sup>a</sup> אַשְׁרִי=אַשְׁרִי ἐμακάριστον=ἐμακάριστον,—a passage which shews how scrupulously the LXX expressed what they found in their MSS.; for in the parallel clause אַשְׁרִי=μακάριος.

Add Is. 29, 13 מִתְּנַחֲתָם=וְתַחַתְּךָם אַתָּה וְתַחַתְּךָם אַתָּה μάτַהּ δὲ σέβονται με κτλ. (so Mt. 15, 8; Mk. 7, 6)=וְתַחַתְּךָם אַתָּה וְתַחַתְּךָם אַתָּה.

Jer. 6, 9 עַלְלָיו עַלְלָיו עַלְלָיו קַלָּמָאָסְתֵה=καλαμᾶσθε.

10, 20 וְצַאֲנִי=וְצַאֲנִי καὶ τὰ πρόβατά μου=καὶ τὰ πρόβατά μου.

Zech. 5, 6 עַזְמָנוּ=עַזְמָנוּ, etc.



(β) MT. ר, LXX δ: I 4, 10 and 15, 4 רגְּנֵלִי ταγμάτων (as though דָנֵלִי; see Nu. 2, 2, etc.); 10, 24 יְרֻעַו ἔγνωσαν; 13, 3 and 14, 21 עֲבָרִים δοῦλοις; 40 bis בְּבֹרֶר ἡπαρ δουλείαν; 19, 13 עֲבָרֶר (כְּבֹר) δοῦλος; 23, 15 וְעַבְרָה ἐν τῇ Καινῇ; 24, 3 Luc. τῆς θύρας (צִידָה); II 19, 18 וְעַבְרָה ἐν τῇ Καινῇ; 24, 3 Luc. τῆς θύρας (צִידָה); II 19, 18 וְעַבְרָה καὶ ἐλευσούργησαν τὴν λειτουργίαν; 22, 21. 25 Luc. בְּבֹר δόξαν, δοξασμὸς (כְּבֹר).

MT. ר, LXX δ: I 17, 8 עֲבָדִים ἄλω (נָרָן); 19, 22 נָדֵל אֲלֹהִים; 21, 7, etc. Δωλήκ ὁ Σύρος; 23, 14. 19. 24, 21, 7, etc. Αὐτὸς Μασερέμ, Μεσσαρά, ἐν τοῖς στενοῖς; 24, 12 ζῆται δεσμεύεις (צָרָה); 30, 8 νερόν γεδδούρ; II 3, 4 Αδνία, Β Ὁρνελ, Α Ὁρνιας, Luc. Ὁρνια [so 1 Ki. 1—2 Luc., throughout]; 6, 10—12 (so 1 Ch. 13, 13. 14<sup>a</sup>, but not 15, 24. 25, etc.) עֲבָד (אֲבָדָה) אָדָם Ἀβεδδάρα (as though אָדָם אַבְּדָדָרָה).

And often in other books.

(γ) MT. ב, LXX μ: II 5, 20 בְּבָעֵל פְּרִצִּים ἐκ τῶν ἐπάνω διακοπῶν (= ממעל פְּרִצִּים); 11, 21 f. Θαμασί; 21, 19 נְבָרֶב 'Popu; and probably (though not certainly) in the following places where ב is rendered by ἀπό, ἐκ: I 4, 3. 25, 14 end. II 2, 31. 5, 24. 6, 1. 9, 4<sup>b</sup>. 16, 13. 18, 8. 19, 23. 40 Luc. (עַמְּדָה for עֲבָד; so 2 Ki. 6, 30). Cf. אָבִינְדָּב 'Αμειαδαβ<sup>1</sup>. Notice the resemblance of ב and μ in the Kefr-Bir'im Inscription (above, p. xxiii, Fig. 12).

MT. μ, LXX ב: I 6, 20 עַמְּדָה μιελθեּנָ (עֲבָד); 9, 2 מִן ἐν; 26 (see note); 14, 1; II 13, 34<sup>a</sup><sup>2</sup>.

one time or other have been written in a character in which ב and μ were very similar, is clear from the frequency with which μ occurs with קְרִי, and ב with קְרִי (Ochlah we-Ochlah, Nos. 80, 81, 134—148), the קְרִי being often, as 1 Sam. 22, 17. 25, 3. 2 Sam. 15, 20 (though not always), indisputably correct.

<sup>1</sup> See also Dt. 1, 44 מְשֻׁעֵי (for בְּשֻׁעֵיר rightly). ψ. 18, 14<sup>a</sup> (ἐξ as in || 2 Sam. both LXX and MT.). 32, 3<sup>b</sup>. 78, 26<sup>a</sup>. 105, 36<sup>a</sup>. 119, 84<sup>b</sup>. 139, 13<sup>b</sup>. Pr. 10, 21 מְקֻומִים (רְמִים) בְּקָוִם: notice מְקֻומִים (רְמִים) בְּקָוִם in the Inscr. of Kefr-Bir'im). 1 Ch. 7, 6 זְמִיר for זְמִיר (see Jos. 7, 1. Hos. 5, 13 and 10, 6 בְּיַעֲרֵי. 13, 9 LXX, Pesh. מִי (rightly). Jer. 38, 24<sup>b</sup>. 46, 10<sup>b</sup>. Ez. 16, 6 ἐν τοῦ αἴματός σου for בְּדִמְיךָ. Ob. 21. Hab. 2, 4 ἐκ πίστεώς μου for בְּאַמְנוֹתְךָ. Jos. 3, 16<sup>b</sup> εἰστήκει (cf. on II 15, 23).

<sup>2</sup> See also ψ. 45, 14<sup>b</sup> ἐν. 68, 23<sup>b</sup> (ἐν in spite of ἐκ 23<sup>a</sup>). 36<sup>a</sup>. 81, 7<sup>b</sup> בְּרוֹד תְּעַבְּרָנָה (ברוד תעברנה) for יְשִׁבוֹת וְמִשְׁבָּת (וּבְטוּב read as מִשְׁבָּת): cf. 70, 4 מְדוֹד תְּעַבְּרָנָה for מְדוֹד תְּעַבְּרָנָה. 104, 15<sup>a</sup>. 119, 68<sup>b</sup> τὸν μετείσθιαν (τὸν μετείσθιαν) for מְנוֹא τὸν νίον αὐτῆς (τὸν νίον αὐτῆς). Pr. 17, 10<sup>b</sup>. Jer. 21, 1 μετείσθιαν (τὸν μετείσθιαν) for μετείσθιαν (τὸν μετείσθιαν). 46, 25 τὸν μετείσθιαν (τὸν μετείσθιαν) for μετείσθιαν (τὸν μετείσθιαν). Ez. 48, 29 בְּנַחַלָּה (בְּנַחַלָּה) for מְנַחַלָּה (μετείσθιαν) is untranslateable). Jos. 8, 33 עַמְּדִים (τὰ παρεπορεύοντα). Sometimes, as ψ. 31, 8<sup>b</sup>. 135, 21<sup>a</sup>. Jer. 9, 18 (19). 20, 17, it may be doubtful whether the variation points to a difference

Other letters confused in LXX may be noted by the reader for himself. All cannot be reduced to rule: a certain number are due to accidental causes, as the partial illegibility of a letter in particular cases<sup>1</sup>.

(c) According to Lagarde<sup>2</sup>, the three letters נ, ב, מ, when occurring at the end of a word, were not written in the MSS. used by LXX, but represented by the mark of abbreviation (') which already appears on Hebrew coins. This is not improbable: though it may be doubted if it was in use universally. Certainly there are cases in which the difference between LXX and MT. may be readily explained by the supposition that a mark of abbreviation has been differently resolved (or overlooked) in one of the two texts<sup>3</sup>; but they are hardly numerous or certain enough to establish a rule, the differences being frequently capable of explanation in other ways; for instance, from textual imperfection or corruption, or from looseness of rendering on the part of the translators. Thus in the 2 pf., MT. has sometimes a pl. where LXX express a sing., and vice versa: but it is difficult to shew conclusively that such variations can only be explained in this manner; 2 sg. pf. masc. has often נ- in MT. (as נִתְחַנֵּת), and the variation *may* have arisen from confusion between נ and ב; or again, as the variation often occurs in passages where the *number* of the pron. in the Hebrew changes, it may be due to an assimilating tendency on the part of the translators. Change of number is so frequent in Hebrew, according as the speaker or writer thinks of a group or of an individual belonging to, or representing, a group, that the variation may in such cases be original. In the case of numbers, as of persons, the temptation to assimilate to the context, or to define more closely what the Hebrew left undefined, or to adopt a more idiomatic usage in the construction of collective terms, would

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of reading, as the LXX may have rendered loosely: but in most of the instances quoted, there seems no reason to suppose this. Cf. J. M. P. Smith, *Nahum* (in the *Intern. Crit. Comm.*), 1912, p. 300 f.; and on ב and מ confused, *ibid.* p. 361 (Index).

<sup>1</sup> On graphical errors in MT., comp. (with reserve) Grätz, *Die Psalmen*, pp. 121–144, where they are classified and illustrated.

<sup>2</sup> *Anmerkungen zur griech. Übersetzung der Proverbien*, p. 4.

<sup>3</sup> Consider Lagarde's remarks on Pr. 2, 20<sup>a</sup>. 3, 18<sup>b</sup>. 7, 17<sup>b</sup>. 11, 15<sup>b</sup>. 13, 19<sup>b</sup>. 14, 10<sup>b</sup>. 15, 15<sup>a</sup>. 16, 13<sup>b</sup>. 16, 21, 23<sup>b</sup>.

often be strong: so that, though there are, no doubt, exceptions, it is probable that variations of this kind between MT. and LXX are to be attributed, as a rule, to the translators<sup>1</sup>. At the same time it may well be that abbreviations were in occasional use<sup>2</sup>.

2. The Targum. The text deviates but rarely from MT. Only two features need here be noticed: (a) the tendency, in this as in other Targums, to soften or remove anthropomorphic expressions with reference to God: (b) the tendency to paraphrase.

(a) I 1, 3 to worship and sacrifice *before* the Lord of Hosts (so 21); 10 was praying *before* the Lord (so v. 26); 11 if the affliction of thine handmaid is revealed *before* Thee (Heb. if Thou seest)<sup>3</sup>; 19 end and the memory of her entered in before 'י' (דָרְכָנָה קָרֵם וְעַל דָרְכָנָה קָרֵם); Heb. יִזְבְּרָה 'י': so v. II. 2, 21) ; 28 I have delivered him up that he may minister *before* 'י'; ib. שָׁאֹל לְיִצְחָק for it was pleasure (*before* 'י) to slay them; 35 and I will raise up *before* me; 6, 17 as a guilt offering *before* 'י'; 7, 3 and worship *before* Him alone (so v. 4. 12, 10<sup>b</sup>); 17 and built an altar there *before* 'י'; 10, 17 gathered *before* 'י'; II 7, 5 shalt thou build *before* me a house? And so frequently.

מִן קָרֵם *from before* is employed similarly: I 1, 5 and children were withheld from her *from before* 'י'. 20<sup>b</sup> for *from before* 'י' have I asked

<sup>1</sup> So, for instance, I Sam. 5, 10<sup>b</sup>. 11; 29, 3 אֱתָי נְתָמָן; 30, 22; 2 Sam. 10, 11 bis; Ex. 14, 25 אֲנוֹסָה φύγωμεν; Jud. 11, 19 end; 20, 23, 28 etc.

<sup>2</sup> Unless, for instance, the translators found abbreviations in their text, such renderings as the following are difficult to account for: Jud. 19, 18 *אֶת בֵּית יְהוָה* εἰς τὸν οἴκον μου = חַמְתִּי יְהוָה; Jer. 6, 11 τὸν θυμόν μου = אַל בֵּיתִי; 25, 37 חַמְתִּי אֲלֵיכָן θυμοῦ μου = אַפִּי; and unless they could assume them, as something familiar, they would scarcely have been led to adopt these renderings: Jer. 2, 2<sup>b</sup>-3<sup>a</sup> אָחָרִי קְדוּשָׁי יִשְׂרָאֵל [repeated by error] λέγει κύριος, δὲ ἄγιος Ἰσραὴل (= קְדוּשָׁי יִשְׂרָאֵל) אָמַר יְהוָה קְדוּשָׁי יִשְׂרָאֵל אֶתְנָא<sup>1</sup> γένοιτο κύριος ὅτι εἰς Αἴγας Κύρος γένεσις εἰς Ισραὴλ; 3, 19 אָמַן יְהוָה כִּי εἰς Αἴγας γένεσις εἰς Ισραὴל; for γένοιτο εἰς Αἴγας αἴτιον εἰς Ισραὴל; see 11, 5); Jon. 1, 9 עֲבָד יְהוָה אֲנָכִי εἰς Αἴγας εἰς Αἴγας; Is. 53, 8 לְמוֹת εἰς θάνατον = לְמוֹת (Ew. § 177<sup>a</sup>; GK. § 87<sup>f</sup>) is also best explained as an error due to the neglect of a mark of abbreviation: comp. Cheyne, critical note on Is. 5, 1; ψ. 45, 9. We. (p. 20) points to 14, 33 בְּנְדָרְתִּים LXX ἐν Γεθθεαμ, as proof that the abbreviation, though it might be used in some cases, at any rate was not universal. Comp. further (with reserve) Perles, *Analekten zur Textkritik des A.T.s* (1895), pp. 4-35.

<sup>3</sup> So constantly when נָאָה is used of God: as 9, 16. Gen. 29, 32. 31, 12. Ex. 3, 7. 9 etc.

him. 3, 8<sup>b</sup> that it was called to the child *from before* the Lord<sup>1</sup>. 20 the request which was asked *from before*<sup>2</sup>. 6, 9 then *from before* him is this great evil done unto us<sup>2</sup>. 9, 9 to seek instruction *from before* ' (Heb. לְדָרְשׁ לְאֱלֹהִים). 15 and it was said to Samuel *from before* ' (so 17). 22, 7 and there fell a terror *from before* ' upon the people. 15, 10 and the word of prophecy was with Samuel *from before* ', saying (so II 7, 4). 26, 19 if *from before* ' thou art stirred up against me, let mine offering be accepted with favour, but if the children of men, let them be accursed *from before* '.

(b) Paraphrastic renderings. These are very numerous, and only specimens can be given here: I 1, 12<sup>b</sup> and Eli waited for her till she should cease; 16 Dishonour not thy handmaid before a daughter of wickedness; 2, 11 in Eli's lifetime (for בְּחֵي עֲלֵי); 32<sup>a</sup> and thou shalt observe and shalt behold the affliction that shall come upon the men of thy house for the sins which ye have sinned in my sanctuary; and after that I will bring good upon Israel; 3, 7<sup>a</sup> and Samuel had not yet learnt to know instruction *from before* ', and the prophecy of ' was not yet revealed to him; 19 and Samuel grew, and the Word (סִימָרָא) of ' was his help<sup>3</sup>; 4, 8 who will deliver us from the hand of the 'Memra' of ' whose mighty works these are? 6, 19 and he slew among the men of B., because they rejoiced that they had seen the ark of ' exposed (כַּד גָּלֵי); and he killed among the elders of the people seventy men, and in the congregation 50,000; 7, 6 and poured out their heart in penitence as water before '; 9, 5 they came into the land wherein was a prophet (for אֶרֶץ צָפֵק: cf. 1, 25 בֵּית צָפֵק; see Hab. 2, 1 Heb.); 9, 12. 14. 25 צָפִים for מַחְלְמִידִי נְבִיא; 10, 5. 11 הַלְשָׁכָה = אַסְכְּרוֹתָא dining-chamber (for הַבְּמָה: סְפִרְיָא 11; 15, 29 And if thou sayest, I will turn (repent) from my sin, and it shall be forgiven me in order that I and my sons may hold the kingdom over Israel for ever, already is it decreed upon thee from before the Lord of the victory of Israel,

<sup>1</sup> Such impersonal constructions are common in the Targums.

<sup>2</sup> On the נִתְחַדֵּה retained mechanically from the Hebrew, in spite of the construction being varied, see the *Journal of Philology*, xi. 227 f.

<sup>3</sup> So often when Yahweh is said to be 'with' a person: 10, 7. 16, 18. 18, 14. Gen. 39, 2. 3 etc.

before whom is no falsehood, and who turns not from what He has said; for He is not as the sons of men, who say and belie themselves, who decree and confirm not; 25, 29 but may the soul of my lord be hidden in the treasury of eternal life (**בָּנָנוּ חַי עַלמְתָא**) before 'thy God; 28, 19 (on the margin of the Reuchl. Cod.: Lagarde, p. xviii, l. 10<sup>1</sup>) and to-morrow thou and thy sons shall be with me in the treasury of eternal life; II 6, 19 **אֲשֶׁר** (see note); 20, 18 and she spake, saying, I remember now what is written in the book of the Law to ask peace of a city first [Dt. 20, 10]; so oughtest thou to ask at Abel whether they will make peace; 21, 19 and David the son of Jesse, the weaver of the veils of the sanctuary (Heb. **אַלְחָנָן בְּנֵי עָרָנִים**!), of Bethlehem, slew Goliath the Gittite.

3. The Peshiṭto. The Hebrew text presupposed by the Peshiṭto deviates less from the Massoretic text than that which underlies the LXX, though it does not approach it so closely as that on which the Targums are based. It is worth observing that passages not unfrequently occur, in which Pesh. agrees with the text of *Lucian*, where both deviate from the Massoretic text<sup>2</sup>. In the translation of the Books of Samuel the Jewish element alluded to above (p. lii) is not so strongly marked as in that of the Pent.; but it is nevertheless present, and may be traced in certain characteristic expressions, which would hardly be met with beyond the reach of Jewish influence. Expressions such as 'to say, speak, worship, pray, sin *before God*,' where the Hebrew has simply *to God*, are, as we have seen, a distinctive feature of the exegesis embodied in the Targums; and they meet us similarly in the Peshiṭto version of Samuel. Thus I 1, 10 prayed *before the Lord* (so v. 26. 7, 5. 8. 9. 8, 6. 12, 8. 10. 19. 15, 11. II 7, 27). 2, 11 **מִתְפָּרֵס מִתְפָּרֵס** ministered *before the Lord* (so 3, 1). 26 in favour *before God*. 8, 21 spake them *before the Lord* (Heb. **בְּאֹנִי**). 10, 17 gathered *before the Lord*. II 11, 27 end

<sup>1</sup> Comp. Bacher, *ZDMG*. 1874, p. 23, who also notices the other readings published by Lagarde from the same source, pointing out, where it exists, their agreement with other Jewish Midrashic authorities.

<sup>2</sup> I 12, 11. 13, 5. 14, 49. 15, 7. 17, 12. 30, 15. II 11, 4. 15, 7. 21, 8. 23, 17. 24, 4: for some other cases, in which the agreement is mostly not in text, but in interpretation (as I 4, 15. 10, 2. 17, 18), see Stockmayer, *ZAW*. 1892, p. 220 ff.

(for בעני). 21, 6. 23, 16 end. 24, 10 and 17 (*said before*): in all these passages, except II 11, 27, Targ. also has קָרֵם. Similarly מִמְּנָה from before: I 2, 25 וְפָלַלְוּ אֱלֹהִים he shall ask (forgiveness) from before the Lord. 16, 14<sup>b</sup> (for מִתְּחִזְקָה: so Targ.). II 3, 28 (for מִמְּעֵם: so Targ.). 6, 9 (so Targ.). 23, 17 מִמְּנָה (so Targ., as also I 24, 7. 26, 11, where, however, Pesh. has simply מִמְּנָה) which is a Jewish paraphrase for to curse or provoke God: see Lev. 24, 11 al. Onq. (for קָלְלָה); 1 Ki. 22, 54. 2 Ki. 17, 11 Targ. Pesh. (for הַכְבִּיאָה: often also besides in Targ. for this word); 2, 22 מִמְּנָה רָאָתָה לְצַלָּאָה who prayed, Targ. who came to pray (cf. note); יִשְׁמְשָׂוּן shall minister before me, Targ. 30 מִמְּנָה יִתְהַלְּכוּ before me, Targ.; 21, 3 מִמְּנָה אֶל מִצְחָה 17, 49; קָרְמִי מִמְּנָה לְאַחֲרֵיכֶם (both here and 2 Ki. 6, 8) תְּרוּמָה מִמְּנָה יְמִים for יְמִים as Targ.<sup>1</sup>; II 1, 21 מִמְּנָה 7; וְטָמֵר 27, 12 Onq. (cf. the renderings of the renderings of the Pent., e.g. Ex. 25, 2 Pesh.); מִתְּחִזְקָה, lit. that they separate for me a separation<sup>2</sup>); 6, 6 נְכָן מִתְּחִזְקָה; 14 נְכָן נְכָן מִתְּחִזְקָה praising, as in Targ.; 7, 23 מִתְּחִזְקָה visions (cf. the rend. of מִתְּחִזְקָה by in Dt. 4, 34. 26, 8. 34, 12 [where Pesh., as here, or סְדֵן]; 8, 18 מִתְּחִזְקָה or סְדֵן]; Targ. רְבָרְבִּין 24, 15 עַד עַת מַוְעֵד to the sixth hour<sup>3</sup>.

As a whole the translation, though not a strictly literal one, represents fairly the general sense of the original. Disregarding variations which depend presumably upon a various reading, the translation deviates from MT. (a) by slight and usually unimportant additions

<sup>1</sup> So 29, 3. II 13, 23 Pesh. (but not Targ.); Gen. 24, 55 Onq. (but not Pesh.); Nu. 9, 22 Onq. and Pesh.

<sup>2</sup> Cf. LXX ἀφαιρέμα. The explanation underlying these renderings is, in all probability, correct: תְּרוּמָה is to lift off, that which is lifted off, or separated, from a larger mass for the purpose of being set apart as sacred (cf. p. 236).

<sup>3</sup> 'Syrus in eandem sententiam de verbis abiit, quam de illis Rabbini statuerunt, Berach. 62<sup>b</sup> מהברך ועד עת מועד מא' עת מועד מאי' חנינה מישניה דר' חנינה מושעת' שהיתת החמיד עד שמואל סבא התניה דר' חנינה מישניה דר' חנינה מושעת' שהיתת החמיד עד מן עירן דמתנכים) שעת זרייתו ר' יוחנן אמר עד חצות ממש (תמיידא ועד דמתפרק primam, Syrus alteram secutus est sententiam' (Perles, p. 16).

or glosses: (b) by *omissions*, due often either to δρμοιστέλευτον, or to an inability to understand the sense of the Hebrew: (c) by *paraphrases*, due sometimes likewise to an inability to give a literal rendering, and occasionally of a curious character. Specimens of these three classes:

(a) Additions: I 2, 13 (and they made themselves a prong of three teeth) and the right of the priests (they took) from the people; 35 a priest faithful (after My own heart); 4, 9 *end*-10 and fight (with them). And the Philistines fought (with Israel); 5, 8 (thrice) + the Lord; 7, 14 to Gath and their borders [תָּנָא neglected], and (the Lord) delivered Israel, etc.; 8, 6 to judge us (like all the peoples); 12+ and captains of hundreds . . . and captains of tens; 12, 6 the Lord (alone is God,) who, etc.; 24+ and with all your soul; 14, 49+ and Ashboshul (= Ishboseth<sup>1</sup>); 23, 12 *end*+ Arise, go out from the city; 24, 20 and when a man finds his enemy and sends him [וַיְשַׁלְּחוּ treated as a continuation of the protasis] on a good way, (the Lord reward him with good); 30, 15 *end*+ and David sware unto him (cf. Luc.). II 6, 5 of (cedar and) cypress; 12, 8 and thy master's wives (have I let sleep) in thy bosom; 18, 4 *beginning*+ And his servants said to David, We will go out and hasten to fight with them; 8 and (the beasts of) the wood devoured of the people, etc. (so Targ.); 20 Kt. for (thou wilt announce) respecting the king's son that he is dead; 20, 8 *end* and it came out, and (his hand) fell (upon his sword); 24, 7 and they came to the land of Judah (in thirty-eight days) [text disordered]. There are also many instances of the addition of the subj. or obj. of a verb, or of the substitution of a noun for a pron. suffix ('Explicita'), of which it is not worth while to give examples. In 2 Sam. 22 the text has generally been made to conform with that of ψ. 18.

וַיְהִי כִּבְאוֹר 10, 5. כִּי נִגְלָה יְיָ לְשֻׁמּוֹאֵל בְּשֶׁלֹּו 21. <sup>2</sup> שְׂמִעוֹן 13, 4<sup>a</sup>. אֲשֶׁר עִשִּׁיתָם לִפְנֵי יְיָ 17. מִתְהַלֵּךְ 2. אַרְוֹן הָלְכָהִים עַקְרוֹן 36<sup>a</sup>. אֲתָה חַל 35<sup>b</sup> from אֲכַלְתָּם 34. וַיְהִי הַיּוֹם 1, 14. לִאמְרָה 36<sup>b</sup>. וַיַּלְךְ אֶלְיוֹן גָּגָה מַעֲדָנָת 32. אֲשֶׁר שֵׁם לוּ 2. וַיֹּאמֶר 16, 3<sup>c</sup>.

<sup>1</sup> Pesh. identifies Ishui with Abinadab (see 31, 2).

<sup>2</sup> Probably through δρμοιστέλευτον.

<sup>3</sup> Probably not understood.

מִתְּהִלָּה תְּהִלָּה ۱۳. הַאֲלֹהִים ۱۶<sup>b</sup>. נָא . . . אֱדֹנָנוּ ۱۶<sup>a</sup>—۱۵<sup>b</sup> וַיְגַדֵּן ۱۳. שָׁוֹמֵד ۱۴<sup>b</sup>. וְשֵׁם שְׁלֹשָׁת בְּנֵי אָשֶׁר הָלְכוּ בְמִלְחָמָה for ۱۴<sup>a</sup> יִאמֶר ۳۹. וְהַלְאָה ۲۳, ۲۴, ۴۵<sup>b</sup> אֲשֶׁר ۱۸, ۹<sup>b</sup> וַיֹּאמֶר . . . נָסִיתִי ۲۴, ۲۰<sup>b</sup> (abbreviated<sup>۳</sup>). ۲۵, ۳۰ end<sup>۳</sup> ۳۳ [cf. the paraphr. in ۲۶]. II ۱, ۲۱, ۸. בְּלִי ۱۴, ۲۰ end<sup>۳</sup> ۱۳, ۱۲<sup>b</sup>, ۱۸ (the whole verse<sup>۱</sup>). שְׁשׁ מִאות אִישׁ ۱۵, ۱۶<sup>b</sup>. עַזְקָה חָסֵד וְאַמְתָּה ۲۴. הַרְואָה אַתָּה ۲۷. בְּרִית הָאֱלֹהִים וַיַּצְקוּ אֶת אַרְון ۲۴. אַם יִמְתוּ . . . אַלְיוֹן לְבִן ۳. (צַא אַצְאָה . . . לֹא תִּצְאَ בַּיּוֹם ۲۱<sup>b</sup>, ۲۶<sup>a</sup> (first five words). ۱۹, ۱۸ (first four words). ۲۱, ۶. בְּחִיר יְיָ ۲۴, ۶<sup>a</sup> (6<sup>b</sup> follows at the end of v. ۷). ۲۳. **הַמֶּלֶךְ**

(c) Paraphrases (including some due to a mistranslation or to a faulty text): I ۲, ۱۷ (see p. lxxii). **מִתְּהִלָּה** יִשְׁכַּבְנָה ۲۲. **יִתְּהִלָּה** ۲۴ from the wilderness. ۲۵. ۲۹ **עַזְקָה** should minister before me. ۳۲ (۳۱ there shall not be an old man in thy house) or one holding a sceptre in thy dwelling. ۳, ۱۳ וְתַטְשִׁיךְ ۴, ۲. **וְמִתְּהִלָּה** ۵۵۵ לְכַיּוֹן חַלְפָּה לְחַמָּה כִּי מְקֻלִּים לָהֶם בְּנֵי ۵۵۵. ۶, ۶<sup>b</sup> and how they mocked them, and did not send them away. ۱۰, ۲۲ where is this man? ۱۲, ۳<sup>a</sup> behold, I stand before you. ۳<sup>b</sup> **מִתְּהִלָּה** כִּי נִנְשְׁתָּה ۱۲. ۶. ۱۳, ۴ **מִתְּהִלָּה** simply and they feared. ۷ end simplyחרדו אחריו ۱۴, ۲<sup>b</sup>. **לְכַבְּדָה** ۲۴<sup>a</sup> And Saul drew near in that day, and said to the people, Cursed, etc. ۲۵<sup>a</sup> And they went into all the land, and entered into the woods. ۱۶, ۴ **וְרַעַעַת** וְיִחְרָדוּ ۶. **מִתְּהִלָּה** כִּי צָר לוּ כִּי נִנְשְׁתָּה ۱۹ end. **וְמִתְּהִלָּה** מִתְּהִלָּה אֶת נְדָר יְיָ ۱۹. **מִתְּהִלָּה** ۲۰ (and laded it with) bread. ۱۷, ۱۸<sup>b</sup> **לְמִתְּהִלָּה** (cf. Targ. καὶ εἰσοίσεις μοι τὴν ἀγγελίαν αὐτῶν). ۳۹ and would not go. ۵<sup>a</sup> **לְמִתְּהִלָּה** וַיָּאֶלְעָזֶר בְּנֵי יְהוָה ۱۸, ۲۲ the son of Jesse(!). ۲۰, ۱۲ **מִתְּהִלָּה** בְּלַט לְאָמֵר **לְמִתְּהִלָּה** at the third hour: so ۱۹ for ۱۸, ۲۲ **וְשְׁלֹשָׁת** **מִתְּהִלָּה** perhaps he is clean, or perhaps he is not clean. ۲۱, ۶ **אַפְּשָׁה עַצְּרָה** לְנוּ (as though מִתְּהִלָּה מִתְּהִלָּה ۵۵). see also ۲۱, ۱۴. ۱۶, ۲۲, ۲۵ **וְזֹאת נֵבֶל** ۱۹—the two words read as one and

<sup>۱</sup> Probably through δημοιοτέλευτον.

<sup>۲</sup> Or perhaps transposed.

<sup>۳</sup> Probably not understood.

connected with נתן). 23, 22<sup>a</sup>. 25, 8. 17<sup>b</sup>. 26. 27, 8. 30, 6 (مرة  
 read as מתחה). 14<sup>a</sup>. II 2, 13 **הַחְתָּמָה** (thrice for ברכה). 24  
 אֲמָה) (so בְּרָכָה). 24 (ברכה). 27, 29 **לֹא** **פָּעֵל** **מִשּׁוֹחַ** **כִּי** **הַבְּתָרוֹן**).  
**מַחְטָה** (connected with חטאים). 3, 34. 39<sup>a</sup> (כִּי **סָלַט** **סָלַט**).  
**מַחְטָה** (connected with בְּנֵוֹר). 4, 6 (connected with חטאים). 5, 8 (בְּנֵוֹר).  
**מַחְטָה** (connected with בְּנֵוֹר). 6, 16 (בְּנֵוֹר **מַחְטָה** **מִפּוֹז** **וּמִבְּנֶר**) (it happens in war!). 12, 25 end. 13, 4<sup>a</sup>. 26. 32  
**עַל** **פִּי** (the mind). 14, 7. 17 (מִנְחָה). 20<sup>a</sup> (*ut mihi* [פָּנִים] morem  
 gereres: PS. col. 279). 24. 30. 32<sup>b</sup>. 15, 19. 32. 34. 16, 1. 2  
**מַחְטָה** (מִלְאָה **הַשְׁחָחוֹתִי**). 4 (מַחְטָה **מִלְאָה** מִתְהַלֵּךְ).  
 8<sup>b</sup>. 21<sup>b</sup>. 17, 10 (will not melt). 16<sup>b</sup>. 20 (see note). 18, 5<sup>a</sup>  
 (take me the young man Absalom alive). 18. 29. 33 [19, 1 Heb.]  
 שְׂרִים (בְּכָתוֹן for בְּכָתוֹן). 19, 9<sup>b</sup> (10<sup>b</sup>). 17 (Heb. 18: they have crossed  
 and bridged Jordan). 31 (32) end. 35 (36) **מַלְכָּה** **סָלַקְתָּ**, i.e.  
 שְׂרִים **מַלְכָּה** **בְּתֻרְבָּה** (וְשָׂרוֹת!). 20, 8. 19<sup>a</sup>. 21, 2<sup>b</sup> (in his zeal to  
 cause the Israelites to sin). 5. 23, 1 (Saith the man who set up the yoke  
 [הַקְמָה] of his Messiah!). 8. 11 (of the mountain  
 of the king: so 25 for הַחְרִדִּי). 19. 22. 23 (to go out and  
 to come in). 33<sup>a</sup> (וְעַתָּה **מִלְאָה** **וְתַלְתָּה** הַרְחִיבָּה). 24, 13<sup>a</sup>. 16. 25  
 (וְעַתָּה **מִלְאָה** **וְתַלְתָּה** **מִלְאָה** **וְתַלְתָּה**: not so elsewhere).

The Syriac text of Pesh. sometimes (as might indeed be anticipated from the nature of the character) exhibits corruptions, similar to those noticed in the case of LXX, p. lvii f. Thus I 1, 21 **לַעֲמָדָה** for **לַמְּבָדָה** (so rightly the Cod. Ambr. published in facsimile by Ceriani<sup>1</sup>: also the Arab. version in the Polyglotts<sup>2</sup>, ‘to offer’). 2, 8  
**מַלְכָּה** (so at the beginning has fallen out).  
 3, 14 5 . . . 19 **נִשְׁבָּעַת** **לְמַתָּמָה** for **נִשְׁבָּעַת** **לְמַתָּמָה** (Heb.  
 9, 4 **שְׁלִשָּׁה** for **שְׁלִשָּׁה**). 12, 21 **וְלֹא** probably for **וְלֹא** (Heb.  
**וְלֹא** notice the

<sup>1</sup> Cornill, *Ezechiel*, p. 144 f., exaggerates the extent to which this MS. may have been corrected after MT.: its approximations to MT. (p. 140 ff.) are slight, compared with the cases in which it agrees with other MSS. against it (p. 148 ff.). Comp. Rahlfs, *ZATW*. 1889, pp. 180–192.

<sup>2</sup> Which, in the Books of Samuel, and in certain parts of Kings, is based upon the Pesh.: see Roediger, *De orig. et indec. Arab. libr. V.T. hist. interpr.* (1829).

<sup>3</sup> So Tuch on Gen. 10, 6, and PS. coll. 681–2, 741. Comp. 2 Ki. 4, 42 Pesh. (connected similarly with שְׁלִישָׁם, שְׁלִישָׁם, commonly represented in Pesh. by בְּנֵי).

following ptcp. for לְמַלֵּא (so Cod. Ambr.). 40 מִזְמָרֶת for מִזְמָרָה (Heb. 'prophets'). II 12, 8<sup>b</sup> חֲנֹתָה prob. for חֲנֹתָה though possibly a paraphrase. 18, 17 חֲנֹתָה prob. for חֲנֹתָה (Heb. בַּיּוּר). (Several of these instances are noted by Well, p. 8.) The name מִרְבָּה is represented regularly by בָּה.

#### 4. The Latin Versions.

(a) The affinity subsisting between the Old Latin Version and the recension of Lucian appears to have been first distinctly perceived (with reference in particular to the Lamentations) by Ceriani<sup>1</sup>. Afterwards, it was noticed, and frequently remarked on, by Vercellone, as characteristic of the excerpts of the Old Latin Version on the margin of the Leon Manuscript (above, p. lii), that, when they diverged from the ordinary Septuagintal text, they constantly agreed with Holmes' four MSS. 19, 82, 93, 108, which, as was clear, represented on their part one and the same recension<sup>2</sup>. A version identical with that represented in the excerpts was also, as Vercellone further pointed out, cited by Ambrose and Claudius of Turin<sup>3</sup>. The conclusion which the facts observed authorize is thus that the Old Latin is a version made, or revised, on the basis of MSS. agreeing closely with those which were followed by Lucian in framing his recension<sup>4</sup>. The Old Latin must date from the second cent. A. D.; hence it cannot be based upon the recension of Lucian as such: its peculiar interest lies in the fact that it affords independent evidence of the existence of MSS. containing Lucian's characteristic readings (or renderings), considerably before the time of Lucian himself<sup>5</sup>.

The following comparison of passages from the Old Latin Version of 1 and 2 Sam., derived from one of the sources indicated above (p. lii f.), and all presupposing a text differing from that of the

<sup>1</sup> *Monumenta Sacra et Profana*, I. 1 (1861), p. xvi (*Addenda*).

<sup>2</sup> *Variae Lectiones*, ii. 436 (and in other passages).

<sup>3</sup> *Ib.* p. 455 f. (on 3 Reg. 2, 5).

<sup>4</sup> Comp. Ceriani, *Le recensioni dei LXX, etc.*, p. 5.

<sup>5</sup> Rahlf's (iii. 159 f.) agrees with Ceriani and S. Berger (*Hist. de la Vulg.*, p. 6) in questioning this conclusion (cf. Moore, *AJSL*. xxix. 60), on the ground that there is no sufficient evidence for the early date assigned to the Leon fragments by Vercellone: he thinks rather that the resemblances shew them to be later than Lucian.

normal LXX, but agreeing with that of Lucian, will shew the justice of this conclusion. Although, however, the text upon which the Old Latin is based agrees largely with that of Lucian, it must not be supposed to be *identical* with it: there are passages in which it agrees with B or A, or with other MSS., against Lucian<sup>1</sup>. Sometimes moreover, it is to be observed, other particular MSS. agree with the Old Latin, as well as those which exhibit Lucian's recension. A more detailed inquiry into the sources of the Old Latin Version of the OT. must be reserved for future investigators. (The list is not an exhaustive one. The words printed in heavy type are those in which Lucian's text differs from B. In the passages marked †, the deviation is *confined* to the MSS. which exhibit Lucian's recension, and is not quoted—at least by Holmes and Parsons—for other MSS. The quotations will also illustrate the variations prevailing between different recensions of the Old Latin.)

I 1, 6 Goth. quia ad nihilum reputabat eam.

Luc. διὰ τὸ ἔξουθενεῖν αὐτὴν '(for הַרְבָּוֹר בַּבָּשָׁה). So 55, 158; and similarly (ἔξουθενοῦσα) 44, 74, 106, 120, 134.

<sup>1</sup> I 4, 12 Vind.<sup>2</sup> Et cucurrit.

16 Vind.<sup>2</sup> Qui venit homo pro- perans.

9, 24 Vind.<sup>2</sup> Ecce reliquum.

10, 2 Goth. et in Selom, in Bacal- lat salientes magnas fossas.

Vind.<sup>2</sup> reluctantantes hic et salientes magnum.

10, 17 Vind.<sup>2</sup> Et praecepit . . . con- venire.

12, 25 Goth. apponemini in plaga.

14, 20 Vind.<sup>2</sup> Et exclamavit.

17, 1 סִימָן בְּנֵי Goth. Sepherme.

II 18, 6 Vind.<sup>2</sup> in silvam Efrē.

9 Vind.<sup>2</sup> Et occurrit Absalom.

BA καὶ ἔδραμεν (Luc. καὶ ἐφυγεν).

BA καὶ ὁ ἀνὴρ σπεύσας προσῆλθεν (Luc. καὶ ἀπεκρίθη ὁ ἀνὴρ ὁ ἐληλυθώς).

BA ίδον ὑπόλιμπα (Luc. μαρτύριον).

ἐν Σηλω ἐν Βακαλαθ XI, 44, 64, 74, 106, 120, 129, 134, 144, 236; ἐν Ση- λωμ ἐν Βακαλαθ 244; ἐν Σηλωμ Βακαλα 29; ἐσηλω ἐν Βακαλαθ 242; ἐν Σηλω ἐν Βακαλλαθ 55.—ἄλλομένους μεγάλα BA; Luc. μεσημβρίας ἄλλ. μεγάλα.

BA καὶ παρήγγειλεν (Luc. καὶ συνήγαγε).

BA προστεθήσεσθε (Luc. ἀπολεῖσθε).

Α καὶ ἀνεβόησεν (B Luc. καὶ ἀνέβη).

ἐν Σεφερμε 121 (Σαφερμαι 29, 119, 143; Σεφερμαειμ 52, 92, 144, 236;

Σεφερμαι 55, 64; Σαφαρμειν 245).

Β ἐν τῷ δρύμῳ Ἐφραιμ (Luc. ἐν τῷ δρ. Μααιναν').

BA καὶ συνήντησεν A. (Luc. καὶ ἤν μέγας A.).

Nor does the Old Latin express Lucian's doublets in I 2, 11. 6, 12. 10, 2 (*μεσημ- βρίας*). 27<sup>b</sup>. 15, 29. 32. Sometimes, however, his doublets do occur in it, as I 1, 6 G. 16 G. (not V.<sup>2</sup>). 4, 18 G. 6, 7 G. (not V.<sup>2</sup>). 16, 14 G. 27, 8 G.

I 2, 10 Vind.<sup>2</sup> + quia iustus est.

15 Vind.<sup>2</sup> + ante Dominum.

3, 14 Sab. et nunc sic iuravi.  
Vind.<sup>2</sup> et ideo sic iuravi.

6, 12 Vind.<sup>2</sup> in viam . . . rectam.

9, 27 Vind.<sup>2</sup> in loco summo civitatis.

10, 3 Goth. usque ad arborem glan-  
dis electae.

Vind.<sup>2</sup> ad arborem Thabor alectae  
(i. e. electae).

12, 3 Goth. aut calceamentum, et ab-  
scondam oculos meos in quo dici-  
tis adversum me, et reddam vobis.

Sab. vel calceamentum, dicite ad-  
versus me, et reddam vobis.

14, 14 Goth. in bolidis et petrobolis  
et in saxis campi.

Vind.<sup>2</sup> in sagittis et in fundibolis et  
in muculis campi.

14, 15 Goth. et ipsi nolebant esse in  
laboribus.

15, 11 Sab. Quedl. verba mea non  
statuit.

17, 39 Goth. et claudicare coepit am-  
bulans sub armis.

18, 21 Goth. in virtute eris mihi ge-  
ner hodie.

20, 30 Goth. Filius puellarum va-  
gantium, quae se passim coinqui-  
nant esca mulierum.

27, 8 Goth. Et apponebant se super  
omnem appropinquantem, et ex-  
tendebant se super Gesur.

30, 15 end (in the current Vulg.) et  
iuravit ei David.

Luc. δίκαιος ὁν. So other MSS., among  
them 44, 55, 71, 74, 120, 134, 144,  
158, 246.

Luc. ἐνώπιον Κυρίου. So other MSS.,  
among them 44, 55, 71, 74, 120, 134,  
158.

No Greek MS. is cited with the reading  
*therefore* for ἴστι, all having οὐδ' (or  
οὐχ) οὕτως (see note).

Luc. ἐν τρίβῳ εὐθείᾳ τ.

Luc. εἰς ἄκρον τῆς πόλεως τ.

Luc. ἔως τῆς δρυὸς τῆς ἐκλεκτῆς<sup>a</sup>.

246 ἔως τῆς δρυὸς Θαβωρ τῆς ἐκλεκτῆς.

Luc. ή ἵπόδημα, καὶ ἀπέκρυψα τὸν  
δόφθαλμούς μου ἐν αὐτῷ; εἴπατε κατ'  
ἐμοῦ, καὶ ἀποδώσω ὑμῖν τ.

So also (with κάμοι for κατ' ἐμοῦ)  
Theodoret, *Quaest.* 16 in *I Reg.*

Luc. ἐν Βολίσι καὶ ἐν πετροβόλοις καὶ  
ἐν κόχλαις τοῦ πεδίου.

Luc. καὶ αὐτοί, καὶ οὐκ ἡθελον πονεῖν  
(πονεῖν also in X, 56, 64, 71, 119, 244,  
245: others have πολεμεῖν).

Luc. οὐκ ἔστησε τὸν λόγον μον. So  
A, 123<sup>b</sup>.

Luc. καὶ ἔχωλαινε Δανιδ ἐν τῷ βαδίζειν  
ἐν αὐτοῖς (158 ἀσχολανε).

Luc. ἐν ταῖς δυνάμεσιν ἐπιγαμβρεύσεις  
μοι σήμερον (so 44, 74, 106, 120, 134).

Luc. νιὲ κορασίων αὐτομολούντων γυναι-  
κοτραφῆ (γυν. added also in 29, 55,  
71, 121 marg., 243, 246).

Luc. καὶ ἐπειθέντο ἐπὶ πάντα τὸν ἔγγι-  
ζοντα, καὶ ἔξετενον ἐπὶ τὸν Γεσ-  
σουραῖον. So, except for the difference  
of one or two letters, 56, 158, 246.

Luc. καὶ ὕμοσεν αὐτῷ (121 marg. καὶ ὡ.  
αὐτῷ Δανιδ. So Pesh.).

<sup>a</sup> בְּרַב being connected with בָּרַב *to choose out*: see II 22, 27.

<sup>b</sup> In 9, 4 (per terram Sagalim et non invenerunt) Quedl. agrees also with 123, not with Lucian (who has διὰ τῆς γῆς Γαδδὶ τῆς πόλεως Σεγαλεῖμ: cf. 56 Γαδδὶ τῆς πόλεως alone).

II 1, 19 Goth. Cura te (al. curare), Is-  
rael, de interfectis tuis.  
Sab. Considera, Israel, pro his qui  
mortui sunt.

2, 8 Goth. Isbalem.  
2, 29 Magd. in castra Madiam <sup>a</sup>.  
6, 12 Sab. Dixitque David, Ibo et  
reducam arcum cum benedictione  
in domum meam.

7, 8 Goth. Accepi te de casa pas-  
torali ex uno grege.

9, 6 Goth. Memphibaal.

10, 19 Vind.<sup>1,2</sup> omnes reges qui con-  
venerunt ad [Vind.<sup>2</sup> cum] Adrazar  
... et disposuerunt testamentum  
coram [Vind.<sup>2</sup> cum] Israel, et ser-  
vierunt Israhel [Vind.<sup>2</sup> Israeli tri-  
bus].

11, 4 Goth. et haec erat dimissa <sup>c</sup>  
[Alias et haec erat abluta] excuso  
loco.  
Vind.<sup>2e</sup> haec autem lota erat post  
purgationem.

11, 12 Vind.<sup>2e</sup> redi hic.

11, 13 Vind.<sup>1,2</sup> inebriatus est.

11, 16 Vind.<sup>1,2</sup> in locum pessimum  
ubi sciebat etc.

11, 17 Vind.<sup>2</sup> et caecidit Joab de po-  
pulo secundum praeceptum Davit.

11, 24 Goth. de servis regis quasi  
viri XVIII.

13, 21 Vind.<sup>2</sup> et deficit animo valde <sup>h</sup>.

13, 32 Vind.<sup>2</sup> in ira enim est ad  
[? eum] Abessalon.

14, 26 Goth. Vind.<sup>1</sup> centum.

Luc. Ἀκρίβωσαι, Ἰσραὴλ, ὑπὲρ κτλ.  
(ιοβ ἀκρίβωσαι στήλωσαι)†. So Theo-  
doret., Quaest. in 2 Reg.

Cod. 93 (but not 19, 82) Εἰσβααλ.  
Luc. εἰς παρεμβολὰς Μαδιαρ. So 158.  
Luc. καὶ ἐπεὶ Δαυὶδ Ἐπιστρέψω τὴν  
εὐλογίαν εἰς τὸν οἶκόν μου. So 158.

Luc. ἐκ τῆς μάνδρας ἐξ ἐνὸς τῶν ποιμ-  
νίων †.

Luc. Μεμφιβααλ †.

Luc. πάντες οἱ βασιλεῖς οἱ συμπορεύ-  
μενοι [so 158] τῷ Ἀδρααζαρ . . . καὶ  
διέθεντο διαθήκην μετὰ Ἰσραὴλ καὶ  
ἐδούλευον τῷ Ἰσραὴλ <sup>b</sup>†.

Luc. καὶ αὐτὴ ἦν λελουμένη ἐξ ἀφέδρου  
αὐτῆς. So the Ethiopic Version <sup>d</sup> and  
Pesh.

I. e. בְּשַׁׁ for בְּשִׁׁי. Not cited from any  
Greek MS.

Luc. ἐμεθύσθη †.

Luc. ἐπὶ τὸν τόπον τὸν πονοῦντα <sup>e</sup> [οὐ  
γάδει] κτλ. †

Luc. καὶ ἐπεσον ἐκ τοῦ λαοῦ κατὰ τὸν  
λόγον Δαυὶδ.

Luc. ἀπὸ τῶν δούλων τοῦ βασίλεως ὥστε  
ἀνδρες δέκα καὶ ὅκτώ. So 158.

Luc. καὶ ἡθύμησε σφόδρα †.

Luc. ὅτι ἐν ὄργῃ ἦν αὐτῷ Αβεσαλωμ †.

Luc. ἐκατόν †.

<sup>a</sup> But in v. 31 Magd. has ab illo = παρ' αὐτοῦ, against Luc.

<sup>b</sup> Καὶ διέθ. διαθ. added to ηγούμελησαν on the marg. of B. by an ancient hand.

<sup>c</sup> Based evidently on λελυμένη for λελουμένη. BA ἀγιαζομένη.

<sup>d</sup> Which is based on the LXX; see p. 1, n. 3.

<sup>e</sup> There are lacunae in these passages in Vind.<sup>1</sup>

<sup>f</sup> Unless indeed redi be an error for sede: cf. sedet in clause *b*.

<sup>g</sup> ‘Verba τὸν πονοῦντα eleganter vertunt Hebraeum עֲרֵשֶׂנָּא [pro עֲרֵשֶׂנָּא]’  
(Dr. Field).

<sup>h</sup> Goth. et iratus factus est agrees here with B καὶ ἡθυμώθη.

II 15, 23 Goth. et omnis terra benedicentes voce magna [*lacuna*] per viam olivae, quae erat in deserto.

17, 8 Goth. sicut ursus qui a bove [*Alias* ab aestu: *I.* ab oestro] stimulatur in campo.

17, 13 Goth. ut non inveniatur ibi conversatio.

Vind.<sup>2</sup> ut non inveniatur tumulus fundamenti.

17, 20 Vind.<sup>2</sup> festinanter transierunt prendere aquam; (et inquisierunt) etc.

17, 22 Sab. . . . et antequam denudaretur verbum . . .

17, 29 Goth. et lactantes vitulos. Vind.<sup>2</sup> et vitulos saginatos.

18, 2 Vind.<sup>2</sup> Et tripartitum fecit Davit populum.

18, 3 Vind.<sup>2</sup> non stabit in nobis cor nostrum.

20, 8 Goth. gladium rudentem (*I.* bidentem, We.).

20, 23 Goth. Et Baneas filius Joab desuper lateris et in ponentibus (*I.* potentibus).

23, 4 Goth. et non tenebrescat a lumine quasi pluvia, quasi herba de terra <sup>a</sup>.

23, 6 Goth. quoniam omnes qui oriuntur sicut spinae, et reliqui quasi quod emungit de lucerna.

23, 8 Goth. Iesbael filius Thegemanus . . . hic adornavit adorationem suam super nongentos vulneratos in semel.

Luc. καὶ πᾶσα ἡ γῆ εὐλογοῦντες φωνῇ μεγάλῃ καὶ κλαίοντες . . . κατὰ τὴν ὁδὸν τῆς ἐλαίας τῆς ἐν τῇ ἑρήμῳ†.

Luc. ὥσπερ ἄρκοι παροιστρῶσαι ἐν τῷ πεδίῳ†.

Luc. ὅπως μὴ εὑρεθῇ ἐκεῖ συστροφή†.

Luc. Διεληλύθασι σπεύδοντες· καὶ ἐξῆτουν†.

Luc. ἔως τοῦ μὴ ἀποκαλυψθῆναι τὸν λόγον, οὕτως διέβησαν τὸν Ἰορδάνην†.

Luc. καὶ γαλαθηνὰ μοσχάρια. So 158.

Luc. καὶ ἐτρίσσευσε Δανιδ τὸν λαόν†.

Luc. οὐ στήσεται ἐν ἡμῖν καρδίᾳ†.

Luc. μάχαιραν ἀμφήκη. 158 μάχ. δύστομον (*I.* δίστομον) ἀμφήκη.

Luc. καὶ Βαναίας νὺὸς Ἰωαδδαὶ ἐπὶ τὸν πλινθίου καὶ ἐπὶ τοὺς δυνάστας†. So (except δυνατὸς) Theodore., Quaest. 40 in 2 Reg.

Luc. καὶ οὐ σκοτάσει [so other MSS., among them 44, 56, 158, 246] ἀπὸ φέγγους ὡς ὑετός, ὡς βιτάνη ἐκ γῆς.

Luc. ὅτι πάντες οἱ ἀνατέλλοντες ὥσπερ ἄκανθα, καὶ οἱ λοιποὶ ὡς ἀπόμυγμα λύχνου πάντες†.

Luc. Ἰεσθααλ νὺὸς Θεκεμανεὶ . . . οὗτος διεκόσμει τὴν διασκευὴν αὐτῶν ἐπὶ ἐννακοσίους τραυματίας εἰς ἄπαξ†.

(b) On the general characteristics of Jerome's Version of the OT., reference must be made to the monograph of Nowack, referred to above (p. liii). A synopsis of the principal deviations from the Massoretic text presupposed by it in the Books of Samuel, is given

<sup>a</sup> But 23, 3 agrees partly with BA : In me locutus est custos Israel parabolam Dic hominibus.

ib. pp. 25–27, 35, 37, 38, 50; the most important are also noticed, at their proper place, in the notes in the present volume<sup>1</sup>.

The following instances (which could easily be added to) will exemplify the dependence of Jerome in exegesis upon his Greek predecessors, especially Symmachus:—

I 1, 18 **לֹא** הַיּוּ וְ **עָזָר** Σ. (οὐ) διετράπη (ἔτι), Vulg. non sunt amplius in diversa mutati.

2, 5 **חֲדָלָה** Σ. ἀνενδεεῖς ἐγένοντο, V. saturati sunt.

5, 6 **בְּעֶפְלִים** Σ. κατὰ τῶν κρυπτῶν<sup>2</sup>, V. in secretiori parte.

6, 18 **כְּפָר הַפְּרוּץ** Σ. ἔως κώμης ἀτειχίστου, V. usque ad villam quae erat absque muro<sup>3</sup>.

9, 24 **לְמַוְעֵד** Σ. ἐπίτηδες, V. de industria.

12, 3 **"רָצֹות"** Αλλος ἐσυκοφάντησα, V. calumniatus sum<sup>4</sup>.

22 **כִּי הַוְאֵל י"** V. quia iuravit<sup>5</sup> Dominus.

14, 48 **(חַיל)** וּשְׁעַץ Αλλος συστησάμενος, V. congregato (exercitu).

20, 41 **עַד דָּוד הַנְּדִיל** Σ. Δαυὶδ δὲ ὑπερέβαλλεν, V. David autem amplius.

22, 6 **אַשְׁלָל** A. τὸν δενδρῶνα, Σ. τὸ φυτόν, V. (in) nemore. Similarly 31, 13.

<sup>1</sup> The current (Clementine) text contains many passages which are no genuine part of Jerome's translation, but are glosses derived from the Old Latin (marked \*), or other sources. The following list of such passages (taken from Vercellone, *Variae Lectiones*, ii. pp. ix–xiii) is given for the convenience of students:—

I 4, 1 to *pugnam*\*; 5, 6 from *et ebullierunt*\*; 9 from *inierunt*\*; 8, 18 from *quia*\*; 9, 25 from *stravit*; 10, 1 from *et liberabis*\*; 11, 1 to *mensem*\*; 13, 15 *et reliqui... Benjamin*\*; 14, 22 from *Et erant*\*; 41 *Domine Deus Israel* and *quid est... sanctitatem*\*; 15, 3 *et non... aliquid*\*; 12<sup>b</sup>–13<sup>a</sup> *Saul offerebat... ad Saul*\*; 32 *et tremens*\*; 17, 36 *Nunc... incircumcisus*; 19, 21 from *Et iratus*\*; 20, 15 from *auferat*\*; 21, 11 *cum vidissent David* ("ex ignoto fonte"); 23, 13–14 *et salvatus... opaco*; 30, 15 *et iuravit ei David*\*; II 1, 18 from *et ait, Considera*\*; 26 from *Sicut mater*; 4, 5 from *Et ostiaria*; 5, 23 *Si... meas*; 6, 6 *et declinaverunt eam*; 6, 12 from *et erant*; 10, 19 *expaverunt... Israel*. *Et*; 13, 21 from *et noluit*\*; 27 from *Fecerat*\*; 14, 30 from *Et venientes*; 15, 18 *pugnatores validi*; 20 *et Dominus... veritatem*; 21, 18 *de genere gigantum*.

<sup>2</sup> Comp. Mic. 4, 8 **לְבָבָעָן** Σ. ἀπόκρυφος.

<sup>3</sup> Comp. Dt. 3, 5.

<sup>4</sup> Comp. Amos 4, 1 *calumniam facitis*.

<sup>5</sup> See Ex. 2, 21 **לְאַיִלָּה** Σ. ὥρκισε δέ, V. iuravit ergo, which shews the source of *iuravit* here.

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I 23, 13 וַיְתַהֲלֹבּוּ בָאָשֶׁר יְתַהֲלֹבּ Σ. καὶ ἐρρέμβοντο ὅπουδήποτε<sup>1</sup>.  
 26 עַמְרוּם Oι λοιπού· περιστεφανοῦντες, V. in modum coronae cingebant.

25, 3 רַע מְעֻלִים Σ. κακογυνάμων, V. (pessimus et) malitiosus.  
 7 לֹא הַכְלִמְנוּןοּם Σ. (οὐκ) ἐνωχλήσαμεν (αὐτούς), V. numquam eis molesti fuimus.

18 צָמוֹקִים Σ. ἐνδέσμονος σταφίδος, V. ligaturas uvae passae.  
 So 30, 12.

29 צָרוֹרָה Σ. πεφυλαγμένη, V. custodita.  
 31 לְפֹקֵחַ A. Σ. (εἰς) λυγμόν, V. in singultum.

33 וְהַוְעַשְׂתָּ אֶקְדִּיקְהָסָא, V. et ulciscerer (me manu mea).

26, 5 בְּמַעַנְלָה Σ. (ἐν τῇ) σκηνῇ, V. in tentorio.

27, 1 אַסְפָה יוֹם אֶחָד Σ. παραπεσοῦμαί ποτε, V. Aliquando incidam una die.

30, 16 נְטִישִׁים Σ. ἀναπεπτωκότες, V. discumbebant.

II 2, 16 חַלְקַת הַצָּרִים A. Σ. κλῆρος τῶν στερεῶν, V. ager robustorum.

8, 2 נְשָׁאי מְנַחָה Σ. ὑπὸ φόρου, V. sub tributo.

10, 6 נְבָאָשׁוּ בְּדוּר Σ. ἐκακούργησαν πρὸς Δαυὶδ, V. quod iniuriam fecissent David.

12, 14 נָאֵן נָאַצָּת Σ. βλασφημῆσαι ἐποίησας (the other versions all differently), V. blasphemare fecisti.

15, 28 מְחַמְמָה Σ. κρυβήσομαι, V. abscondar.

18, 23 דַּרְךָ הַכְּבָר Oι Γ'. (κατὰ τὴν ὁδὸν) τὴν διατέμνονταν, V. per viam compendii.

Three examples, shewing how Jerome followed Aq. or Symm. in dividing artificially a Hebrew word (p. xl n. 2), may be added—the last being of peculiar interest, as it explains a familiar rendering of the Authorized Version:—

ψ. 16, 1 מִכְתָּם לְדוּר A. τοῦ ταπεινόφρονος καὶ ἀπλοῦ τοῦ Δαυὶδ, Jer.<sup>2</sup>  
 humili et simplicis David.

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<sup>1</sup> ‘Symmachum ante oculos habuit Hieronymus eleganter vertens: *huc atque illuc vagabantur incerti*’ (Field).

<sup>2</sup> Jerome’s own translation of the Psalter failed to supersede the older Latin Version that was in general use; hence it never made its way into the ‘Vulgate,’

Ex. 32, 25 לְשָׁמֶן אֲשֶׁר־יְהוָה־צָבָא A. εἰς ὄνομα ρύπου (אֵת צָבָא), Jer. propter ignor-  
miniam sordis.

Lev. 16, 8 לְאַיִל Σ. εἰς τράγον ἀπερχόμενον (ν. 10 ἀφιέμενον), A. εἰς  
τράγον ἀπολυνόμενον (ορ ἀπολελυμένον) i.e. לְאַיִל נָעַל, Jer.  
capro emissario. Hence the 'Great Bible' (1539–  
1541) and AV. *scape-goat*<sup>1</sup>.

and must be sought elsewhere (*Opera*, ed. Bened. I. 835 ff.; Vallarsi, IX. 1153 ff.; Migne, IX. 1123 ff.; Lagarde's *Psalterium Hieronymi*, 1874 [now out of print]; or Tischendorf, Baer, and Franz Delitzsch, *Liber Psalmorum Hebraicus atque Latinus ab Hieronymo ex Hebreo conversus*, 1874). The translation of the Psalter contained in the 'Vulgate' is merely the Old Latin Version, revised by Jerome with the aid of the LXX.

<sup>1</sup> Comp. Is. 66, 24 לְדוֹרָאָן לְכָל בָּשָׂר usque ad satietatem videndi (as though לְדָרְיָה רָאָן) omni carni. The same interpretation in the Targ.: 'And the wicked shall be judged in Gehinnom until the righteous shall say concerning them מִיסְתָּחַן חִזְיָנָה We have seen enough.' The renderings of Aq. Symm. are not here preserved; but from their known dependence on Jewish exegesis, there is little doubt that Jerome's rendering is derived from one of them.

## A P P E N D I X

*The Inscription of Mesha<sup>1</sup>, commonly known as the 'Moabite Stone.'*

THE Inscription of Mesha<sup>1</sup> (which has been several times referred to in the preceding pages) is of such importance as an authentic and original monument of the ninth century B.C., remarkably illustrating the Old Testament, that I have inserted here a transcription and translation of it, accompanied by a brief commentary. I have confined myself to the *minimum* of necessary explanation, and have purposely avoided entering upon a discussion of controverted readings or interpretations. The doubtful passages are, fortunately, few in number, being limited chiefly to certain letters at the extreme left of some of the lines, and to two or three  $\alpha\pi\alpha\xi\epsilon\iota\rho\eta\mu\epsilon\nu\alpha$ , and do not interfere with the interpretation of the Inscription as a whole. Palaeographical details must be learnt from the monograph of Smend and Socin, referred to on p. iv, and from Clermont-Ganneau's 'Examen Critique du Texte,' in the *Journ. As.*, Janv. 1887, pp. 72–112<sup>1</sup>. The deviations from the text of Smend and Socin, adopted in the first edition of the present work, were introduced partly on the authority of Clermont-Ganneau, partly on that of E. Renan in the *Journal des Savans*, 1887, pp. 158–164, and of Th. Nöldeke in the *Lit. Centralblatt*, Jan. 8, 1887, coll. 59–61: in the present edition, a few changes in the uncertain places have been made in consequence of the re-examination of the stone and squeeze by Nordlander (*Die Inschrift des Königs Mesa von Moab*, 1896), and Lidzbarski, *Ephemeris*, i (1902), p. 1 ff.<sup>2</sup> Of the older literature connected with the Inscription, the most important is the monograph of Nöldeke, *Die Inschrift des Königs Mesa von Moab* (Kiel, 1870), to which in parts of my explanatory notes I am indebted. It ought

<sup>1</sup> See also the *Revue Critique*, 1875, No. 37, pp. 166–174 (by the same writer).

<sup>2</sup> See also the transcription, with notes, in his *Altsemitische Texte*, Heft i (1907), p. 1 ff.

only to be observed that at the time when this monograph was published, some of the readings had not been ascertained so accurately as was afterwards done. On the interpretation of the Inscription, see also now Cooke, *NSI.* p. 4 ff.; and comp. the present writer's article MESHA in *EB.* iii. The line above a letter indicates that the reading is not quite certain.

1	אנך . משע . בן . כמי ? ? . מלך . מאב . הד
2	יבני   אבי . מלך . על . מאב . שלשן . שת . ואנך . מלך
3	חי . אחר . אבי   ואש . הבמת . זאת . לכמש . בקרחה   ב[מת . ]
4	שע . כי . השעוני . מוכל . חשלון . וכי . הראני . בכל . שנאי   עמר
5	י . מלך . יישראל . ויענו . את . מאב . ימן . רבן . כי . זאנף . כמש . באדר
6	זה   ווחלה . בנה . ויאמר . נם . הא . אענו . את . מאב   בימי . אמר . ס
7	וארא . בה . ובכבהה   יישראל . אבר . אבר . עלם . וירש . עמרי . את [אר]
8	ז . מהדבא   וישב . בה . ימה . וחצוי . ימי . בנה . ארבען . שת . זיש
9	בה . כmesh . בימי   ואבן . את . בעלמען . ואעש . בה . האשוח . ואבן
10	את . קריין   ואיש . נד . ישב . בארען . עטרת . מעלים . יובן . לה . מלך . י
11	ישראל . את . עטרת   ואלתחם . בקר . ואחווה   ואחרג . את . כל . העם . [ט]
12	הקר . רית . לכmesh . ולמאב   ואשב . משם . את . אראל . דורה . ואס[ס]
13	חבה . לפני . כmesh . בקריה   ואשב . בה . את . אש . שן . ואת . אש
14	מחרת   ויאמר . לי . כmesh . לך .acho . את . נבה . על . ישראל   ואה
15	הלל . בלהה . ואלתחם . בה . מבקע . השחרת . עד . העזרם   ואה
16	זה . ואחרג . כלה . שבעת . אלף . נ[ב]רו . ונדרן   נגרת . [נ[ר]
17	ת . ורחתה   כי . לעשרה . כmesh . החרmetaה   ואכח . משם . את [כ]
18	לי . יהוה . ואסחוב . הם . לפני . כmesh   ומילך . ישראל . בנה . את
19	יהץ . וישב . בה . בלחימה . כי   וינרשא . כmesh . מפנ[י].ו
20	אכח . ממאב . מathan . אש . כל . רשה   ואשאה . ביהץ . ואחווה .
21	לסתה . על . דיבן   אנך . בנתי . קrhoה . חמת . היירן . וחתמת
22	העפל   ואנך . בנתי . שעריה . ואנך . בנתי . מנדלהה   וא
23	נק . בנתי . בת . מלך . ואנך . עשתה ; כלאי . האש[וח] . למ[ין] . בקרב
24	הקר   נבר . אז . בקרב . הקר . בקרחה . ואמר . לכל . העם . עשו . ל
25	כם . אש . בר . בבייה   ואנך . ברתי . המכרצה . לקרחה . באפר
26	[ג] . ישראל   אנך . בנתי . ערעד . ואנך . עשתי . המסלת . בארון .
27	אנך . בנתי . בת . במת . כי . הרס . הא   אנך . בנתי . בצר . כי . עין .
28	ש . דיבן . חמשן . כי . כל . דיבן . משמעת   ואנך . מלך
29	תְּנֵא מאת . בקרן . אשר . יספת . על . הארץ   ואנך . בנת
30	י . את . [טהר][ב]א . ובת . דבלון   ובת . בעלמען . ואשא . שם . את . נקְדָה

צָאן . הָרֵץ   וְחֹרֶן . יִשְׁב . בָּה . בָּה וְקָם . אֲשָׁ	31
הָאמֵר . לַי . כְּמֵש . רְד . הַלְתָחֵם . בְּחֹרֶן   וְאַרְדָּ	32
וַיְשַׁבֵּ[בָּה] . כְּמֵש . בִּימֵי . וְעַל דָּה . מֵשֵׁם . עַש	33
שַׁת . שְׁדָק   וְאַג	34

1. I am Meshā' son of Chēmōsh[kān ?], king of Moab, the Da-
2. -ibonite. My father reigned over Moab for 30 years, and I reign-
3. -ed after my father. And I made this high place for Chēmōsh in  
QRHH, a [high place of sal-]
4. -vation, because he had saved me from all the assailants (?), and  
because he had let me see my pleasure on all them that hated  
me. Omr-
5. -i king of Israel afflicted Moab for many days, because Chemosh  
was angry with his la-
6. -nd. And his son succeeded him; and he also said, I will afflict  
Moab. In my days said he th[us ;]
7. but I saw my pleasure on him, and on his house, and Israel  
perished with an everlasting destruction. And Omri took  
possession of the [la-]
8. -nd of Mēhēdeba, and it (i.e. Israel) dwelt therein, during his days,  
and half his son's days, forty years; but [resto-]
9. -red it Chemosh in my days. And I built Ba'al-Me'on, and I  
made in it the reservoir (?); and I built
10. Qiryathēn. And the men of Gad had dwelt in the land of  
'Ataroth from of old; and built for himself the king of I-
11. -srael 'Ataroth. And I fought against the city, and took it. And  
I slew all the people [from]
12. the city, a gazingstock unto Chemosh, and unto Moab. And  
I brought back (*or*, took captive) thence the altar-hearth of  
Davdoh (*or* ? דָבְדָה its (divine) guardian), and I drag-
13. -ged it before Chemosh in Qeriyoth. And I settled therein the  
men of SHRN, and the men of
14. MHRTH. And Chemosh said unto me, Go, take Nebo against  
Israel. And I
15. went by night, and fought against it from the break of dawn until  
noon. And I too-

16. -k it, and slew the whole of it, 7,000 men and male sojourners, and women and [female sojourner-]

17. -s, and female slaves: for I had devoted it to 'Ashtor-Chemosh. And I took thence the [ves-]

18. -sels of YAHWEH, and I dragged them before Chemosh. And the king of Israel had built

19. Yahaz, and abode in it, while he fought against me. But Chemosh drove him out from before me; and

20. I took of Moab 200 men, even all its chiefs; and I brought them up against Yahaz, and took it

21. to add it unto Daibon. I built QRHH, the wall of Ye'ārim (*or, of the Woods*), and the wall of

22. the Mound. And I built its gates, and I built its towers. And

23. I built the king's palace, and I made the two reser[voirs (?) for wa]ter in the midst of

24. the city. And there was no cistern in the midst of the city, in QRHH. And I said to all the people, Make

25. you every man a cistern in his house. And I cut out the cutting for QRHH with the help of prisoner-

26. [-s of] Israel. I built 'Aro'er, and I made the highway by the Arnon.

27. I built Beth-Bamoth, for it was pulled down. I built Bezer, for ruins

28. [had it become. And the chie]fs of Daibon were fifty, for all Daibon was obedient (to me). And I reign-

29. -ed [over] an hundred [chiefs] in the cities which I added to the land. And I buil-

30. -t Mēhēde[b]a, and Beth-Diblathēn, and Beth-Ba'al-Me'on; and I brought thither the *nakad* (?) -keepers,

31. ..... sheep of the land. And as for Horonēn, there dwelt therein ..... and .....

32. ..... Chemosh said unto me, Go down, fight against Horonēn. And I went down .....

33. ..... [and] Chemosh [resto]red it in my days. And ..... thence .....

34. ..... And I .....

The Inscription gives particulars of the revolt of Moab from Israel, noticed briefly in 2 Ki. 1, 1 = 3, 5. The revolt is there stated to have taken place after the death of Ahab; but from line 8 of the Inscription it is evident that this date is too late, and that it must in fact have been completed by the middle of Ahab's reign. The territory N. of the Arnon was claimed by Reuben and (contiguous to it on the N.) Gad; but these tribes were not permanently able to hold it against the Moabites. David reduced the Moabites to the condition of tributaries (2 Sam. 8, 2); but we infer from this Inscription that this relation was not maintained. Omri, however, determined to re-assert the Israelite claim, and gained possession of at least the district around Medeba, which was retained by Israel for forty years, till the middle of Ahab's reign, when Mesha' revolted. How complete the state of subjection was to which Moab had thus been reduced is shewn by the enormous tribute of wool paid annually to Israel (2 Ki. 3, 4). The Inscription names the principal cities which had been occupied by the Israelites, but were now recovered for Moab, and states further how Mesha' was careful to rebuild and fortify them, and to provide them with means for resisting a siege. Most of the places named (1-2, 21, 28 Dibon, 8, 30 Mehēdeba, 9 Ba'al-Me'on, 10 Qiryathēn, 10, 11 'Aṭaroth, 13 Qeriyyoth, 14 Nebo, 19 Yahaz, 26 'Aro'er, 27 Beth-Bamoth, 30 Beth-Diblathēn, Beth-Ba'al-Me'on, 31 Ḥoronēn) are mentioned in the OT. in the passages which describe the territory of Reuben (Nu. 32, 37 f. Jos. 13, 15-23) or Gad (Nu. 32, 34-36. Jos. 13, 24-28), or allude to the country held by Moab (Is. 15, 2. 4. 5. Jer. 48, 1. 3. 18. 19. 21. 22. 23. 24. 34. 41. Ez. 25, 9. Am. 2, 2); 27 Bezer in Dt. 4, 43. Jos. 20, 8: only 3, 21, 24, 25 קְרַחָה, 13 שָׁרוֹן, 14 מִחוּרָת, 21 הַיּוּרָן are not known from the Bible. Except, as it seems, Ḥoronaim, all the places named appear to have lain within the controverted territory North of the Arnon.

On the *orthography*, comp. above pp. xxx-xxxii. 1. There seems to be room for only two letters after בְּמִשְׁנָד. Clermont-Ganneau read בְּמִשְׁנָד; Lidzb., after a fresh examination of the stone, thinks the letter after ש to be a ב, and suggests, though doubtfully, (cf. בְּמִשְׁכָּן) — 1-2. הַרְבֵּנִי, יְכַנְּיוֹן (בְּנִירָה).— 28, דִּיבָּן, i.e. *Daibon*, not (as pointed in MT.) *Dibon*. Had the vowel in the first syllable been merely *i*,

it is not probable that the *scriptio plena* would have been employed.—2. שְׁלָשִׁים שָׁנָה = Heb. שָׁתֶּן שָׁתֶּן as in Phoen. (p. 84 n.); for \*שְׁנַתָּה, as for בָּתָּה \*בָּנַת. —3. הַבְּמָה זוֹתָה = Heb. : notice (1) the fem in תָּ, as in Phoen., and sporadically in the OT.; (2) זֹתָה without the art., also as in Phoen. (p. xxv). The passage illustrates Is. 15, 2. 16, 12. Jer. 48, 35 (of Moab); comp. 1 Ki. 10, 2 (of Solomon). The custom of worshipping on ‘high-places’ was one shared by the Canaanites and Israelites with their neighbours.—4. קָרְחָה, perhaps (cf. יָרְחָה, once in 1 Ki. 16, 34 יָרְחָה); it is against the apparently obvious vocalization קָרְחָה, that the *fem.* is regularly represented in the Inscription by ח.—5. הַשְּׁלֵךְ, i.e. הַשְּׁלַכְנוּ or הַשְּׁלַכְנָה. In Heb. is to *fling* or *cast*; possibly it was in use in Moabitic in Qal with the meaning *throw oneself against, attack*. The letter is very indistinct: חַמְלָכָן the kings was formerly read; but Lidzb. agrees with Cl.-G. and Nordl. that there is no trace of the shaft of the ח, and says that ‘of all possibilities that of ש is the greatest.’—ψ. 59, 11. 118, 7.—6. וַיַּעֲבֵד (Nöld.) and *afflicted* (Ex. 1, 11), the third radical being retained. As the text stands, if מלְך be read (as seems natural) מֶלֶךְ, the נ can only be explained by *Tenses*, § 117 a, GK. § 111<sup>h</sup>: this, however, is harsh; so that probably מלְך should be read מֶלֶךְ, and ל has accidentally been omitted before ישְׁרָאֵל (cf. l. 2) by the carver of the Inscription.—7. יְאַגֵּן, impf. Qal (1 Ki. 8, 46), in a freq. sense, though a pf. would rather have been expected. The reading תְּאַגֵּף (i.e. תְּאַגֵּף = the Arab. V conjug.) has been suggested: but Lidzb. says that the ה is clear.—*His land*: cf. Nu. 21, 29. Jer. 48, 46, where the Moabites are called כְּנָזְבָּנִים, cf. خَلْفَنَة, and Is. 9, 9.—8. בְּנֵה בְּמִשְׁעָם, i.e. Ahab.—אָנָּה, p. xxx.—גַּם הָאָ, as Jud. 3, 31. 6, 35 al., i.e. אָנָּה.—אָעָבָן, probably קְבָה (1 Ki. 1, 48). קְבָה (Jud. 8, 8) would, as Hebrew, be preferable: but there seems not to be room for more than two letters<sup>1</sup>.—9. אָבְדָּר עַלְמָם, אָבְדָּר בָּהּ as ψ. 89, 2. 3. 38 (*poetically* for לְעוֹלָם). Or possibly אָבְדָּר עַלְמָם; cf. Jer. 51, 39.—וַיַּרְשֵׁם עָמָרִי.—

<sup>1</sup> Smend and Socin imagined that they could read כְּדָבֵר; but the traces are far too indistinct to make it probable, in view of the close general similarity of the two languages, that what is impossible in Hebrew (it should be כְּדָבֵר or כְּדָבֵר הַזֶּה) was possible in Moabitic.

Heb. syntax should be read. Or, perhaps, וַיְרַשׁ should be read.—8. מִתְּרָבָה, i.e., if the **ה** be correct, יִמְהָ (for *yamaihu*, i.e. the same rare form in Hebrew (see on 1 Sam. 14, 48; and Wright, *Comp. Gramm.* p. 158). The original **ה** (Stade, § 113. 4) is seen (though not heard) in the Aram. טֹוּטָה. The same phrase occurs Jer. 17, 11.—*Forty years.* On the chronological difficulty involved, see *EB.* iii. 3047. It is relieved, though not entirely removed, by reading, with Nordlander and Winckler, בְּנֵה (like יִמְהָ) his sons' (i.e. Ahaziah and Jehoram), instead of בְּנֵה his son's.—8—9. וַיִּשְׁבַּח: the letters supplied were conjectured cleverly by Nöldeke in 1870, and have been generally accepted.—9. נָאָבָן.—הָאֲשָׁוֹת, prop. depression (cf. שׂוֹקָה), pit, perhaps an excavation used for the storage either of provisions, arms, etc., or (cf. line 23) of water. Cf. אֲשִׁיחָ בְּדֹרֶזֶת, prop. depression (cf. שׂוֹקָה), pit, perhaps an excavation used for the storage either of provisions, arms, etc., or (cf. line 23) of water. Cf. אֲשִׁיחָ בְּדֹרֶזֶת, of Simon, son of Onias: אֲשֶׁר בְּדֹרֶזֶת נָבְרָה [rd. בְּדֹרֶזֶת] מִקְוָה אֲשִׁיחָ בְּם [פִּים] בְּהַמְּנוֹן [rd. בְּהַמְּנוֹן] = ἐν ἡμέραις αὐτοῦ ἡλαττώθη [rd. ἡλαττούθη] ἀποδοχεῖον ὑδάτων, χαλκὸς [rd. with A, λάκκος] ὠσεὶ θαλάσσης τὸ περίμετρον.—10. קְרִיטִים (Nöld.), in Heb. ואֲשֶׁר קְרִיטִים (Jud. 20, 17, etc.).—11. לְלֹה, Heb. לְלֹה.—12. חַלְחָלָם = Arab. VIII conj.—רִית לְכִמֵּשׁ against the city.—13. אֲנָשִׁיב (Jos. 14, 7), or (Clermont-Ganneau, Renan) אֲנָשֵׁב, to be explained probably from Ez. 43, 15, 16 of the *hearth* of the altar, which was prized by the captors as a kind of 'spolia opima' (Smend and Socin, p. 4). But this explanation is not certain.—14. דָּרוּה, apparently the name, or title, of a god: cf. *KAT*<sup>3</sup> 225, 483; *EB.* i. 1126, 1127.—12—13. אֲסֻתָּה, cf. יְהֹוָה לְפָנֵי כְּמֵשׁ 1 Sam. 15, 33; 2 Sam. 21, 9.—14. And Chemosh said to me, Go, take, etc.; similarly l. 32: comp. Jos. 8, 1; Jud. 7, 9; 1 Sam. 23, 4; 2 Ki. 18, 25<sup>b</sup>.—14—15. בְּלַהֲלָה, cf. Job 16, 22. 23, 8: in prose once (in 3 ps.) Ex. 9, 23.—15. בְּלִילָה = Heb. מִבְּלָעַ, cf. Is. 58, 8: the ordinary Hebrew equivalent would be מִעְלָות הַשְׁחָר.—16. רִיחָמָת, בְּרִית, men, women. On the גִּירִים, cf. on 2 Sam. 1, 13.—17. Jud. 5, 30: female slaves are probably meant.—'Ashtor-Chemosh, according to Baethgen, *Beiträge*, 254 ff.<sup>1</sup>, a compound deity, of a type

<sup>1</sup> Cf. pp. 39, 47 f., 84—7; so also G. A. Barton, in an article on 'West-Semitic Deities with Compound Names,' *JBLit.* 1901, p. 22 ff.; H. P. Smith in an art. on

of which other examples are cited from Semitic mythology. The male 'Ashtor is a South-Semitic deity, *ib.* 117 ff.; cf. *Encycl. of Religion and Ethics*, ii. 115<sup>b</sup>.—**הַחֲרָמָתָה**: see p. 131.—17–18. **אֶחָד לְ[אֶחָד]**, others supply **אֶחָד לְ[אֶחָד]**, cf. l. 12. Renan says that the last two letters of l. 17 are quite 'dans la nuit,' and that **אֶחָד כָּלִי** 'garde toute sa probabilité.' Against **וְאֶרְאָלִי** he objects the absence of **אֶחָד** (contrast l. 12), and the *plural* (contrast the sing. l. 12).—18. **הֵם** (if, as seems to be the case, the reading is correct) must be a case of the independent pron. used as an accus., cf. Aram. **הַפּוֹ** (*Ezr.* 4, 10 etc.).—19. **וַיַּשְׁבַּבְּקָה**, i. e. he made it a post of occupation during his war with Mesha'.—**בְּהַלְחָמָה**: cf. the Heb. place-names **אַשְׁתָּמֹעַ**, **אַשְׁתָּמֹעַ** (see on *1 Sam.* 30, 28).—**וַיַּרְשֵׂה**—**נֶרֶשׁ מִפְנִי**: Mesha' speaks of **כִּמֶּשׁ** in exactly the same terms which the Hebrew used of **יְהוָה**, *Dt.* 33, 27. *Jos.* 24, 18.—20. **לְסֶפֶת** (*Nöld.*) from **מְאַתִּים**—**וְאֶשְׁתָּחָא**.—21.

'Theophorous Proper Names in the OT.' in the *Harper Memorial Studies* (1908), i. p. 48. Among the names cited are Milk-'Ashtart (מלכ' אשתרת : Cooke, *NSI.* 10, 2–3), Eshmun-'Ashtart (אֵשְׁמֻן־אַשְׁתָּרָת : *NSI.* p. 49), Ashmanmalikrath (אַשְׁמָנָם־מַלְכָּרָת (*ib.*)), Ascanadar (אַסְכָּנָאָדָר (*CIS.* I. i. 118), מלכָּבָעָל and מלכָּאָסָר (*NSI.* pp. 49, 103, 104), מלכָּרָת צְרוּמָתָה (Lidzb. *Nordsem. Epigr.* 356, 357); Atargatis (עַתְּרָעַתָּה : see *P.R.E.*<sup>3</sup> or *Encycl. of Religion and Ethics*, s. v.); and the Bab. Adar-Malik, and Anu-Malik : in each case, a fusion of the personalities and characters of the deities named being supposed to have taken place. Baudissin, however, argues strongly that in all these cases the second name is in the genitive, so that we should render 'Ashtor of Chemosh, Eshmun of 'Ashtart, etc., the meaning being that 'Ashtor, for instance, was the associate of Chemosh, and worshipped in his temple (*Adonis und Esmun*, 1911, pp. 259–66, 269, 274–9; cf. *P.R.E.*<sup>3</sup> ii. (1897), 157, vii. 293; and Moore in *EB.* i. 737). Ed. Meyer (*Der Papyrusfund von Elephantine*, 1912, p. 62 f.) takes the same view. These Papyri exhibit other remarkable names of deities of the same type, viz. Pap. 18, col. 7. 5 **עַנְחָבִיתָאָל**; *ib.* 1. 6 **עַנְחָבִיתָאָל** 'Anāth-Bethel or 'Anath of Bethel ['Bethel' being the name of a deity: cf. Pap. 34. 5 בְּיַהְוָתָן בֶּר יְהָוָתָן—the name formed exactly like **דָּלִיה** (*cf.* *KAT.*<sup>3</sup> 437 f.); Pap. 27. 7 another divine name; cf. Pap. 34. 4 חַרְמָתָן ; and *CIS.* II. i. 54 בְּיַהְוָתָן (*cf.* *KAT.*<sup>3</sup> 437 f.) ; Pap. 32. 3 **עַנְחָיְהוּ** 'Anāth-Yahweh or Yahweh's 'Anāth ('Anāth as belonging to, or associated with, Yahweh). See further Sachau, *Papyrus aus . . . Elephantine* (1911), pp. 82–5; Meyer, pp. 57–65; Burney, *Church Quarterly Review*, July 1912, pp. 403–6. It is now clear that in Zech. 7, 2 **בֵּית־אָלֶל שְׁרָאֶצְרָא** should be read as one word, 'And Bethelsarezer sent,' etc.

טְפַת. Pointed irregularly by the Massorites לְסִפְתָּה Nu. 32, 14. Is. 30, 10. הַיּוֹן—the woods,—probably the name of a place.—22. מִינְרְתָה—<sup>the</sup> 23. בֵּלְאֵי—<sup>the</sup> Ki. 16, 18. I בֵּית מִלְךָ either both (Nöld.), cf. קְלָאִין, קְלָאָה; or possibly the locks or dams, from the root לִפְנֵי. בְּלָאִין for water.—24. בֶּר cistern.—אַנְגָּן=Heb. אַנְגָּן (Gen. 47, 13; cf. on 1 Sam. 21, 2).—25. Probably the special application must remain uncertain.—אַשְׁבָּר בְּבִתָּה בְּבִתָּה; for the custom of every house having its cistern, cf. 2 Ki. 18, 31, and, in the ancient Leja (see *DB*. i. 146), on the East of Jordan, Burckhardt, *Travels in Syria* (1822), p. 110 f., cited by Thomson, *The Land and the Book*, Vol. on Lebanon, Damascus, and Beyond Jordan, p. 469, and *EB*. i. 88.—25–6. בְּגָאָפָר=הַמְלָחָה Heb. המְלָחָה.—27. בֵּית בְּמִתָּה, probably the same place as Nu. 21, 19; 22, 41. Jos. 13, 17.—בְּהַרְסָם I Ki. 18, 30.—עַזְנָה Mic. 3, 12.—28. Before ש, there is space for four or five letters. After עַזְנָה, הַיָּה (or? הַיָּה Is. 16, 4) suggests itself naturally as the first word of l. 28. The conjecture ש[וֹר] has the support of l. 20, and is the restoration usually accepted: but Halévy suggests ש[בָּא] for בְּש[], i.e. 'I built Bezer, for ruins it had become, with the help of (cf. l. 25) fifty men of Daibon,' etc.—משְׁמֻעת in the cities (Clermont-Ganneau, Smend and Socin): with what follows, cf. the expression used of Yahaz ll. 20–21.—30. נִקְרָא, if the reading be correct,—נִקְרָא is 'possible,' says Lidzbarski, though the letters seem to him to be מַעַן,—will allude to the persons engaged in cultivating the breed of sheep, small and stunted in growth, but prized on account of their wool (see on Am. 1, 1 in the *Cambridge Bible*), for which Moab was famous. It is the word which is actually used of Mesha' himself in 2 Ki. 3, 4.—32. Cf. l. 14. With go down Clermont-Ganneau pertinently compares Jer. 48, 5 which speaks of the מָוֶרֶד חֹרְנוּם or descent to Horonaim.—33. No doubt יְשַׁבֵּה as ll. 8–9.—Halévy proposes מִשְׁמָם 'And

beside it there was set,' supposing the sequel to relate to a guard of twenty men; but the sing. followed by [עֲשָׂרֶן שְׁמֹרֶן] is difficult.

The language of Moab is far more closely akin to Hebrew than any other Semitic language at present known (though it may be conjectured that the languages spoken by Ammon and Edom were approximately similar): in fact, it scarcely differs from it otherwise than dialectically<sup>1</sup>. In syntax, form of sentence, and general mode of expression, it is entirely in the style of the earlier narratives contained in the historical books of the OT. The vocabulary, with two or three exceptions, not more singular than many a ἄπαξ εἰρημένον occurring in the OT., is identical with that of Hebrew. In some respects, the language of the Inscription even shares with Hebrew distinctive features, as the *waw* conv. with the impf., *וַיּוּשֵׁعַ* to save, *וַיּוּשַׁע* to make, *וַיִּרְשֶׁה ב'*, *וְנָם*, *וְרָאֶה* to take in possession, *וְהָרָגֶן*, the dual *לִפְנֵי*, the dual *צָהָרִים*, *צָהָרָם* to ban, *וְנָרֵשֶׁב*, and especially *אַשְׁר*. It shares *אָנָךְ* with Hebrew and Phoenician, against Aramaic, Arabic, and Ethiopic (*אָנָּא*, *אָתָּא*, *אָתָּה*).

The most noticeable differences, as compared with Hebrew, are the *הַבְמָתָה* *זָאת* (not as in Hebrew), the *ת* of the fem. sg., and the *ג* of the dual (except in *צָהָרִים*<sup>2</sup> 15) and plural, the *ת* and *ג* of the plural both occurring only sporadically in the OT.<sup>3</sup>, the conj. *הַלְחָמָם*, *קַיִר* city, *אָחֹז* 11, 14 to take a city (Heb. *לִכְדַּר*); and the following words, which, though they occur in the OT., are not the usual prose terms, *בְּקָרָת* 6 to succeed, *בְּקָעָר* 15 of the break of dawn, and *בְּקָרָת* 16 (in a context such as the present, the normal Hebrew expression would be *אֲנָשִׁים* and *אֲנָשָׁמֹת*, *נְשָׁא* 17, *רְקָמֹת* 20, 30.

<sup>1</sup> By a happy instinct the truth was divined by Mr. (afterwards Sir George) Grove, six years before any Moabite document whatever was known, in his interesting article MOAB, in Smith's *Dictionary of the Bible* (p. 399<sup>a</sup>): 'And from the origin of the nation and other considerations we may perhaps conjecture that their language was more a dialect of Hebrew than a different tongue.'

<sup>2</sup> If this be really a dual, and not a nominal form in *וְ* — : cf. GK. § 88<sup>c</sup> (comparing p. 2, below), and on the other side König, ii. p. 437, iii. § 257<sup>b</sup>.

<sup>3</sup> The *ג* 25 times, mostly dialectically, or late (GK. § 87<sup>e</sup> [add, as the text stands, 2 S. 21, 20]; Stade, § 323<sup>a</sup>), and some doubtful textually, 15 times being in Job, but even there irregularly (*גַּיִלְיָה* 13 times, against *מַלְיָה* 10 times). On the *ת* of the fem., see GK. § 80<sup>f</sup>, <sup>g</sup>.

The chief features of historical interest presented by the Inscription may be summarized as follows: (1) the re-conquest of Moab by Omri; (2) the fact that Mesha's revolt took place in the middle of Ahab's reign, not after his death (as stated, 2 Ki. 1, 1); (3) particulars of the war by which Moab regained its independence; (4) the extent of country occupied and fortified by Mesha'; (5) the manner and terms in which the authority of Chēmōsh, the national deity of Moab, is recognized by Mesha'; (6) the existence of a sanctuary of YAHWEH in Nebo<sup>1</sup>; (7) the state of civilization and culture which had been reached by Moab at the end of the tenth century B.C. Sir George Grove, in the article referred to on the last page, writes (p. 396): 'The nation appears' from allusions in the OT.<sup>2</sup> 'as high-spirited, wealthy, populous, and even, to a certain extent, civilized, enjoying a wide reputation and popularity . . . In its cities we discern a "great multitude" of people living in "glory," and in the enjoyment of "great treasure," crowding the public squares, the house-tops, and the ascents and descents of the numerous high-places and sanctuaries, where the "priests and princes" of Chemosh minister to the anxious devotees . . . In this case there can be no doubt that among the pastoral people of Syria, Moab stood next to Israel in all matters of material wealth and civilization.' This conclusion is confirmed by the Inscription. The length, and finished literary form, of the Inscription shew that the Moabites, in the ninth century B.C., were not a nation that had recently emerged from barbarism; and Mesha' reveals himself in it as a monarch capable of organizing and consolidating his dominions by means similar to those adopted by contemporary sovereigns in the kingdoms of Israel and Judah.

<sup>1</sup> The reading נְבוּ is quite certain; the letters can be read distinctly on the plaster-cast of the stone in the British Museum.

<sup>2</sup> Chiefly Is. 15—16; Jer. 48.

## NOTE ON THE MAPS

THE Maps in this volume have been drawn by Mr. B. V. Darbshire, of Oxford. The Map of the Pass of Michmas is reproduced, by permission, from a Map by Gustaf Dalman, the well-known Hebrew and Aramaic scholar, now Director of the German Evangelical Archaeological Institute in Jerusalem, in the *ZDMG*. (see particulars in the note attached to the Map) : and the three Maps of Sections of Palestine are based upon Maps published by the Palestine Exploration Fund, and by Messrs. John Bartholomew & Co., of Edinburgh. In the three last-named Maps the coloured contours, geographical features, and *modern* sites, are reproduced (with permission) from the sources mentioned : the *ancient* sites have been reproduced from them only after a careful examination of the *data* on which the determination of the sites depends, such as rest upon questionable or inconclusive grounds being marked by a query, while those which rest upon clearly insufficient grounds are omitted altogether. The identification of a modern with an ancient site depends mostly, it must be remembered, in cases in which the ancient name itself has not been unambiguously preserved, partly upon historical, but very largely upon philological considerations: and men who are admirable surveyors, and who can write valuable descriptions of the physical features, topography, or antiquities of a country, are not necessarily good philologists. Hence the  $\frac{2}{3}$  in. to the mile Map of Palestine containing ancient sites, published by the P. E. F., Bartholomew's Maps, and in fact current English Maps of Palestine in general (with the exception of those in the *Encyclopaedia Biblica*), include many highly questionable and uncertain identifications<sup>1</sup>. Maps described as being 'according to the P. E. F. Survey' are not better than others: the description is in fact misleading; for the 'Survey' relates only to the physical geography, and *modern* topography of the country: the *ancient* sites marked on such a map are an *addition* to what is actually determined by the 'Survey': the authority attaching to the 'Survey' does not consequently extend to them at all; and, as a matter of fact, many rest upon a most precarious basis. In the articles and notes referred to above (p. X n.), I have taken a number of names, including, for instance, Succoth and Penuel (*Exp. Times*, xiii. 457 ff.), Luhith (Is. 15, 5; *ib.* xxi. 495 ff.), and Ja'zer (Is. 16, 8, and elsewhere; *ib.* xxi. 562 f.), and shewn in detail how very uncertain the proposed identifications are<sup>2</sup>.

An example or two may be mentioned here. The compilers of the  $\frac{2}{3}$  in. to the mile P. E. F. Map, referred to above, mark on the SW. of the Sea of Galilee the

<sup>1</sup> On the principles which should regulate the identification of modern Arabic with ancient Hebrew place-names, the scholarly articles of Kampffmeyer, *ZDPV*. xv (1892), 1-33, 65-116, xvi (1893), 1-71, should be consulted.

<sup>2</sup> Guthe's beautiful and very complete *Bibelatlas in 20 Haupt- und 28 Nebenkarten* (1911) may be commended to English students as eminently instructive and scholarly. And the forthcoming *Historical Atlas of the Holy Land*, by G. A. Smith, is likely to prove in all respects adequate and trustworthy.

'Plain of Zaanaim:' Bartholomew, in the Map at the beginning of vol. i of Hastings' *Dictionary of the Bible*, does the same, and even goes further; for, both in this and in other maps designed by him, he inserts on the NW. of Hebron—in this case without the support of the P. E. F. Map—the 'Plain of Mamre.' But both these 'plains' are purely imaginary localities; for, as every Hebrew scholar knows, though 'plain' is the rendering of זָןָן and זָלָן in AV., both words really mean a *tree*, most probably a terebinth or an oak, and they are so rendered in the Revised Version (Gen. 12, 6, etc.: Jos. 19, 33; Jud. 4, 11). On the other hand, the P. E. F. authorities, for some inscrutable reason, have never accepted Robinson's identification of Gibeah (=Gibeah of Benjamin and Gibeah of Saul) with Tell el-Fûl, 2½ miles N. of Jerusalem<sup>1</sup>: it is accordingly, in the § in. to the mile map, not marked at this spot, but confused with Geba; and Bartholomew, in his maps, including even those edited by G. A. Smith<sup>2</sup>, confuses it with Geba likewise. It is true, the two names have sometimes been accidentally interchanged in the Massoretic text<sup>3</sup>: but Is. 10, 29 shews incontrovertibly not only that they were two distinct places, but also, taken in conjunction with Jud. 19, 13, that Gibeah must have lain *between* Ramah and Jerusalem, very near the highway leading from Jerusalem to the North, which is just the position of Tell el-Fûl. Unless, however, the relative positions of Gibeah and Geba are properly apprehended, there are parts of the narratives of Jud. 19—20, and 1 Sam. 13—14, which it is impossible to understand.

In the transliteration of modern Arabic place-names, I have endeavoured to insert the hard breathing (=ξ) and the diacritical points in accordance with either Buhl's excellent *Geographie des alten Palästina*, or E. H. Palmer's *Arabic and English Name Lists* published by the P. E. F., though I fear I may not in all cases have secured entire accuracy. Still less, I am afraid, have I attained consistency in marking the long vowels. But I trust that these imperfections will not impair the usefulness of the Maps for those for whom they are primarily designed, viz. students of the history. The frequent *Kh.*, I should add, stands for *Khurbet* (=חַרְבָּת), *ruin, ruined site*.

<sup>1</sup> Comp. Grove's art. GIBEAH in Smith's *Dict. of the Bible*, Stenning's art. GIBEAH in *DB.*, and below, p. 69.

<sup>2</sup> Who himself adopts the Tell el-Fûl site (*Jerusalem*, ii. 92 n.).

<sup>3</sup> The reader will do well to mark on the margin of his RV. *Gibeah* against *Geba* in Jud. 20, 33 ('on the west of Gibeah:' in v. 10 the correction is made already in EVV.; in v. 31 put *Gibeon* against *Gibeah*), 1 Sam. 13, 3 (see 10, 5); and *Geba* against *Gibeah* in Jud. 20, 43. 1 Sam. 13, 2 (see v. 16). 14, 2 (see 13, 16). 16; also, with a (?), against *Gibeon*, 2 Sam. 2, 24. In 2 Sam. 5, 25, on the other hand, *Gibeon* (LXX; 1 Ch. 14, 16) is better than *Geba*; and in 2 Sam. 21, 6 read probably (see the note; and cf. v. 9) 'in *Gibeon*, in the mountain (בְּהַר) of Yahweh' for 'in *Gibeah* of Saul, the chosen one (בְּחַר) of Yahweh.'

NOTES  
ON  
THE BOOKS OF SAMUEL

1, 1—4, 1<sup>a</sup>. *Birth and youth of Samuel. Announcement of the fall of Eli's house.*

1, 1—4, 1<sup>a</sup>] **אִישׁ אֶחָד** [i.e.] The same idiomatic use of **אחד**, especially with **אִישׁ**, in the sense of *a certain* (man), *quidam*, as II 18, 10. Jud. 9, 53 **אֲשֶׁה** **עַיִנִים** **רְמוּת** **מִצְרָעָה** **מִשְׁפָּחָת** **הַרְןִי** **וּשְׁמֹו** **מִנוּחָה** 2; 13, 1. Ki. 13, 11. 20, 13. 2 Ki. 4, 1 al.

[**הַרְמָתִים** **צָופִים**] Grammatically indefensible. **צָופִים** cannot be a ptcp. in apposition with **הַרְמָתִים**; for this, being fem., would require **צָופָות** (cf. ψ. 18, 28 etc.),—not to say **הַצָּופָות**; nor can it, as Keil supposes, be a *genitive* (!) after ‘the two heights of the Zophites’.<sup>1</sup> LXX has Σειφα ἐξ ὄρους Ἐφραιμ, pointing to **צָופִי** for **צָופִים**, the **ט** of **מֵהֶר** having been in MT. accidentally written twice, ‘a certain man of Ramathaim, a Zuphite of the hill-country of Ephraim’ (so We. Klo. Bu. etc.; GK. § 125<sup>h</sup>). The district in which Ramah lay was called **אֶרֶץ צָופָק** (*ch. 9, 5*): either therefore Zuph was actually the name of an ancestor of Elqanah (*v. 1<sup>b</sup>*, 1 Ch. 6, 20 Qrê; *ib. v. 11* Zophai [see p. 4]), and the **אֶרֶץ צָופָק** was so called from its having been originally settled by the family of Zuph (cf. 27, 10 **נְבָב** **כָּלֵב** 14; 30, 1. 2; **הַוְרַחְמָאָלִי**: see the notes), or, as is more probable (We. al.), the land is in the genealogy personified as the ancestor (cf. ‘Gilead,’ Nu. 26, 29. Jos. 17, 1 al.).

[**הַרְמָתִים**] i. e., at least according to the present orthography, ‘The two heights.’ It is, however, the opinion of many scholars (see esp.

<sup>1</sup> The reference to Ew. § 286<sup>c</sup> is inconclusive: the first word in the instances there cited being in the construct state (on 1 Ki. 4, 12 see on II 20, 15).

<sup>2</sup> 1 and 1 are often interchanged in Hebrew and LXX: cf. 9, 5 Σειφ = צָופִי; LXX must have read as **צָופִי** **צָופִי**: cf. Ἀβεσσα 26, 6 al., Ἄβεβα II 23, 29 (We.).

Philippi, *ZDMG.* 1878, pp. 64–67, Strack, *Genesis*<sup>2</sup>, p. 135 f.; GK. § 88c) that in this and many other proper names, if not in all, the dual form is not original, but is a later artificial expansion of an original substantival termination in **ם־** (GK. §§ 85<sup>b</sup>, 100<sup>g, h</sup>). This is based partly upon the fact that in parallel texts several of these names occur without the **וּ**; partly upon the fact that many of the duals yield a meaning improbable in itself as the name of a place, or inconsistent with the character of the places so far as they have been identified; and partly on the fact that the most common of these dual forms **ירופלט**, is shewn by the Tell el-Amarna tablets to have ended originally in **-im** (so **נָהָרִים**, in **אַרְםָ-נָהָרִים**, **נָהָרִים**, Aram. form of *Narima*: cf. **שָׁמְרֹן**, which must have arisen out of **שָׁמְרֹן**, Aram. form of the Heb. **שָׁמְרֹן**, ‘Samaria’). Thus we have Gen. 38, 21, but Jos. 15, 34 (cf. Gen. 37, 17<sup>a</sup>, but ib. b<sup>1</sup>, 2 Ki. 6, 13<sup>2</sup>); Ch. 6, 61<sup>3</sup>, but Jos. 21, 32; (Nu. 32, 37. Jos. 13, 19<sup>3</sup>. Jer. 48, 1. 23<sup>3</sup>. Ez. 25, 9<sup>4</sup>), **בֵּיתְ-דִּכְלָתִים** (Jer. 48, 22<sup>3</sup>) (Is. 15, 5<sup>5</sup>. Jer. 48, 3<sup>3</sup>. 5<sup>3</sup>. 34<sup>3</sup>), but in Mesha’s inscr., l. 10, **קְרִיחַן**, l. 30, **בֵּיתְ-דִּכְלָתִן**, ll. 31, 32 **חוֹרָן**. Other dual forms of nouns cited by Philippi and Strack are **אֲדֹנִים** Is. 15, 8<sup>6</sup>; **אֲפָרִים** <sup>3</sup> 2 S. 13, 23; **גְּרֹלִים** Jos. 15, 36; **פְּתִים** 2 S. 4, 3<sup>8</sup>. Neh. 11, 33; **חֶפְּרִים** Jos. 19, 19; **מְתֻבִּים** Gen. 32, 3. Jos. 13, 26. 30. 21, 38 (= 1 Ch. 6, 65<sup>9</sup>). 2 S. 2, 8<sup>10</sup>. 12<sup>11</sup>. 29. 17, 24<sup>11</sup>. 27<sup>11</sup>. 19, 33<sup>11</sup>. 1 Ki. 2, 8<sup>12</sup>. 4, 14<sup>12</sup>; **עֲדִיתִים** Jos. 15, 36; **עַיְזָבִים** Ez. 47, 10<sup>6</sup>; **צְמַרְתִּים** Jos. 18, 22. 2 Ch. 13, 4<sup>13</sup>; **קְבָצִים** Jos. 21, 22; **שְׂעִירִים** Jos. 15, 36<sup>6</sup>: cf. **עַפְרֹן** 2 Ch. 13, 19 Qrê (Kt. עַפְרֹן)<sup>14</sup>. Still all these do not necessarily fall into the same category, and some may have been really duals. In several, as the notes will have shewn, the dual is also expressed in LXX (cod. B). If there were two hills at Samuel’s village, as there are at Gezer, **הַרְמַתִּים** would be a very natural name for it. And we have the corresponding form **מַסְלָה**<sup>15</sup> in the Syr. version of 1 Macc. 11, 34. Cf. König, ii. 437; and note the forcible arguments of G. B. Gray, *EB.* iii. 3319.

<sup>1</sup> LXX (A) each time **Δωθαειμ.**<sup>2</sup> LXX (B) **Δωθαειμ.**<sup>3</sup> LXX **-αιμ.**<sup>4</sup> LXX **πόλεως παραθαλασσίας** (= **קְרִיחַת יְמָה**). <sup>5</sup> LXX **-ιειμ.** <sup>6</sup> LXX**-ειμ.** <sup>7</sup> LXX **Αδωραί.** <sup>8</sup> LXX **Γεθθαι.** <sup>9</sup> LXX **Μααβαιθ.** <sup>10</sup> LXX**-αιμ.** <sup>11</sup> LXX **-αιμ.** <sup>12</sup> LXX **Μααναιεῖον.** <sup>13</sup> LXX **Σομορων.**<sup>14</sup> LXX **Εφρων.** <sup>15</sup> Codd. AS corruptly ‘**Ραθαμειν**’: others ‘**Ραμαθειμ**.

The transition from either **הַרְמָתִים** or **הַרְמָה** to **הַרְמָה** in v. 19 is, however, abrupt and strange. In MT. the form occurs here alone, Samuel's home being elsewhere always **הַרְמָה**. LXX has *Αρμαθαιμ* not only here, but also wherever **הַרְמָה** occurs accidentally with **τ**, in consequence of the **ה** of motion being attached to it (**הַרְמָתָה**), 1, 19. 2, 11. 7, 17. 8, 4. 15, 34. 16, 13. 19, 18. 22, as well as for **בְּרַמָּה** in 25, 1. 28, 3: in 19, 19. 22. 23. 20, 1 (as in Jud. 4, 5) for **בְּרַמָּה** it has *ἐν Πάπᾳ*. In 25, 1. 28, 3 cod. A has *Πάπᾳ*: in this cod. therefore **הַרְמָה** is consistently *Πάπᾳ*, **הַרְמָתָה** and **הַרְמָתִים** (or **הַרְמָתִים**) are consistently *Αρμαθαιμ*. Probably, however, this is merely a correction of a kind not unfrequent in cod. A, made with the view of assimilating the Greek text more closely to the Hebrew, and not a part of the original LXX. It is scarcely possible to frame an entirely satisfactory explanation of the variations. It seems clear that in 2, 11 etc. *Αρμαθαιμ* is due to the presence of the **τ** in the form of the Hebrew word there read by the translators: but it would be precarious to conclude that this was actually **הַרְמָתָם** (or **הַרְמָתִים**). From the abruptness of the change in v. 19 to the sing., We. thinks it probable that the original form of the name was the singular, which in the first instance stood in the Hebrew text everywhere, but that the dual form came into use subsequently, and was introduced as a correction in 1, 1 in MT.; in LXX *Πάπᾳ* was originally the uniform rendering, but in course of time an artificial distinction was drawn between **הַרְמָתָה** and **הַרְמָה**, and when this was done it was introduced into the text of LXX—in cod. B, however, in 19, 19—20, 1 only, in cod. A uniformly (*Πάπᾳ* = **הַרְמָתָה**: *Αρμαθαιμ* = **הַרְמָתָה**). Klo. ingeniously proposes to punctuate **מִן־הַרְמָתִים** ‘from the Ramathites’ (so Bu. Sm.; not Now.), cf. 1 Ch. 27, 27: but this is not the usual manner in which a person's native place is designated in the OT.

**הַרְמָה** is the name of several places mentioned in the OT.; and the site of this one is not certain. The best known is the ‘Ramah’ of Is. 10, 29, which is certainly the modern *er-Rām*, 5 miles N. of Jerusalem. Bu. argues in favour of this; but does not overcome the presumption that the unnamed city, the home of Samuel in ch. 9, which was clearly (comp. 10, 2 with 9, 4 f.) N. of Benjamin, and consequently not *er-Rām*, was the Ramathaim of 1, 1 and the Ramah of 1, 19, etc. Eusebius (*Onomastica*<sup>1</sup>, ed. Lagarde, 225, 11–14) says that Ramathaim was near Diōpolis (Lydda), to which Jerome (*ib.* 96, 18) adds ‘in the district of Timnah’; and 1 Macc. 11, 34 speaks of ‘Ramathem’ as a toparchy which had belonged to Samaria, but was transferred in B.C. 145 to Jerusalem: Eusebius

(288, 11 f.) and Jerome (146, 23 f.) also identify Arimathaea (= Ramathaim) with Τεμφη or Remsthis, in the territory of Diospolis. These statements would point either (Buhl, *Geogr.*, p. 170; Now.; cf. *H. G.* 254) to *Beit-Rîma*, a village on a hill, 12 miles NW. of Bethel, 13 miles ENE of Lydda, and 2 miles N. of Timnah, or (Guthe, *Kurzes Bibelwörterb.*, 1903, p. 536; Lagrange) to *Rentis*, a small village 5 miles W. of *Beit-Rîma*, and 9 miles NE. of Lydda. H. P. Smith and others have thought of *Rām-Allah*, a village standing on a high ridge, 3 miles SW. of Bethel: but either *Beit-Rîma* or *Rentis* has better ancient authority in its favour. See further *DB*, iv. 198.

[**ירחם**] LXX **Ιερεμενλ**, i.e. **יְרָחֵם אֵל**<sup>1</sup> Yerahme'el, perhaps rightly (the name Yeroham occurs elsewhere). The pedigree of Samuel is given twice besides, with variations similar to those which usually occur in parallel passages in the OT., especially in lists of names:—

I Sam. I, 1.	I Ch. 6, 13-11 (LXX 28-26).	I Ch. 6, 18-20 (LXX 33-35).
Samuel	13 Samuel	18 Samuel
Elqanah	12 Elqanah	19 Elqanah
Yeroham	Yeroham	Yeroham
Elihu	Eliab	Eliel
Tohu	11 Nahath <sup>2</sup>	Toah <sup>3</sup>
Zuph	Zophai	20 Qrê Zuph <sup>4</sup>

[**אפרתי**] This word appears to represent Elqanah not merely as *resident* in Ephraim (**מוהר אפרים**), but as an *Ephraimite*; in I Ch. 6 he is represented as a *Levite*, of the descendants of Qohath (Nu. 3, 27 etc.). The discrepancy is hard to reconcile. Jud. 17, 7 the expression 'of the family of Judah,' applied to a Levite, has been supposed to shew that Levites settled in a particular tribe may have been reckoned as belonging to it; but even if that were the case<sup>5</sup>, the addition **לוֹוי** would

<sup>1</sup> Thenius **יְרָחֵם אֵל**, on which We., *De Gentibus et Familiis Judaeis quae I Ch. 2. 4. numerantur* (Gottingae, 1870), remarks justly (p. 27), 'Dresdense potius quam *Hebraeum*'.

<sup>2</sup> So Vulg. Pesh.; LXX *Kaiwaθ*. No doubt the **ו** is an error for **ה**, the two letters being somewhat similar in the old character, though which of the three forms is original cannot be definitely determined, probably Tohu. In any case Keil's explanation of the variation is untenable.

<sup>3</sup> LXX (B) *Θειε*, (A) *Θοονε*, Vulg. Thohu, i.e. Tohu as in I, 1. Pesh. **תַּהַ**.

<sup>4</sup> So also LXX, Vulg.; Kt. Ziph.

<sup>5</sup> It is more probable that 'Levite' denotes there a *profession*, rather than membership in a tribe: see Moore, *ad loc.*; McNeile, *Exodus*, pp. lxvi f., 26.

there make the double relationship clear; here the addition אֶבְרַתִי seems to shew that the narrator has no consciousness of Samuel's Levitical descent. The explanation that the term designates Elqanah as an Ephraimite, merely so far as his civil rights and standing were concerned, makes it express nothing more than what is virtually declared in v. <sup>a</sup>1, and moreover implies a limitation which is not, at least, sustained by usage. It is a question whether the traditions embodied in Ch. have been handed down uniformly in their original form, and whether in some cases the genealogies have not been artificially completed. The supposition that Samuel was really of Ephraimite descent, and was only in later times reckoned as a Levite, is the simplest explanation of the divergence.

**זָהָר שָׁחֵן נְשִׁים** [ولו שחי נשים] The *order*, and form of sentence, as 17, 12. 25, 2 (cf. 36), II 14, 30. 17, 18. 23, 18. 22. Jud. 3, 16. Zech. 5, 9. Dan. 8, 3 etc.

**הַחֲנָה** [חֲנָה] The numeral, being definite in itself, may dispense with the art.; cf. 13, 17. 18; Nu. 28, 4: Ew. § 290<sup>f</sup>; GK. §§ 126<sup>z</sup>, 134<sup>l</sup>. But in a connexion such as the present הַחֲנָה would be more classical (Gen. 2, 11. 4, 19. 10, 25 (all belonging to the Pentateuchal source J); Dt. 21, 15; II 4, 2), and ought probably to be restored. It is read by several MSS.

**וַיְהִי** [before the plural יְלִדִים, according to GK. § 145<sup>o</sup>; Ew. § 316<sup>a</sup>. So not unfrequently: e.g. with the same verb Gen. 1, 14. 5, 23. Jud. 20, 46. 1 Ki. 13, 33 בְּמֹות כָּהֵן that *there might be* (*Tenses*, § 63) priests of the high places.

**וַעֲלָה** [עַלְהָ] The pf. with *waw* conv. has a frequentative force, *used to go up*; comp. 4<sup>b</sup>-7<sup>a</sup>, where observe that it interchanges, not with the bare perfect, the tense of simple narrative, but with the *impf.*, which likewise expresses habituation: see *Tenses*, § 120, GK. § 112<sup>dd</sup>; and comp. Ex. 17, 11. 18, 26. Jud. 2, 18<sup>f</sup>. etc.

**מִימִים יְמִינָה** [ימין ימינה] The same phrase, likewise with reference to the observance of a pilgrimage or sacred season, 2, 19<sup>a</sup>. Ex. 13, 10. Jud. 11, 40. 21, 19<sup>t</sup>. lit. *days*, tends by usage to denote the definite period of a year: cf. v. 21. 2, 19<sup>b</sup>; and on 27, 7.

**שְׁלָה** [now *Seilūn*, in a secluded nook, 9½ m. N. of Bethel, and 11 m. S. of Shechem. See the writer's art. in *DB*. s.v.]

וְשָׁם וְ] LXX καὶ ἐκεῖ Ηλεί καὶ οἱ δύο νιόι αὐτοῦ, which has been supposed to point to עלי וְשָׁנִי בְּנֵי עלי. Some *independent* notice of Eli seems to be presupposed by v. 9: either, therefore (Th. Klo.) has dropped out in MT., or (We.) the mention of Eli originally preceded v. 3, perhaps in the course of some more comprehensive narrative of the period, of which the life of Samuel which we still possess formed but an episode: in the latter case, the reading of LXX will be a correction, introduced for the purpose of supplying the deficiency which thus arose in the narrative.

4. **וַיְהִי הַיּוֹם**] The same idiomatic expression recurs 14, 1. 2 Ki. 4, 8. 11. 18. Job 1, 6. 13. 2, 14. Is it, now, to be construed ‘And there was a day (Job 1, 6 AV), and . . .’, or ‘And it fell on a day (2 Ki. 4, 8 AV.), and . . .’? (GK. § 126<sup>s</sup>: We.) Modern authority is in favour of the second of these alternatives: but the fact that **הַיּוֹם** when used as an adverbial accusative signifies regularly *to-day* may authorize the inference that in this phrase it was conceived as a *nominative*, i.e. as the subject of **וַיְהִי** (cf. 20, 24). In either case the definite article, where we should use the indefinite, is in accordance with the Hebrew manner of thought: in the mind of the Hebrew narrator, the *day* is connected in anticipation with the events about to be described as happening upon it, and is thus regarded as defined. Comp. **הַסְּפָר** Nu. 5, 23, **הַחֲבֵל** Jos. 2, 15, *the scroll, the cord*, defined in anticipation as those taken for a particular purpose, where our idiom can only employ *a*: see on 6, 8, 10, 25. 19, 13; and cf. GK. *l.c.*

**וַיְנַתֵּן**] 4<sup>b</sup>–7<sup>a</sup> is parenthetical, describing what Elkanah’s *habit* was (see on v. 3): the narrative of the particular occasion 4<sup>a</sup> is resumed in 7<sup>b</sup>. **וְתוּבָה** Render therefore (for the emendations adopted, see the notes below): ‘(v. 3) And that man *used to go up*, etc. . . . (v. 4) And there fell a day, and Elkanah sacrificed: now he *used to give* to Peninnah, etc. . . .: (v. 7) and so *used she to do* year by year; as often as they went up to the house of Yahweh, so *used she to vex* her; and she wept [on the present occasion] and did not eat. (v. 8) And Elkanah her husband said to her, etc.’

**מִנּוֹת**] *portions*, viz. of the flesh partaken of at the sacrificial meal: cf. 9, 23.

Notice here the position of the object at the *end*, where it rounds

off the sentence and brings it to its close. The English order, in such a case, would produce a very weak sentence in Hebrew. For two striking instances of the same order, see Jer. 13, 13. Am. 6, 14: cf. Ex. 8, 17<sup>a</sup>; and see further on II 14, 12.

5. **אֲפִים**] Many attempts have been made to find a meaning for this word, at once defensible philologically, and suited to the context. It has been rendered (1) ‘heavily.’ So, for instance, the Vulgate (*tristis*), several mediaeval authorities (e.g. the ‘Great’ Bible of 1539: ‘a portion with an heavy cheer’), and amongst moderns, Bö. Th. But for this sense of **אֲפִים** there is no support in the known usage of the language: **בְּאֲפִים** occurs with the meaning ‘in anger’ in Dan. 11, 20; but that would be unsuitable here, and the expressions **נֶבֶל פָּנִים** (Gen. 4, 6) and **פָּנִיה לֹא הַיְלֵה עִזָּה** (below, v. 18) are not sufficient to justify the sense of a *dejected* countenance being assigned to **אֲפִים**. It has been rendered (2) in connexion with **מִנְחָה אַחַת**, *one portion of two faces* (=two persons), i.e. a double portion. So Keil and even Gesenius. It is true that the Syriac **אַחֲשָׁה** corresponds generally in usage with the Hebrew **פָּנִים**; but, to say nothing of the fact that a Syriasm is unexpected in Samuel, and that even in late Hebrew **אֲפִים** does not occur with the Aramaic sense of ‘person,’ there is nothing in the use of the Syriac word to suggest that the *dual* would, in Hebrew, denote *two* persons: **אַחֲשָׁה** (like **פָּנִים**) is used of *one* person, the singular not occurring. If **אֲפִים** means *two* persons, it must be implied that the singular **אֲפִי** might denote *one* person, which the meaning of the word (*nostril*) obviously does not permit. Secondly, the construction, even if on lexical grounds this rendering were defensible, would be unexampled. **אֲפִים** evidently cannot be a *genitive* after **מִנְחָה**: Ew. § 287<sup>b</sup> (cited by Keil) combines together cases of apposition and of the accusative of limitation; but the disparity of idea (*one portion* and *two persons*) shews that **אֲפִים** cannot be in apposition with **מִנְחָה**: it *might* be an accusative defining the amount or measure of the **אַחַת** (*Tenses*, App. § 194): but how unnaturally expressed! ‘*one* (emph.) portion,’ immediately defined as a portion suitable for *two* persons, i.e. as a *double* portion, as in fact not *one* portion at all, but *two*! Upon grammatical grounds, hardly less decisively than upon lexical grounds, this rendering must thus be pronounced inadmissible. (3) The rendering of AV. *a worthy*

*portion* is inherited from the Geneva Version of 1560, and is based ultimately upon the Targum, which has חֹלֵק חֶר בְּחִיר, i.e. ‘one choice portion.’ בְּחִיר corresponds in the Targum to the Hebrew אֲפִים; but it is clear that it is no translation of it, nor can it be derived from it by any intelligible process. Kimchi, in his *Commentary* and the *Book of Roots*, makes two attempts to account for it—both unsuccessful. Evidently it is a mere conjecture, designed to replace the untranslatable word by something that will more or less harmonize with the context.

The Hebrew text does not admit of a defensible rendering. In the LXX Αἴφιμ is represented by πλήν, i.e. οὐδέποτε. This reading at once relieves the difficulty of the verse, and affords a consistent and grammatical sense. יְפָנֵן restricts or qualifies the preceding clause, precisely as in Nu. 13, 28. ‘But unto Hannah he used to give one portion:’ this, following the *portions* of v. 4, might seem to imply that Elkanah felt less affection for her than for Peninnah. To obviate such a misconception, the writer adds: ‘*Howbeit* he loved Hannah; but Yahweh had shut up her womb,’ the last clause assigning the reason why Hannah received but one portion. This reading is followed by We., Stade (*Gesch. des V. Isr.* i. 199), Now., Kp., Kenn., Dhorme, and is rightly represented on the margin of RV.: the words *because she had no child*, however, though found in LXX, formed probably no part of the text used by the translators, but were added by them as an explanatory comment.

6. *וְכֻבְשָׁתָה נִמ בְּעַם* [‘and . . . used to vex her even with a vexation,’ i.e. vexed her bitterly. בְּעַם is not (as it is often rendered) to provoke to anger, but to vex, as בְּעַמָּה is vexation: it always denotes the feeling aroused by some unmerited treatment; cf. Job 5, 2. 6, 2; Dt. 32, 19 the vexation caused to Yahweh by the undutiful behaviour of His ‘sons and daughters,’ 27 ‘vexation from the enemy,’ i. e. the vexation which He would experience from their triumph at Israel’s ruin.

**כֻּבָּע**] The abstr. subst., in place of the more common inf. abs., as Is. 21, 7 וְהַקְשִׁיב קִשְׁבָּא; comp. also 22, 17 will hurl thee as a man [*or, O man*] with a hurling, i.e. will hurl thee violently, 18 will wind thee up with a winding; 24, 16. 22 will be gathered, as captives, with a gathering [but read here אֲסָפֵף הַאֲסָפֵיר]; Ez. 25, 12. 15; 27, 35; Mic.

4, 9; Hab. 3, 9; Job 16, 14; 27, 12. ס occurs in the same position before the inf. abs. Gen. 31, 15. 46, 4. Nu. 16, 13†. Perhaps, indeed (Ehrlich, *Randglossen zur Hebr. Bibel*, iii. (1910), p. 163), we should read here the inf., סעַת.

[צָרְתָה] ‘her rival- or fellow-wife:’ LXX (Luc.) ἡ ἀντίζηλος αὐτῆς, Vulg. *aemula eius*, Pesh. צָרְתָה. The meaning is certain. A comparison of Hebrew with the cognate languages, Arabic and Syriac, shews that in old times, when polygamy was prevalent, a common term was in use among the Semitic peoples to denote the idea of a *rival-* or *fellow-wife*, derived from a root ضرُّ *to injure* or *vex*, viz. Arabic ضَرْضَرَّ *darratun* = Syriac ܙܲܪܲܬܾ *‘arthā* = Hebrew צָרָה. The variation in the initial letter shews that the term was not *borrowed* by one Semitic language from another, within historical times, but that it was already in use at the time when the common ancestors of the Hebrews, Aramaeans, and Arabs dwelt together in a common home: after the three branches separated, the initial consonant in process of time underwent a variation till it appeared finally as צ in Hebrew, as נ in Aramaic, and as ض in Arabic<sup>1</sup>. For an example of the Syriac word, see Ephrem Syrus, I. 65 D, where Hagar is spoken of as the ܙܲܪܲܬܾ of Sarah: it is also used here in Pesh. to represent צָרָה. For the Arabic, see Lane’s *Arab. Lex.*, p. 1776, and *The 1001 Nights* (Habicht), iii. 276, 8 (cf. Lane’s translation, London, 1865, ii. 135), referred to by Lagarde (‘Budoor and Hayât-en-Nusfoos are both wives of Qamar-ez-Zemân, and the one is ض = צָרָה to the other: compare 1 Samuel 1, 6 of the family of Elqanah’); Lane, *Modern Egyptians*, i. 232; S. A. Cook, *The Laws of Moses and The Code of Hammurabi*, p. 116 (who cites examples of the working of the system in Syria, and quotes the alliterative proverb, *ed-durra murra*, ‘A fellow-wife is bitter’): also Saadyah’s version of Lev. 18, 18 (in Le Jay’s or

<sup>1</sup> The variation is in accordance with rule: where Heb. צ corresponds to Arab. ض, its representative in Aramaic is נ, י: e.g. צָאֵן = ضَائِن = נָאֵן, יָאֵן; צָרָע = ضَرَع = נָרָע, יָרָע (it also, in the Aramaic of Jer. 10, 11 (נִקְרָא), of Nineveh and Babylon, Zinjirli, Cappadocia, and Egypt, becomes פ (as פָי = יָאֵן = קָמָר = צָמָר = עָבָר): see *ZOT*, 1909, pp. 255, 504, 515; Cooke, *NSI*, p. 185). See Lagarde, *Semitica*, I. (1878), pp. 22-27, or the list in the Appendix to the writer’s *Hebrew Tenses* (ed. 3), § 178.

Walton's Polyglott, or in Derenbourg's edition of his Works, vol. i., Paris, 1893)<sup>1</sup>. **לִצְרָר** in Lev. 18, 18 is a 'denominative' (GK. § 38c) from **צָרָה**, as used here, having the sense of *to take a rival- or fellow-wife* (LXX γυναῖκα ἐπ' ἀδελφῆ αὐτῆς οὐ λήψῃ ἀντίζηλον<sup>2</sup>), just like the Arab. III **قَارِزَ**. In post-Biblical Hebrew **צָרָה** occurs in the same sense in the Mishnah, *Yebamoth*, ch. i.<sup>3</sup>.

[**הַקְעֵמָה**] On the anomalous **גַ** (with *dagesh dirimens*) see GK. § 22<sup>g</sup> (20<sup>h</sup>); Ew. § 28<sup>b</sup> (b); Stade, § 138<sup>a</sup>. The root **רָעַם** elsewhere in Heb., except Ez. 27, 35 (where read probably with LXX, Pesh. **דָּמָעַם פִּינְחָם**), means always *to thunder* (e.g. ch. 7, 10); but in Targ. it means in the Ithpaal *to murmur, complain* (oft. for **וּלְבָשָׁר**, as Ex. 16, 2 **אֲחֶרְעָמוֹ** for **וּלְבָשָׁר**); and in Syr. (besides meaning *to thunder*) the root, esp. in Ethpeal and Ethpael, and in its derivatives, is very frequent (see numerous examples in PS. s.v.) in the sense of *be indignant, complain*, and also *lament* (e.g. **لَمْ يَحْدُثْ** = μὴ χαλεπαίνετε; **أَنْتَذَرْ** = ἡγανάκτησαν; and **حَمْدَةٌ** = μορφή, Col. 3, 13). The Hif. may be rendered here *to irritate her*.

The Arab. **رَغْمٌ** (which is usually a denom. from **رَغْمٌ**, *earth* or *dust*, and is used of the nose *cleaving to the dust*, fig. of abasement) has also the sense of *to anger* (conj. i and iv; cf. iii and v: Lane, *Arab. Lex.*, 1113 f.). It is possible that, in this sense, it is allied with the Aram. **רָעַם** mentioned above, and with the Heb. **הַרְעִים** here.

7. **יִשְׁתַּחַת**] Difficult. Keil: 'So used he (Elqanah) to do (viz. gave

<sup>1</sup> 'And a woman with her sister thou shalt not take **خَرْتَهَا** [לִتְקַوֵּן] that she may be *her fellow-wife*'.

<sup>2</sup> Keil's rendering of **לִצְרָר**, derived from Knobel, is not probable.

<sup>3</sup> See further on this word Lagarde, in his essay *Whether Marriage with a Deceased Wife's Sister is, or is not, prohibited in the Mosaic Writings*, published originally in the Göttingen *Nachrichten*, 1882, No. 13, and reprinted in the volume entitled *Mittheilungen* i. (1884), pp. 125–134. Substantially the word was already correctly explained by Alb. Schultens in his *Consensus Haririi quartus quintus et sextus* (Lugd. Bat. 1740), p. 77: 'Sub **خَرْتَهَا** regnat speciatim usus *obtrectandi* et *aemulandi*, contendendi ex *Zelotypia*, quae vocatur **خَرْتَهَا** et **خَرْتَهَا**. Hinc **צָרָה** **צָרָה** est mulier quae cum alia communem habet maritum. Sic 1 Sam. 1, 6:' and he quotes the phrase **كَيْتَ عَلَى خَرْتَهَا** *ducta fuit super aemulatione*, i.e. *alteri uxori fuit adiuncta*, and refers also to **לִצְרָר** in Lev. 18, 18. (Similarly in the *Animadversiones Philologicae et Criticae ad varia loca V. T.* (1709), on this passage: reprinted in the *Opera Minora*, 1769, p. 166.)

her a double portion), . . . ; so used she to vex her,' i.e. the more he shewed his affection for Hannah, the more Peninnah vexed her: but, even apart from the untenable expl. 'double portion,' there is no analogy for this sense of the repeated כִּן: 'the more . . . the more' is כִּן בְּאַשְׁר כִּן . . . (Ex. 1, 12). Th. We. point כִּן יָעַשֶּׂה 'so was it done year by year . . . , so (namely) did she vex her : ' but this use of the passive עָשָׂה is hardly a Hebrew idiom. Probably we should read with Pesh. (לֹא עָשָׂה), Vulg. (implicitly), 'וכן פָּעַשְׂתָּה' and so *used she* (Peninnah) *to do* year by year . . . , so (namely) *used she to vex her :* in this case the second כִּן is simply resumptive of the first.

[שָׁנָה בְּשָׁנָה] year *for* year, i.e. one year like another = yearly. So elsewhere, as 1 Ki. 10, 25. See *Lex.* p. 90<sup>a</sup>.

[מֵגִי] lit. *out of the sufficiency of*, idiom. for *as often as*: see *Lex.* 191<sup>b</sup>.

[עַלְתָּם] Read probably with Vulg. עַלְתָּם.

[בֵּית יְהוָה] After the verb of motion, we expect the accus. בֵּית יְהוָה which is probably to be read with 34 MSS., Kimchi, and three Rabb. authorities *ap.* Aptowitz, I (see List of Abbreviations), p. 37.

[וחבכה] Instead of continuing, by גִּבְּתָה, to describe what took place *every* year, the narrator, by using the hist. tense חֲבֵכָה, glides here into the description of what happened in the *particular* year referred to in v. 4<sup>a</sup>.

[ולא תָּאַבֵּל] More significant than the normal: וְלֹא אַבְּכֵל would have been, and emphasizing the continual condition in which Hannah was: see *Tenses*, §§ 30, 42 β, 85 *Obs.*; GK. § 107<sup>e</sup>. So חֲבֵכָה v. 10<sup>b</sup>.

[מִלְּמָה] So pointed only in this verse (thrice): GK. § 102<sup>1</sup>; *Lex.* 554<sup>a</sup>. Comp. the cases in which מָה is pointed anomalously מִלְּמָה (Stade, § 173 c<sup>3</sup>); and for the tone *Mil'el* the anomalous מִלְּמָה Job 7, 20.

[ירע לבך] So Dt. 15, 10: cf. the לְבָדָע (*sad heart*) of Pr. 25, 20, and the opposite said of the heart *eh.* 25, 36 (where see note): also טוב (Gen. 40, 7), said in Neh. 2, 2 to be due to רָע. LXX τύπτει σε for עַלְתָּם, i.e. עַלְתָּם, but unsuitably (see 24, 6. II 24, 10).

[אַבְּלָה] The inf. cstr. with the fem. termination, as regularly with אהבה, וָרָאתָה, and with this word in Jer. 12, 9, the Priests' Code, and Ezekiel; also sporadically with other words<sup>1</sup> (cf. Is. 30, 19;

<sup>1</sup> See *Journal of Philology*, XI. (1882), 235 f.; GK. § 45<sup>d</sup>.

לְבָקָה Dt. 11, 22): and with the suffix omitted, as also takes place exceptionally (e.g. ch. 18, 19. Gen. 24, 30. 1 Ki. 20, 12). אֲכַלּוּ (so LXX) is, however, what would be naturally expected—the suffix referring to the party generally, in spite of Hannah's not joining with them. בְּשֵׁלה is, however, in fact superfluous, as the entire incident takes place at Shiloh: perhaps (We.) הַבְּשִׁילֹה *the boiled flesh* (cf. 2, 15), or (Kittel) בְּלִשְׁבָּה (see on v. 18), should be read. Klo., in view of v. 18 LXX, for וַתַּנְחֵ אֲכָלָה בְּשֵׁלה, emends very cleverly אהֲרִי אֲכָלָה בְּשֵׁלה, 'and left her food (uneaten) in the (dining-)chamber' (see 9, 22)—followed by (see below), 'and stood before Yahweh.' This emendation is accepted by Bu., but not by Sm. Now.: see further on v. 18.

וְשֵׁתָה] Very anomalous (cf. GK. § 113<sup>e</sup> n.), being the only example of an inf. abs. after a preposition<sup>1</sup>: contrast 1 Ki. 13, 23 אחרִי אֲכָלָו לְחֵם וְאַחֲרִי שֵׁתָה. LXX do not express שֵׁתָה; and it may well be an addition to אהֲרִי אֲכָלָה, made on the analogy of other passages in which follows אֲכָל (e.g. Gen. 24, 54). LXX have, however, after בְּשֵׁלה καὶ κατέστη ἐνώπιον Κυρίου, i.e. וְתַחַזֵּק לִפְנֵי יְהָוָה (cf. v. 26. 10, 19), which is indeed required for the sequel, and is accepted by Th. We. Klo. etc.

וְיִשְׁבֶּן] The ptcp. describes what Eli was *doing* at the time when Hannah appeared where he was.

עַל מִוּזָה = by: *Lex.* 756<sup>a</sup>.

וְנוֹנְפָה מַרְתָּה לָהּ] Cf. 2 Ki. 4, 27 מַרְתָּה נַפְשׁ 10. The expression implies a state of mental embitterment, i.e. disappointment, dissatisfaction, discontent (Jud. 18, 25. ch. 22, 5).

עַל] for the more usual אֲלָל, which is read here by several MSS. There is a tendency, however, in these two books to use עַל and אֲלָל interchangeably: comp. v. 13, 2, 11. II 19, 43: also 1 Ki. 9, 5<sup>b</sup>. 20, 43. Is. 22, 15; and see on 13, 13. Cf. *Lex.* 41<sup>a</sup>.

אִם רָאָה תְּرָאָה] The expression of a condition is often emphasized by the addition of the inf. abs.: see on 20, 6; and exactly as here,

<sup>1</sup> The inf. abs. occurs, however, though even then rarely, as the object of another verb (Ew. § 240<sup>a</sup>; GK. § 113<sup>d</sup>).—Ewald, in his explanation of this passage (§ 339<sup>b</sup>), appears to have read אֲכָלָה (as some MSS. and Edd. do read [see the note in Michaelis]), though against the Massorah). On Ex. 32, 6, which might be thought, perhaps, to afford a parallel to the text, see the note on 22, 13.

Nu. 21, 2. For יְהִי in a similar connexion, cf. Gen. 29, 32; and for זֶבַר (also v. 19<sup>b</sup>), Gen. 30, 22.

[זָכַרְתִּי] The pf. with *waw* conv. carrying on the impf. תְּرָאָה, according to *Tenses*, § 115 s.v. זָכַר. So Ex. 19, 5<sup>a</sup>. 23, 22<sup>a</sup> etc.

[גַּנְחֹן] Here the pf. with *waw* conv. marks the *apodosis*: *ib.* § 136 a. So 20, 6; Ex. 19, 5<sup>b</sup>. 23, 22<sup>b</sup> etc.

[גַּנְחֹן לֵי] LXX has καὶ δώσω αὐτὸν ἐνώπιόν σου δοτὸν ἔως οὗ μέρες θανάτου αὐτοῦ καὶ οὖν καὶ μέθυσμα οὐ πίεται. This is probably an amplification of the Hebrew text, by means of elements borrowed from Nu. 3, 9. 18, 6. 6, 3 (all P), designed with the view of representing Samuel's dedication as more complete.

[וְהִי] As a frequentative sense is here out of place, this must be the perf. with simple *waw*, in place of the normal וְיִהְיֶה, such as is met with occasionally, as 10, 9. 13, 22. 17, 48. 25, 20 (see note). II 6, 16 (see note); and with other verbs 3, 13 (but see note). 4, 19. 17, 38. II 7, 11<sup>b</sup>. 13, 18 (וְגַעַל, as Jud. 3, 23). 16, 5. 23, 20 (and more frequently in later Hebrew): see *Tenses*, § 133. We. Bu. and others would correct always וְהִי to וְיִהְיֶה. This may seem violent: but it is observable that in almost every case *future* tenses precede, so that a scribe might, even more than once, have written וְהִי by error, supposing inadvertently that the future verbs were to continue. Cf. the discussions in *Tenses*, l.c.; GK. § 112<sup>pp-uu</sup>; Kön. iii. § 370<sup>c-r</sup>.

[הָרַבְתָּה לְחַטָּפְלָל] lit. did much in respect of praying, i.e. prayed long or much: cf. Is. 55, 7 כִּי רַבְתָּה לְסָלֹוחַ=for he will abundantly pardon, II 14, 11. Ex. 36, 5. ψ. 78, 38. So הקשית לשאול in respect of asking=thou hast done hardly יתנגב; יתנגב לְבוֹא=come in stealthily II 19, 4; נִנְבַּאת לְבָרָח=fled secretly Gen. 31, 27; לא חִשּׁוֹב לְלַכְתָּה=shall not come back 1 Ki. 13, 17; הִיטְבָּת לְרָאוֹת I קָרְמָתִי לְבָרָח=I was beforehand in fleeing=I fled betimes Jon. 4, 2: GK. § 114<sup>n</sup> with the footnote.

[וְעַלְיִ שְׁמָר . . . וְהַנֶּה הִיא מְדֻבְּרָת . . .] Two circumstantial clauses (*Tenses*, § 160), וְהִי being resumed by 13<sup>b</sup>. שְׁמָר has here the sense of observed, i.e. marked—not a common use of שְׁמָר, at least in prose: comp. ψ. 17, 4. Job 39, 1. Zech. 11, 11.

[הִיא] For the pron. (which is unusual, as thus joined with the indef. ptpc.) cf. Dt. 31, 3. Jos. 22, 22: *Tenses*, § 199 note.

מִדְבָּרֶת עַל לְבָה] not, of course, as Is. 40, 2 al. in the sense of *consoling*, but, the pron. being *reflexive*, as in Gen. 24, 45= לְדֹבֶר אֵל לְבֵי in the sense of *to speak to oneself* (where LXX likewise render by ἐν, so that there is no ground for changing here עַל into בַּ). Comp. וַיֹּאמֶר אֵל לְבָו (followed of course—the verb being אמר—*by the words supposed to be said*) 27, 1. Gen. 8, 21 (We.). It is another instance of **לְעַל**=**אֲלָל**.

לֹא יִשְׁמַע] not, in agreement with the continuance expressed by the preceding ptcp. נְעֻוָת.

חַשְׁבֵּל] as Gen. 38, 15. Job 33, 10 al.

חִשְׁתְּכִרֵין] the ♀ of the 2 fem. sing., retained regularly in Aramaic and Arabic, is found in Hebrew only seven times, viz. here, Jer. 31, 22. Is. 45, 10. Ruth 2, 8. 21. 3, 4. 18 (Stade, § 553; GK. § 47º).

מַעֲלֵיךְ] *from upon thee*—the wine (in its effects) being conceived as clinging to her, and weighing her down. Comp. for the idiom (applied literally) 17, 39. Gen. 38, 19 al., and (metaphorically) Am. 5, 23: also Jud. 16, 19 כְּחוּ מַעֲלֵיו (in allusion to the hair as the seat of Samson's strength).

קַשְׁתָּרוֹת] The expression occurs only here: upon the analogy of Ez. 3, 7 (cf. Dt. 2, 30) it would denote *hard-spirited*, i.e. obstinate, unyielding. LXX ἡ σκληρὰ ἡμέρα, i.e. קַשְׁתָּיוֹם, which is supported by Job 30, 25, where קַשְׁתָּיוֹם is used in the sense which is here desired, viz. *unfortunate*, lit. *hard of day*, i.e. one upon whom times are hard (cf. δυστημερία). So Th. We. Hitzig (on Job *l.c.*), etc.

אַנְגָּבִי] mil'el (*Tenses*, § 91), the pausal form of אַנְגָּבִי, here with a minor disjunctive accent (zāqēf), such as often induces a pausal form (*Tenses*, § 103).

נֶפֶשֶׁ] i.e. the emotions and desire, of which in Hebrew psychology the ‘soul’ is the seat: cf. ψ. 42, 5; also 102, 1. 142, 3, which illustrate at the same time שְׂחִית v. 16. See the synopsis of passages in the writer's *Parallel Psalter*, p. 459 f.

נְתַן בְּ] לְפָנֵי בְּחַבְלִיעַל means *to make into*, *to treat as* (Gen. 42, 30. ψ. 44, 12): נְתַן לְפָנֵי means elsewhere *to set before* (1 Ki. 9, 6) or *to give up before* (Dt. 2, 31. 33)—neither sense, however, being suitable here. If the text be correct, לְפָנֵי must have the force of *like*, which it also appears to possess in Job 3, 24 (parallel with בְּ). 4, 19 (Ew. Del. Hitz.); but in these passages also the sense is questionable.

LXX express simply **נתן ל'**; but **לכתבליעל** never occurs in the sense of to represent as. The best suggestion seems to be to read **אל-תתנו... ב' קבצת ב'** treat not . . . as (Gen. 42, 30), throwing out **לפנִי**, as having come in by error from the line above (Sm. Bu.). On **בליעל** see *Lex.* s.v.

[דברת] LXX **ἐκτέτακα**, Targ. —**ארכבתית**—both paraphrasing.

17. **שְׁאַלְתָּה** [שְׁלַחֲתָה] for **שְׁאַלְתָּה** (unusual), GK. § 23f. Here begins a series of plays (1, 17. 20. 27. 28. 2, 20) by which the stem **שאל** is brought into connexion with the name Samuel. Cf. Gen. 17, 17. 18, 12. 13. 15. 21, 6 (Isaac); 25, 26. 27, 36 (Jacob).

**מעם** [מעם] is idiomatic with **שאל**: v. 27. Dt. 10, 12. Is. 7, 11 al. (*Lex.* 768b bottom). Cf. Ki. 2, 16 **מֵאַתָּה אֶחָת אֲנָכִי שָׁאַל מֵאַתָּה** 1 **מֵאַתָּה**.

18. **לדרנה**] LXX adds **καὶ εἰσῆλθεν εἰς τὸ κατάλυμα αὐτῆς**, i.e. no doubt, as We. rightly perceived, **וַתָּבֹא הַלְשׁוֹתָה** (see 9, 22) ‘and entered into the (dining-)chamber’—LXX having incorrectly treated the **ה** *locale* as the suffix of the 3 pers. sing. fem. The **לשכה** was a chamber near the **היכל יהוה**, as in 9, 22 near the **במה**, in which the sacrificial meals were held. In later times the word denotes the chambers in the Temple Court in which the priests lived: Jer. 35, 2. 4. Ez. 40, 17 etc.

[וַתָּאֵל] LXX for this has an entire sentence, presupposing the Heb. **וַתָּבֹא הַלְשׁוֹתָה וַתָּאֵל עִם אִישׁוֹ וַתָּשֻׂתָּה**. If these words are original,—and they certainly read as if they were,—Hannah leaves the sacred meal (v. 9) before it is over, and goes to the temple to pray: she then returns to the dining-chamber, and finishes her meal with her husband. Klo.’s emend. of v. 9 agrees with this representation. Would the narrator, however, have said, ‘and went her way,’ if he had pictured her merely as returning to the adjoining **לשכה** (Sm.)? If the additional words in LXX here are *not* original, then **וַתָּאֵל** will mean ‘and ate’ in general; and with this will agree MT. of v. 9, according to which Hannah leaves the **לשכה** *after* the sacred meal is finished. Klo.’s emend. of v. 9 is brilliant, and attractive: but it is difficult to be as confident that it is right, as Bu. is. Nowack and Smith do not accept either it, or the LXX reading here.

[וַתָּאֵל] *milra*, on account of the disjunctive accent, *zāqēf*: out of pause, we have **וַתָּאֵל** (*mil'el*); so e.g. Lev. 10, 2. See GK. § 681,e.

[פניהם] of a vexed or discontented countenance, as Job 9, 27 **אִם אָמוֹרִי אַשְׁכַּחֲתָה שְׁחוֹת אַעֲזַבָּה פְנֵי** **וְאַבְלָנָגָה**. LXX understood the word

in its ordinary sense, reading (or paraphrasing) (cf. Gen. 4, 6). Klo. לֹא הָפֵלַח (Jer. 3, 12) for לֹא הוּא לְהָ.

20. It is doubtful if the text is in its original form. We should expect (cf. Gen. 30, 22 f.) the ‘remembering’ to be followed immediately by the conception, and the date which, in the text as it stands, fixes the time of the conception, to fix rather the time of the birth. Hence Reifmann (*Or Boher*, Berlin, 1879, p. 28) supposes a transposition to have taken place, and would restore the words וְתַהֲרֵךְ חַנָּה to the beginning of the verse: ‘And Hannah conceived; and it came to pass, at the close of the year, that she bare a son.’ So in effect LXX (*καὶ συνέλαβεν, καὶ ἐγενήθη τῷ καιρῷ τῶν ἡμερῶν καὶ ἔτεκεν γιόν*), but without the retention of חַנָּה, which is desiderated by Hebrew style (וְתַהֲרֵךְ alone being too light by the side of the long clause following).

**לְתִקְוָת הַיּוֹם**] Read, with 6 MSS., **לְתִקְוָת הַשְׁנָה** (the pl. is strange; and the ו would form no part of the original text: Introd. § 2. 2), *at the (completed) circuit of the days*, i. e. not (as Th. We.) at the end of the period of gestation, but like in **בְּצִאת הַשְׁנָה** = Ex. 34, 22 (in the parallel, Ex. 23, 16), of the Feast of Ingathering at the close of the year, which was no doubt the occasion of the pilgrimage alluded to in v. 21. Cf. the cogn. **נִקְרָא** in Is. 29, 1, ‘*Chimim yinnakra*’ i.e. ‘let the feasts go round,’ i.e. complete their circuit. **יְמִים** as vv. 3, 21. **ל** of time as II 11, 1. 1 Ki. 20, 22. 26. 2 Ch. 24, 23 **לְתִקְוָת הַשְׁנָה**. **תִקְוָה** occurs besides only ψ. 19, 7.

**שְׁמוֹאֵל**] The current etymologies of this name cannot be accepted. This is evident at once in the case of the old derivation, which still lingers in the margin of AV., ‘that is, *Asked of God*,’ as if שְׁמוֹאֵל were contracted from שְׁאֵל מְאֵל: for such a contraction would be altogether alien to the genius of the Hebrew language. What the writer means to express must be (as often in the OT.) an *assonance*, not an etymology, i.e. the name שְׁמוֹאֵל *recalled* to his mind the word שְׁאֵל *asked*, though in no sense derived from it. So מִשְׁׁה or גַּן, for instance, recalled or suggested the verbs קָנָה *to get*, and מִשְׁׁה *to draw out*, though the names do not themselves signify either ‘gotten’ or ‘drawn out.’ What, however, is the actual meaning of the name שְׁמוֹאֵל? When the explanation ‘*Asked of God*’ was seen to be untenable, an attempt was

made to bring the name into some sort of connexion with the text by the suggestion that it was = שָׁמְעוּאֵל, and signified ‘heard of God’ (so e.g. Keil). Had this, however, been the writer’s intention, we should have expected the word *hear* to occur somewhere in the narrative, which is not the case. But there are even more serious objections to this derivation. (1) Had this been the true account of the name, the נ rather than the י would have been naturally the letter elided: an original שָׁמְעוּאֵל would have given rise to שָׁמְעוּאֵל (on the analogy of אלְשָׁמְעוּאֵל) rather than to שָׁמְאוּאֵל<sup>1</sup>. (2) Compound proper names in Hebrew are constructed, for the most part, after particular types or models: thus one large class consists of one of the sacred names followed by a verb in the perfect tense (the last vowel only being lengthened, after the analogy of substantives), as אֱלֹהִים, יְזָχַן, אֱלֹעַד, אֱלֹעַדְךָ, i.e. *El* (or *Iah*) *has given*, *El* (or *Iah*) *has known*. Another class is similarly compounded, but the verb stands first, as חָנַנְתָּה, *Yah* (or *El*) *has been gracious*, עָרַאלְךָ, *Yah* (or *El*) *has helped*. In a third (less numerous) class the verb still stands first, but is in the imperfect tense, as בָּרַחֲמָאֵל, *El hath mercy* (or, with an optative force, *May El have mercy!*), יָאַנְחֵנְתָּה, *Yah hearkeneth* (or, *May Yah hearken!*). There are, of course, other types, which need not however be here considered. But numerous as are the proper names compounded of one of the sacred names and a verb, *there are none, or next to none, compounded with a passive participle*. Obvious as such a form as *blessed* or *helped* or *redeemed* of *Yah* might appear to be, it was uniformly discarded by the Hebrews. In proper names, the passive participle is used only by itself. We have בָּרוּךְ and בָּרוּךְךָ, for instance, but בָּרוּךְהָיָה (or אָלוּכְךָ, not בָּרוּכְהָיָה or בָּרוּכְךָ); we have not only בָּרוּךְךָ and בָּרוּךְתָּה (or יְזָחַן), but also אָלְגָנְתָּה and נְחַנְתָּה; we have not however בָּרַחֲמָאֵל and בָּרַחֲמָאֵלְךָ, but בָּרַחֲמָאֵל (also יָאַנְחֵנְתָּה), but not שָׁמְעוּאֵל. There is no name in the OT. formed analogously to a presumable שָׁמְעוּאֵל heard of God<sup>2</sup>; and the fact that this type of

<sup>1</sup> In לְיִדְעָאֵל 1 Ch. 7, 6 al. even the נ is not elided.

<sup>2</sup> The only possible exception would be בָּרוּךְיְהָוָה Gen. 4, 18, if this mean ‘smitten of God,’ which, however, is far from certain: following the Qrê, we may vocalize בָּרוּכְיְהָוָה, which would agree with the LXX Μαθήλ, i.e. ‘God is a life-giver’ (Budde, *Biblische Urgeschichte*, p. 128). But, in any case, an archaic

compound name was studiously avoided by the Hebrews is practically conclusive against the proposed derivation.

The derivation suggested by Gesenius, שֵׁם אֱלֹהִים = 'Name of God,' is as obvious as it is natural. It is suitable and appropriate in itself; and the form of compound which it implies is in exact agreement with בְּרַאֲלֵל 'Face of God,' לְעַדְעָל 'Friend of God,' לְעַנְעָל 'Majesty of God.' The *u* is the old termination of the nominative case (see GK. § 90<sup>k</sup>), retained as a binding-vowel, both in the instances cited, and also occasionally besides: e.g. in מַחֲשִׁיל 'Man of the weapon'<sup>1</sup>, and מַתְּחִשְׁאֵל<sup>2</sup> 'Man who belongs to God.'

The preceding argument, on its negative side, that שֵׁם אֱלֹהִים does *not* mean 'Heard of God,' has been generally allowed to be conclusive: but it has been felt by some that 'Name of God' does not yield a good sense for the name of a person; and other explanations of it have been proposed.

I. שְׁמוֹאֵל, it has been pointed out, resembles in form certain South Arabian proper names of the type *Sumhu apika*, 'His name is mighty,' *Sumhu-yada'a*, 'His name has determined,' *Sumhu-kariba*, 'His name has blessed,' *Sumhu-watara*, 'His name is pre-eminent' [Heb. תְּהִרְ], etc.: the names of two of the kings of the first Babylonian dynasty, c. 2100 B.C. (of South Arabian origin), *Shumu-abi*, *Shumu-la-ilu*, have been also explained similarly, viz. (*Shumu* being regarded as a contraction of *Shumu-hu*) 'His name is my father,' 'Is not his name God?' Hommel, who first called attention to these resemblances (*Anc. Heb. Trad.*, 1897, 85 f., 99 f.), interpreted these names in a monotheistic sense, and understood 'His name' to be a periphrasis for 'God'; but Giesebrécht, who discussed the subject, and compared many names of similar formation, such as *Ili-kariba*, *Abi-kariba*, (*Die ATliche Schätzung des Gottesnamens*, 1901, pp. 103–113, 140–144), regards it, with much greater probability, as a periphrasis for the name of a god whom the giver of the name for some reason shrinks from mentioning. The same view of the Bab. names is taken by Winckler and Zimmern (see *KAT*<sup>3</sup>, pp. 225, 483 f., with the references). And all these scholars regard שְׁמוֹאֵל as formed similarly, and as meaning 'His name is God,' i.e. (Giesebrécht, pp. 108 f., 112 f.) the

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name such as this has no appreciable bearing upon the usage of the language in historic times. With *active* participles, there occur the compounds (1) מִשְׁלִמְיֹה, 1 Ch. 9, 21. 26, 1. 2. 9; and the Aramaic אל 'God is a deliverer' Neh. 3, 4 al., and מִהִיטְבָּאֵל 'God is a benefactor' Neh. 6, 10 (in Gen. 36, 39 the name borne by the wife of an Edomite king).

<sup>1</sup> Though more probably שֶׁלַח conceals the name of some Babylonian deity: see conjectures in Skinner's *Genesis*, p. 133; and the writer's *Genesis*, p. 81.

<sup>2</sup> The שׁ marks this word as a *Babylonian* formation: cf. מִישָׁאֵל. מִתְּחִשְׁאֵל in the special sense *husband* is common in Ethiopic: in Hebrew, as a living language, it fell out of use, except in the *plural*.

name of the god in question (here יהוה) is itself a Divine manifestation, and possesses a Divine force and power (cf. Ex. 23, 21), capable of helping and protecting the child who bears it (cf. the use of שׁ in ψ. 20, 2, 54, 3; Prov. 18, 10: see further on this subject *DB.* v. 640 f.).

2. In Heb., as in other Semitic languages, it seems that long names were in familiar use sometimes abbreviated, and that in this way, 'hypocoristic,' 'caritative,' or pet names arose. Thus names of the form חַשְׁבָּבָה (from חַשְׁבָּה), יִדְעָה (from יִדְעָה), שְׁלֹמֶה (from שְׁלֹמִיָּה), שְׁמוּעָה (from שְׁמֻעִיָּה), to judge from modern Arabic names of the same form, and with the same force, are caritatives: there are also other types (Lidzbarski, 'Semitische Kosenamen,' in his *Ephemeris*, ii. 1-23: see p. 21). Prätorius, now (*ZDMG.* 1903, 773 ff.), considers that these names were originally passive participles (as יִדּוּעַ 'known,' short for '[He whom] Yah knows'), though afterwards phonetically modified, when it was felt that they were not really participles, but proper names. And Prätorius would extend this principle to the explanation of שְׁמוֹאֵל, and of some other names of the same type: he would regard לִשְׁמַעְעָאֵל viz. as an abridged caritative of יִשְׁמַעְעָאֵל, formed from the ptep. שְׁמַעְעָה, with loss of the final letter, but with preservation of the Divine name; and he would explain similarly חַמְלָאֵל (*1 Ch.* 4, 26) as for חַמְלָאֵל, from פְּתַחְאֵל = פְּתַחְדָּאֵל; פְּנַיְאֵל = פְּנַיְהָאֵל; יְחַמְלָאֵל from יְפַנְּחָאֵל [cf. יְפַנְּחָה]; נְאַוְאֵל = נְאַוְלָאֵל from יְנַאֲוָל [p. 777 ff.]. This explanation is, however, purely conjectural: we do not know that any of these names were really formed by the process assumed.

3. Jastrow (*JBLit.* 1900, p. 103 f.), observing that in Ass. *shumu*, properly *name*, is often virtually equivalent to *offspring*, esp. in proper names, as *Nabu-shum-ukin*, 'Nabu has established an offspring,' *Bel-shum-usur*, 'O Bel, protect the offspring' (cf. סָמֵשׁ in Heb. in such expressions as *cut off* or *wipe out the name*, Is. 14, 22; Dt. 7, 24, *establish the name*, 2 S. 14, 7—though of course in these expressions סָמֵשׁ does not mean 'offspring'), supposes the meaning of שְׁמוֹאֵל to be *son of God*, and that it is the correlative of אָבִיאֵל 'My father is God.' But would סָמֵשׁ express this sense, except in a connexion which shewed that the 'name' was thought of as attached to, and perpetuated by, the offspring?

It may be doubted whether the objections to the explanation, 'Name of God,' are cogent. A name, unless there are good reasons for supposing it to have passed through considerable phonetic change, surely means what to all appearance it seems to mean. The obvious meaning of שְׁמוֹאֵל is 'Name of God.' This may very naturally have been understood to mean 'Bearing the name of God': cf. Nöldeke, *EB. NAMES*, § 39, who compares Ἀπολλώνυμος, Ἐκατώνυμος = Named after Apollo, Named after Hecate.

**כִּי**] For the omission of *saying* cf. Gen. 4, 25. 32, 31. 41, 51. 52; Ex. 18, 4.

**הַשְׁאַלְתִּיחָו**] GK. §§ 44d, 64f. So v. 28.

**21. הַאִישָׁ]** Used similarly Gen. 19, 9. Ex. 11, 3. Nu. 12, 3. Jud. 17, 5. 1 Ki. 11, 28. Est. 9, 4.

[זבח הימים] ‘the yearly sacrifice;’ see on 1, 3. So 2, 19: also 20, 6 of an annual family festival.

22. [עד ונ'] Cf. Jos. 6, 10. Jud. 16, 2: also II 10, 5 (*Tenses*, § 115 s.v. עד).

[את פנ'] = *in the presence of*, as 2, 11. 17. 18; ψ. 16, 10. 21, 7. 140, 14; Lev. 4, 6. 17 (*in front of the veil*). Perhaps, however, the original reading was ראה for נראה, in which case את would be the ordinary sign of the accusative: see the writer’s note on Ex. 23, 15, or Dt. 16, 16, Cheyne on Is. 1, 12, Kirkpatrick on ψ. 42, 2 [Heb. 3].

[את דברו] LXX, Pesh. express the second person—in all probability, rightly. There has been no mention in the preceding verses of any word or promise on the part of God: and even in so far as it may be supposed to be involved in the *wish* expressed by Eli in v. 17, that has been fulfilled already in the birth of the child. ‘Establish thy word,’ i.e. give it effect, permit it to be carried out. **הקים דבר** is used especially of a person *carrying out* a command or injunction laid upon him, as 15, 13. Jer. 35, 16; or of Yahweh *giving effect to* His own, or His prophet’s, word, as 1 Ki. 12, 15. Is. 44, 26. Jer. 33, 14. LXX, rendering τὸ ἔξελθὸν ἐκ τοῦ στόματός σου, use the more formal expression: see Nu. 30, 13 and Nu. 32, 24. **בְּמִזְבֵּחַ מִפְרָשָׁת**. Dt. 23, 24; also Dt. 8, 3. Jer. 17, 16.

[בפרים שלשה] LXX ἐν μόσχῳ τριετίζοντι, Pesh. **בְּמִזְבֵּחַ מִשְׁלֶשֶׁת** = (see Gen. 15, 9): no doubt correctly, for (1) the *order* **פרים שלשה** is very unusual<sup>1</sup>: (2) only one **פר** is spoken of in v. 25. The change is really only one in the grouping of letters: for in the older orthography **פרים** would be written regularly (without ‘, and without the distinctive final form of the ת: cf. on the Siloam Inscription **ההצבים** = **ההצבם**: there are also many indications that the *plena scriptio* was not in use in the MSS. used by the LXX translators. See further in the Introduction). For **את** with *one* term only of the

<sup>1</sup> It is, however, doubtful whether this argument should be here pressed: in a list of *different* things, the substantives may stand first for emphasis (GK. § 134<sup>c</sup>): cf. Gen. 32, 15 f. (JE), Nu. 7, 17. 23 etc. (P). (In the footnote to GK. § 134<sup>c</sup>, l. 5, there is an oversight: ‘nearly always *after*’ should be ‘more often *after*:’ Herner, *op. cit.*, pp. 58–59, gives more than three pages of instances in P with the numeral *before* the subst., and hardly half a page of cases with it *after!*)

enumeration cf. 16, 20. LXX add after מישלט καὶ *ἐπροτοῖς* — וְלֹחֵם — probably (We.) from Ex. 29, 23f.

**קמָה**] may be either in appos. to אִיָּה אַחַת, or an accus. of limitation: see *Tenses*, § 194; and cf. GK. § 131<sup>d</sup>, p. So Gen. 18, 6 נְשָׁלֶשׁ סְאִים קְמָה Ex. 16, 32 הַעֲמָר כֵּן, etc.

**שָׁלוֹ**] The correction is unnecessary: the *accus.* is under the influence of וְתַבָּהוּ: cf. v. 19. 10, 26. 15, 34. II 20, 3. Jos. 9, 6. 10, 15. 43. 18, 9<sup>b</sup>. Jud. 9, 5. 21, 12<sup>b</sup>.

: **נָעָר**] AV. RV. ‘and the child was young.’ But this rendering implies that **נָעָר** as predicate expresses more than it does as subject, which cannot be the case. The words can only be rendered ‘and the lad was a lad.’ It is just possible that this might be understood—in accordance with the Semitic usage explained on 23, 13—as meaning ‘the lad was what he was—there is no occasion to say more about him:’ but the case is barely parallel to the other examples of the usage; and this fact about Samuel would be so obvious from the narrative in general that it would scarcely deserve to be made the subject of a special remark. It is more probable that the text is in error. LXX express עַפְם: but this is tautologous, following 24<sup>a</sup> MT. It is best to read with Klo. Bu. (LXX εἰσῆγλθεν) וְתַבָּא **בֵּית יְהוָה** [בְּשָׁלוֹ וְהַנָּעָר עַפְתָּה].

25. **וַיִּשְׁחַטוּ**] The subject is not Hannah and Elqanah, but **הַשְׁחַטִּים** (We.): see on 16, 4.

**וַיִּבְיאוּ**] viz. **הַמְבָיאִים** (see the last note), the attendants of the temple, perhaps the same as **הַשְׁחַטִּים**. Or we might read either with LXX וְתַבָּא ‘came with,’ or וְתַבָּא ‘brought.’

26. **בָּי**] LXX here and Jud. 6, 13. 15. 13, 8. I Ki. 3, 17. 26 render unintelligibly by Ἐν ἐμοί, elsewhere (Pent. Jos.) correctly by Δέομαι, Δεόμεθα. On this precative בָּי (Gen. 43, 20 al.), see *Lex.* 106<sup>b</sup>.

**בַּי נְפָשָׁת**] See on 17, 55.

**עַמְכָה**] merely an orthographical variation for עַמְקָה (here only): so Ex. 15, 11 *bis*†; Nu. 22, 33; אַתְּכָה Ex. 29, 35†; בְּכָה Ex. 7, 29. II 22, 30. ψ. 141, 8†; לְכָה Gen. 27, 37. II 18, 22. Is. 3, 6†.

**אֲלָל**] with reference to, regarding (not for); as Is. 37, 21. 33.

28<sup>a</sup>. **וְגַם אָנֹכִי**] ‘et ego vicissim, Job 7, 11’ (Th. from Le Clerc), cf. ch. 28, 22: II 12, 13. The so-called ‘גַם correlativum.’ (*Lex.* 169<sup>b</sup> 4.)

<sup>15m</sup>] The first of the two *zāqēfs* always marks the greater break (GK. § 15<sup>m</sup>), as indeed the sense frequently shews; comp. 2, 14.

השְׁאֵל [השְׁאַלְתָּהוּ לִיהְוֹ] is *to let* a person *ask* (viz. successfully), i.e. to grant him his request: lit., therefore, ‘let (one) ask him for Y.’ = let him be asked for (lent him to) Y. So Ex. 12, 36 (the correlative of *ask* in 3, 22. 11, 2, as of the same word here in vv. 17. 27; for שְׁאֵל *ask* in the sense of *borrow*, see also Ex. 22, 13. 2 Ki. 4, 3<sup>1</sup>). In the cognate languages, however, the word by usage acquires definitely the sense of *lend*: see Luke 11, 5 Pesh., where שְׁאַלְתָּהוּ stands for the Greek χρήσσον μοι<sup>2</sup>.

'[כָל-הַיְמִים וּ'] all the days for which he shall be (Vulg. *fuerit*; the fut. perf., as Gen. 48, 6: *Tenses*, § 17; GK. § 106<sup>o</sup>), he is granted to (lit. asked for) Yahweh.' It is probable that for **היה** we should read, with LXX, Pesh. Targ. (though these, as AV., may indeed merely paraphrase), **כִּי** (cf. Gen. 5, 5); but in any case **הוא** is to be construed with what follows, not (as by LXX) with what precedes.

<sup>3</sup> שָׁאֹל לִיהוּה] asked (borrowed) for (= lent to) Yahweh : cf. 2 Ki. 6, 5 וְהַוָּא שָׁאֹל (= borrowed)<sup>3</sup>.

<sup>28b</sup>. The last words of v. 28 must be dealt with in connexion with 2, 11<sup>a</sup>. LXX do not express 1, 28<sup>b</sup>; on the other hand they have in 2, 11<sup>a</sup> (*καὶ κατέλιπεν αὐτὸν ἐκεῖ ἐνώπιον Κύριου, καὶ ἀπῆλθεν εἰς Αρμαθαῖς*) an addition to MT., which looks like a various recension of the words not expressed by them in 1, 28<sup>b</sup>. The two texts may be compared, by placing one above the other, as is done by We.:

וישתחו שם ליהוה וילך אלקנה הרמלה על-ביתו MT.

LXX הרמותה שם לפנֵי יהוה ותלְקַח ווּמִנְחָה שֶׁמֶן

In the light of the context, LXX deserves the preference. For in

<sup>1</sup> As Bu. aptly remarks, שאל and **השואל** are to borrow and lend, as a transaction between friends, and לה and **הלה** are to borrow and lend in a commercial sense.

<sup>2</sup> Cf. Sir. 46, 13 Heb. (the clause is not in the Greek text) (rd. the Hof. ptep. סְמִינָה מִבְּנֵי אֹמוֹן : Syr. אַמְוֹן כְּמִינָה).

<sup>3</sup> Jastrow (*JBLit.* xix, 1900, p. 100) supposes **השָׁאֵל** to be a denominative from **שָׁאַל** *asker* (viz. of the Divine will,—a function of the *priest*), and would render accordingly, ‘have made him an *asker* (*priest*) to Yahweh’: but though **שָׁאַל בְּיָהוָה** is often said (e.g. *ch.* 22, 10), **שָׁאַל** never occurs as a designation of the priest, nor is it throughout this narrative used of Samuel.

MT. Hannah alone is mentioned as coming up with Samuel to Shiloh (*vv. 24–28a*: so *v. 22* ‘I,’ *v. 23* ‘thou’); when the account of the visit is ended, an unnamed ‘he’ appears as the subject of וַיִּשְׁתָּחוּ, who finally (*2, 11a*) is resolved into Elqanah. Had Elqanah, according to the conception of the writer, been present at this visit to Shiloh, he would assuredly have been named explicitly at an earlier stage of the narrative. There is the less ground for supposing that LXX altered arbitrarily the genders at the end, as in *their* text Elqanah is already introduced in *v. 24*; so that the masc. in *v. 28*, had the translators had וַיִּשְׁתָּחוּ before them, would have occasioned no difficulty, and given no occasion for a change. On these grounds there is a strong probability that LXX have here preserved the original text. Pesh. Vulg. render וַיִּשְׁתָּחוּ by a plural verb (as though the reading were וַיִּשְׁתָּחֲווּ: comp. Gen. 27, 29, 43, 28<sup>b</sup>, where the punctuators direct וַיִּשְׁתָּחֲהוּ to be read as a plur.); Klo. suggests that שׁ may be a mutilated fragment of שְׁמוֹאֵל: but neither of the remedies relieves the real difficulty of MT., that only Hannah is mentioned (not allusively merely, but circumstantially) as coming up to Shiloh with Samuel, and only Elqanah is mentioned (*2, 11*) as returning from Shiloh to Ramah. If it be true that *1, 28b* MT. is but a variant of *2, 11a* LXX, it will follow that Hannah’s Song is inserted in MT. and LXX in a different place.

## 2, 1–10. *Hannah’s Song*<sup>1</sup>.

רְמָה קָרְנִי] The figure is that of an animal carrying its head high, and proudly conscious of its strength: cf. ψ. 92, 11. 112, 9; and (in the Hif'il) *v. 10*. ψ. 75, 5. 6. 89, 18 al. On the contrary, Jer. 48, 25, נְגֻדָּה קָרֵן מוֹאָב.

בִּיהְוָה [בְּ(2)] 27 MSS., and some Rabb. quotations, *ap.* Aptowitz, I (see List of Abbreviations), p. 37, בְּאֶלְעָגָי: so LXX, Vulg., and moderns generally. The variation in the parallel clause is an improvement: cf. ψ. 3, 8a. 18, 7a. Is. 40, 27b. 49, 5b.

רַחֲבָ פִּי עַל אֹוְבִּי כִּי] For these words LXX seem to have read רַחֲבָ פִּי עַל אֹוְבִּי, which may be preferable (We. Now. Hpt.): the thought שְׂמֹחָה בִּישְׁעָתָךְ is rather parallel to clause *c* (cf. *a*), than the ground of it. Bu. Sm. prefer MT. For the figure *רַחֲבָ פִּי*, cf. ψ. 35, 21. Is.

<sup>1</sup> See on this Song, in addition to the Commentaries, P. Haupt’s learned and interesting study, ‘The Prototype of the Magnificat,’ in *ZDMG*. 1904, pp. 617–632.

57, 4—a gesture of derision and contempt. For the retrocession of the tone רְחֵב (*mil'el*), cf. 4 אָזֶר 8 מִצְקֵי ; and see GK. § 29<sup>e, f.</sup>

**אין קדוש בישועה** [בישועה] means here *deliverance, help*: see on 14, 45.

**כִּי אַין בְּלֹתָךְ** 2. The clause gives an insufficient reason for כִּיהְיָה, besides destroying the parallelism, and (by the second person) being out of connexion with 2<sup>a</sup> and 2<sup>c</sup>; in LXX also it is in a different place, viz. *after* 2<sup>c</sup>. Upon these grounds it is probably to be regarded as a gloss (Lö. Now. Dhorme), or, in the form כִּי אַין קָדוֹשׁ בְּלֹתָךְ (LXX), as a variant of 2<sup>a</sup> (Bu. Hpt.).

**צָוָר**] Cf. Dt. 32, 4. 15. 18. 37; Is. 30, 29; ch. 23, 3; and (where the thought also is similar) ψ. 18, 32; Is. 44, 8.

3. **אֲלֵל חַרְבוֹ תְּרַבְּרוּ**] The two verbs ἀσυνδέτως, the first verb expressing a general relation, for which in English an *adverb* would commonly be used, and the second, expressing the principal idea of the sentence, being subordinated to the first for the purpose of defining and limiting the range of its application: so Jer. 13, 18 השְׁפִילוּ שָׁבּוּ show lowliness, sit down = sit down lowly, and frequently in Hosea: 1, 6 לֹא אָסַפֵּף עוֹד אֶרְחָם; 5, 5 הָוָאֵל הַלְּקֵדֵן hath taken upon himself, hath walked = hath walked willingly; 6, 4 = 13, 3 מִשְׁכִּים הַלְּקֵדֵן; 9, 9 הָעִמּוֹקָו שְׁחָתוּ; Is. 7, 11 MT. etc. (GK. § 120<sup>g</sup>; Ew. § 285<sup>b</sup>). An idiom more common in Syriac (Nöld. *Syr. Gr.* § 337) than in Hebrew. In Hebrew the construction noticed on 1, 12 is generally preferred.

**נְבָהָה נְבָהָה**] The reduplication, as Dt. 2, 27 ‘בְּדַרְךָ בְּדַרְךָ’ *in the way, in the way* (and not elsewhere) will I go;’ 16, 20 צְדָקָה תְּרַדֵּף תְּרַדֵּף ‘justice, justice (and this alone) shalt thou follow;’ Qoh. 7, 24 (GK. § 133<sup>k</sup>). ‘Do not let your words breathe ever (חרבו), and emphatically (נְבָהָה נְבָהָה), a spirit of haughtiness.’ But the line is unduly long, as compared with 3<sup>b</sup>; and the word may have been accidentally repeated.

**אֲלֵל יְצָא וְג'**] Clause b, though not attached to a by 1, is governed by אֲלֵל at the beginning: so ψ. 35, 19. 75, 6, and with לֹא ψ. 9, 19. Is. 23, 4<sup>b</sup>. 38, 18<sup>a</sup>, לֹא מִלְחָמָה Job 3, 11, פְּנֵי ψ. 13, 5; comp. GK. § 152<sup>z</sup>.<sup>1</sup> The person of the verb here *changes* in the second clause, and the repetition of אֲלֵל (Hpt.) would certainly be an improvement.

<sup>1</sup> Comp. similarly after לְמַה ψ. 10, 1. 44, 25. 74, 1. 88, 15. Is. 63, 17<sup>a</sup>. Hb. 1, 13<sup>b</sup>. Job 10, 18; ψ. 10, 13: עַד מַה 79, 5 (nearly = 89, 47); עַד מַה 74, 10; מַי 62, 4; עַד אֲנָה 89, 7 (cf. 49). 106, 2. Is. 42, 23.

עתק] ψ. 75, 6: also 31, 19. 94, 4†. See *Lex.* 801<sup>a</sup>.

תבונות; בנות So Job 36, 4: cf. אמוניות Pr. 28, 20; Is. 27, 11. דעתו; Is. 40, 14 al.; ψ. 49, 4 al.; ψ. 76, 11. חמות; Pr. 22, 24. Poetic, amplificative plurals (GK. § 124<sup>e</sup>).

ולא נחכנו עללו] Read with the Qrê לֹא and לָוּ, being pronounced alike, were sometimes in error written one for the other: and in certain cases (though not always) the correction was made by the Massorah (see *Lex.* 520<sup>b</sup>). ‘And by Him actions are *tested* or *estimated*’ (viz. by the application of a measure, תְּקִנָה, Ex. 5, 18. Ez. 45, 11); for לַ, as introducing the efficient cause with a passive verb, see *Lex.* 514<sup>d</sup>, GK. § 121<sup>f</sup>. LXX καὶ θεὸς ἐτομάζων would correspond no doubt (cf. 4 Ki. 12, 11) to לְאֵל הָקִין: but in all probability the rendering is simply a free one; if אל חָכַן had once stood here, it is difficult to understand why it should have been changed to לְוּ. The epithet תְּקִנָה לְפָנֶיךָ estimator of hearts is applied to Yahweh in Pr. 21, 2. 24, 12†, and ib. 16, 2†; here it is said that man’s *actions* are estimated by Him. The argument is: Do not speak arrogantly: for Yahweh has full knowledge of what you do, and your actions are thus all appraised by Him.

4. **חַפְּצִים**] in the pl. by attraction to גְּבוּרִים, because this is the principal idea, and what the poet desires to express is not so much that the bows, as that the warriors themselves, are broken. Cf. Is. 21, 17. Zech. 8, 10; and Ew. § 317<sup>d</sup>, GK. § 146<sup>a</sup>. Ehrlich, however, suggests cleverly בְּשָׂא גְּבוּרִים חַפְּצִים; the two verbs parallel, as Is. 20, 5. 37, 27 al.

הַלְּמָאוֹרְנִי חַיל] ψ. 18, 33 [אוֹרְנִי חַיל]

5. **עֲדָ וְג’**] lit. ‘even to the barren—she beareth seven’ = even the barren beareth seven. עֲדָ recurs in the same sense Job 25, 5 ‘lo, even to the moon, it doth not shine.’ For חַרְלָה עֲדָ absol. as Dt. 15, 11, Reism. Klo. Bu. Now. Kitt. would read חַרְלָה עֲבָד cease to toil, probably rightly. The v. is evidently related to Jer. 15, 9 יָלַדְתָה שְׁבֻעָה: though which is original cannot from a mere comparison of the two passages be determined.

6<sup>a</sup>. Dt. 32, 39 אַנְיָ אַמִתָה וְאַחֲיה: 6<sup>b</sup>. ψ. 30, 4.

יעל] continuing the ptcp., as ψ. 34, 8. 65, 9 etc.: *Tenses*, §§ 80, 117; GK. §§ 111<sup>a</sup>, 116<sup>x</sup> (*end*).

7. **רֹשֶׁת מִרְיָש**] To be poor is רֹשֶׁת. מִרְיָש (Qal) [מִרְיָש]

means, however, to impoverish in Jud. 14, 5; and נָגַשׁ to be impoverished in Gen. 45, 11 al. (*Lex.* 439<sup>b</sup>); so ‘contamination of signification through confusion with רְשֵׁי may be suspected’ (Moore, *Judges*, p. 337).

[משפִיל אֲפָר מִרְומָם] for this poet. use of אֲפָר, introducing emphatically a new thought, cf. Dt. 33, 20 קָרְךָ אֲפָר וּמִרְאֶף 14 יְתֻרוּעַ אֲפָר ψ. 65, 7 יְצַרְתָּנוּ אֲפָר יְשִׁירֹה; and often in II Isaiah, as 42, 13 יְרִיעַ אֲפָר יְצַרְתָּה 43, 7 עִשְׂתָיו. Cf. *Lex.* 64<sup>b</sup>.

8<sup>a</sup>. Hence (with variations) ψ. 113, 7 f. The אַשְׁפָת (cf. Lam. 4, 5) is the mound of dung and other rubbish, now called a *mezbele*, or ‘place of dung,’ which accumulates outside an eastern town or village, and on which beggars sit, asking alms of passers-by, and, by night, often sleep. See Wetzstein in Delitzsch’s *Hiob* (on 2, 8), quoted in Davidson’s *Job* (in the *Camb. Bible*, p. 14).—In clause *a* the main division is at אַבְנָן (cf. on 1, 28): the two clauses which follow are parallel, the force of יְנַחַלֵם . . . . . being dependent on, and determined by, לְהַזִּיב,—‘to make them to sit with nobles, and he will (= and to) cause them to inherit,’ etc. So Is. 10, 2<sup>b</sup>. 13, 9<sup>b</sup>. 14, 25. 45, 1. ψ. 105, 22. Pr. 5, 2 al.: cf. *Tenses*, § 118; GK. § 114<sup>r</sup>.

8<sup>b</sup>. I.e. because the earth is owned by Yahweh, and He can dispose of it, as He will. LXX, however, omits 8<sup>b</sup>, and in lieu of 9<sup>a</sup> reads διδόντς εὐχὴν τῷ εὐχομένῳ καὶ εὐλόγησεν ἔτη δικαίου = נתן לְנֶדֶר נָרָז וְשָׁגֹת צְדִיקִים יְבָרֵךְ. Apparently this variation represents an attempt to accommodate the Song more closely to Hannah’s position. But, as We. remarks, it is not in harmony with the general tenor of the Song (which represents God as granting *more* than the desires or expectations of His worshippers).

8<sup>c</sup>. [מצקי] Only here: if correct, from צוֹק (Job 28, 2. 29, 6) = יְצָקָה, to pour out, melt, cast, and so something cast firm and hard (cf. יְצָזֵר, from צָזֵר, Job 41, 15. 16, and מְצָקָה Job 38, 38), i.e. a metal pillar.

[מעָגֵל חָסִידִיו יְאִיר] Ehrlich, cleverly, (*Neh.* 9, 12) This, it is true, brings the *figure* of 9<sup>a</sup> into logical antithesis with that of 9<sup>b</sup>: but the *idea* of 9<sup>a</sup> is antithetic to that of 9<sup>b</sup> (apart from the figure by which it is expressed) in MT., and with that the poet may have been satisfied. On *חסִידִים* godly (properly, kind) see the writer’s *Parallel Psalter*, p. 443 f.

[ירמו] Cf. Jer. 49, 26. 50, 30: also (in Qal) ψ. 31, 18 לְשָׁאֵל יְקָמוּ

10. LXX Κύριος ἀσθενῆ ποιήσει τὸν ἀντίδικον αὐτοῦ, i.e. (cf. 4<sup>a</sup>) for יְחִתָּה מַרְיבָּו (cf. Is. 9, 3) which Th. We. Klo. would restore here. But the change is at least not a necessary one; the *casus pendens* (*Tenses*, § 197. 2; GK. § 143<sup>a</sup>) is forcible and very idiomatic: see ψ. 10, 5. 11, 4. 46, 5. 89, 3. 90, 10. Is. 34, 3.—The existing text of LXX after this clause exhibits a long insertion borrowed from Jer. 9, 23 f.<sup>1</sup>

בָּשָׂמִים יְרֻעָם] Cf. ψ. 18, 14. The suffix in **עַל** (if MT. is retained) is to be referred to individual members of the class, whom the poet, for the moment, mentally particularizes. There are many such cases in Heb. poetry, e.g. Jer. 9, 7. 10, 4. 16, 6<sup>b</sup>. 31, 15 end (מְאֹנֶה הַפְּהָם עַל בְּנֵי אִינְגָּב). Job 18, 5. 21, 19-21. 30. ψ. 7, 3. 17. 11 f. 35, 7 f. 41, 6 f. 84, 8: see further on II 24, 13; GK. § 145<sup>m</sup>. Bu. Now Hpt. would read עַלְיוֹן בָּשָׂמִים יְרֻעָם the *Most High* in heaven [but ‘from heaven’ would be better; on the interchange of בְּ and מְ see Introd. § 4. 1 c b γ] will break them (ψ. 2, 9).

לְיִתְּהַן שֶׁל] ψ. 29, 11. יִתְּהַן שֶׁל.

וְיִרְאֶם] i.e., as pointed, that he may exalt. But the sense is forced: and probably וְיִרְאֶם should be read. Cf. *Tenses*, § 174.

מַלְכֵי] So ψ. 18, 51; ψ. 2, 6.—It is plain that this verse, at any rate, cannot have been spoken by Hannah, even granting that the allusion is to the *ideal* king. The ideal itself, in a case like the present, presupposes the actual (notice especially the expression *His anointed*); and the thoughts of the prophets of Israel can only have risen to the conception of an ideal king after they had witnessed the establishment of the monarchy in their midst. Far more probably, however, the reference is to the actual king. And indeed in style and tone the Song throughout bears the marks of a later age than that of Hannah. Nor do the thoughts appear as the natural expression of one in Hannah’s position: observe, for instance, the prominence given to ‘the bows of the mighty are broken’: and contrast in this respect the *Magnificat* (Luke 1, 46-55), where though elements are borrowed from this Song, they are subordinated to the plan of the whole, and the first thought, after the opening expression of thankfulness, is ‘For

<sup>1</sup> Comp. the insertion in ψ. 14, 3 LXX from *Romans* 3, 13-18.

He hath regarded the lowliness of His handmaiden.' The presence of the Song here does not prove more than that it was *attributed* to Hannah at the time when the Books of Samuel were compiled: indeed, as its position in LXX and MT. is not the same, its insertion may even belong to a later period still. A sober criticism, while not asserting categorically that the Song *cannot* be by Hannah, will recognize that its specific character and contents point to an occasion of a different kind as that upon which it was composed. The central thought of the Song is the abasement of the lofty and the elevation of the lowly, which the poet illustrates in a series of studied and well-balanced contrasts, *vv.* 4-8. On the ground of some humiliation which, as it seems, has recently befallen his foes, he breaks out *v.* 1 in a tone of triumphant exultation, and bids those whose sole thought was how to magnify their own importance recollect that God's all-seeing eye was ever upon them, *v.* 3. He points *vv.* 4-8 to the instances which experience affords of the proud being abased, and the humble exalted. The poem ends *vv.* 9-10 with an expression of confidence for the future. Human strength is no guarantee of success. Such as set themselves in opposition to Yahweh and seek to thwart His purposes only come to ruin: those devoted to Him are secure. Yahweh *judges* the earth, and in so doing designs the triumph of His own anointed king. From the last words it was inferred by Ewald<sup>1</sup>, that the poet is a king, who alludes to himself in the third person. But the tone is national rather than individual; and Smend<sup>2</sup> may be right in supposing it to have been spoken originally in the name of the people, and intended to depict Israel's triumph over the heathen and the ungodly.

<sup>11a.</sup> Read with LXX *הַרְמָתָה קָלֵת*; and connect with <sup>1</sup>, 28<sup>a</sup>, as shewn on p. 22.

<sup>b</sup>] Several MSS. read *לֹא*. See, however, on <sup>1</sup>, 10.

<sup>11b.</sup>] *וַיְהִי מִשְׁרָת* was ministering (at the time in question, and with which the narrative is about to deal): cf. Gen. 37, 2. Ex. 3, 1. 2 Ki. 6, 8: *Tenses*, § 135. 5. Cf. LXX *ἥν λειτουργῶν*; Luke 1, 10 *ἥν προσευχόμενον*. 4, 20. 11, 14. 13, 10. Acts 1, 14. 10, 24. 12, 20 etc.

<sup>1</sup> *Die Dichter des Alten Bundes*, I. 1 (1866), p. 157 ff.

<sup>2</sup> *ZATW.* 1888, p. 144.

13-14. Is what is described here an abuse on the part of the priests, or a rightful due? *V. 15 f.* clearly describe an abuse; and נִמְנָה at the beginning, which expresses a *climax*, shews that *v. 13 f.* must describe an abuse likewise (We.). משפט, therefore, in MT. will denote merely *custom*, not *right*, and the clause will read, ‘And the custom of the priests with the priests (was this)<sup>1</sup>:’ since Th., however, practically all Commentators (including even Keil) have followed LXX, Vulg. in joining 13<sup>a</sup> to 12<sup>b</sup>, and in reading with LXX (*παρὰ τοῦ λαοῦ*), for נִמְנָה מֵאת הָעָם, *הכהנים אה העם* (cf. on 1, 24: Pesh. Targ. and 9 Heb. MSS. also read מֵאת, but with the pl. *הכהנים*): ‘they knew not Yahweh, or the right (i.e. the rightful due) of the priest from the people:’ comp. esp. Dt. 18, 3 וְהַיְהֵי מִשְׁפָט הַכֹּהֲנִים מֵאת הָעָם מֵאת זֶבֶחַ.

It is objected by Ehrlich to this view, that when the first of two or more nouns has נִמְנָה, all must have it, so that נִמְנָה מִשְׁפָט וּנִמְנָה would be needed here. It is true, this is the general rule (e.g. Ex. 35, 10-19. Jos. 21, 13-18): but there are exceptions to it: not only Ex. 24, 12 (where the נִמְנָה of *וְהַתְּרוּהָ וְהַמְצֹוָה* is explained by Ehrlich as the נִמְנָה of ‘concomitance’ [*Lex. 253<sup>a</sup>*]), but also Ex. 12, 28 [18 MSS. and Sam. נִמְנָה אֲחֵר], 32, 2. 1 S. 7, 3 (text dub.). 8, 14. 18, 4<sup>b</sup> [?rd. Ehrl.]. II 19, 6. 1 Ki. 1, 10 [10 MSS. נִמְנָה]. 44, 10, 4. 15, 15. 2 Ki. 10, 11; and in later Hebrew (A. M. Wilson, *Hebraica*, 1890, p. 220), 1 Ch. 1, 32. 2, 13-15. 8, 1. Ezr. 9, 3. Neh. 9, 6. Possibly there are other instances: but these, even disregarding the textually doubtful ones, seem sufficient to shew that the rule, though observed generally, was not absolute.

[כל איש ונִמְנָה] The constr. is unusual. נִמְנָה is to be regarded as a ptcp. absolute (cf. Gen. 4, 15. II 23, 3. Prov. 23, 24. Job 41, 18 MT.), *all men sacrificing = if*, or *whenever, a man sacrificed*, etc. (see GK. §§ 116<sup>w</sup>, 159<sup>i</sup>); the pred. is then introduced by the pf. and *waw* conv. [GK. § 112<sup>oo</sup>], precisely as, in an analogous case, after נִמְנָה (Gen. 31, 8 וַיֹּלְדוּ . . . if ever he said . . ., then the flock used to bear . . .: *Tenses*, § 123<sup>B</sup>, GK. § 159<sup>r</sup>). In other words, כל איש ונִמְנָה is the syntactical equivalent of אֲשֶׁר זֶבֶחַ. The constr. would be more normal, if כל איש were preceded by והיה: see Jud. 19, 30; Ex. 33, 7<sup>b</sup>.

[כְּבָשָׂל] The implicit subject is הַמְּבָשָׂל: see on 16, 4, and comp. 11, 2.

<sup>1</sup> Though we should rather in this case expect . . .: cf. . . . וְהַיְהֵי מִשְׁפָט . . .: Dt. 15, 2. 19, 4. 1 Ki. 9, 15; Nu. 8, 4 . . . וְהַיְהֵי מַעֲשֵׂה 1 Ki. 7, 28.

So, after a בּ of comparison, Jud. 14, 6. 2 S. 3, 24. Is. 10, 14. Zech. 12, 10. 13, 9.

וְהַמּוֹלֵג שֶׁלֶשׁ הַשְׁנִים [וְהַמּוֹלֵג שֶׁלֶשׁ הַשְׁנִים] lit. *the prong, the three teeth*<sup>1</sup>—a case of apposition (*Tenses*, § 188; GK. § 131c). שֶׁלֶשׁ (not שֶׁלֶשׁה), שָׁנִים being fem.: cf. Nu. 35, 14; Lev. 25, 21. To be sure, in 14, 5 שָׁנִים in the *metaph.* sense of a *pointed rock* is masc.; whether it was also in that of the *tooth* of a prong, is more than we can say<sup>2</sup>. If it was, we must read either וְהַמּוֹלֵג שֶׁלֶשׁ הַשְׁנִים or (We.) וְהַמּוֹלֵג שֶׁלֶשׁ הַשְׁנִים<sup>2</sup>.

14 f. Observe how in these verses the tenses are throughout frequentatives (continuing 13 וְבוּא).

בוּ] can only be rendered *therewith*: the Versions express the sense *for himself*, which is more suitable, but requires for בוּ לוּ.

לִבְכַּח לְיהוָה] שֵׁם בְּשָׁלָחַ Tautologous. LXX for שֵׁם express שֵׁם.

15. יִקְרְרָן] The יִ is the original termination of 3 pl. impf. preserved in classical Arabic (in the *indicative mood*), Aramaic (usually), Ethiopic, Phoenician<sup>3</sup>.

In the OT. it occurs sporadically (305 times altogether), though the principle regulating its occurrence is difficult to determine. It is not a mark of antiquity, for, though it occurs seldom in the latest books, those in which it occurs with greatest comparative frequency are not (upon any view) the most ancient (56 times in Dt., 37 in Isaiah, 15 in 1–2 Kings, 23 in Job, 12 in Genesis, 7 in Numbers, 15 in a single Psalm, 104). Further, while it sometimes abounds in particular sections (e.g. Gen. 18, 28–32: Joel 2, 4–9), it is absent from others belonging to the same narrative, or of a similar character (e.g. 9 times in the Laws, Ex. 20–23, never in the Laws, Lev. 17–26). From its frequency in Dt., Job, the Book of Isaiah, and some of the Psalms, it may be inferred that it was felt to be a fuller, more emphatic form

<sup>1</sup> Cf. the ὄβελὸς τρικάλυος, mentioned in a sacrificial inscription of Cos (*Journ. of Hellenic Studies*, ix. 335 = Paton and Hicks, *Inscriptions of Cos*, 1891, p. 82); and the τριάβολον, which according to Eustathius on Il. i. 463 (*ib.* p. 327) was preferred by the Greeks as a sacrificial implement to the πεμπάβολον. (καρπόω in the same inscr., see p. 336, illustrates the use of κάρπωσις, δλοκάρπωσις in LXX.)

<sup>2</sup> If Albrecht's explanation (*ZAW*. 1896, p. 76, see p. 60) of יָשַׁן in 14, 5 being masc. is correct, it would not follow for יָשַׁן here.

<sup>3</sup> Cooke, *NSI*. 5, 22. 33, 6.

than that in ordinary use, and hence was sometimes preferred in an elevated or rhetorical style. In 1 Sam. it occurs 8 times—2, 15. 16. 22 (*bis*). 23. 9, 13 (*bis*). 11, 9: in 2 Sam. once only, not in the narrative, but in the Psalm 22, 39.

**קָרְרָה**, though rendered conventionally *burn*, does not mean to burn so as to destroy (which is קַשְׁשֵׁת), but to cause to become sweet smoke (קָרְרָה): cf. the Greek κρίση: comp. the Arab. qatara (of meat), to exhale odour in roasting. The word is always used of burning either a sacrificial offering (Lev. 1, 9 etc.) or incense (Ex. 30, 7); and would be better rendered, for distinctness, as in Driver and White's *Leviticus* (in Haupt's *Sacred Books of the OT*), consume in sweet smoke. In P (always) and Chr. (mostly) the verb is used in the Hif'il; but in the older language the Pi'el is usual (e.g. Amos 4, 5); and probably both here and in v. 16 we should vocalize קָרְרָה יְקָרְרָה (notice in v. 16 קָרְרָה is of a very anomalous type; GK. § 113<sup>w</sup>, second sentence).

[בָּא] LXX rightly ἤρχετο. The pf. with *waw* conv. appears similarly after בְּתִרְמָה, though of reiteration in present time, in Ex. 1, 19<sup>b</sup> before the midwife comes to them וַיֹּלְדוּ they are wont to bear.

[וַיֹּאמֶר] This should strictly be קָרְרָה, in accordance with the other tenses before and after: but Hebrew is sometimes negligent in such cases to maintain the frequentative tense throughout; see Jud. 12, 5 f.; Jer. 6, 17; and *Tenses*, § 114. However, וַיֹּאמֶר might be a scribal error for וְאָמַר (so GK. § 112<sup>ll</sup>; Smith's וַיֹּאמֶר is against the usage of Heb. prose).

[קָרְרָה יְקָרְרָה בַּיּוֹם הַחֲלָב] ‘Let them *burn* (emph.) the fat first, and (then) take,’ etc. The inf. abs. strengthens the verb in a manner which may often be represented in our idiom by the use of italics. In בַּיּוֹם, the consciousness of יּוֹם is lost, and it is used as a mere adverb of time, especially to express the present time, as contrasted with the future, i. e. (in our idiom) *first of all, first*. So Gen. 25, 31 מִכְרָה בַּיּוֹם אֲתָה בְּכֹרֶת לִי thy birthright, 33. 1 Ki. 22, 5 inquire, I pray, *first* at the word of Yahweh. See Ges. *Thes. s.v., Lex.* 409<sup>b</sup> h, and We. p. 37 note.

[בְּכָל אֲשֶׁר חָאוֹת נְפָשָׁךְ] Similarly II 3, 21 כְּאֲשֶׁר חָאוֹת נְפָשָׁךְ, Dt. 12, 20. 14, 26. 1 Ki. 11, 37 al. Both אֲשֶׁר (in Pi'el), and the subst. אֲנָה (23, 20), are rarely used except in conjunction with נְפָשָׁךְ.

[וַיֹּאמֶר לוֹ כִּי עַתָּה תַּחַז] ‘And he would say to him, “Thou shalt give it me now.”’ With this reading, בִּי, standing before the direct narration, is like ὅτι *recitativum* (e. g. Luke 4, 21), and אֵן, ? (constantly),

and cannot be represented in English except by inverted commas: so 10, 19 MT. Gen. 29, 33. Jos. 2, 24. 1 Ki. 1, 13. 2 Ki. 8, 13 al. The Qrê and 17 MSS., however, for יְלֹא read נְלֹא (so LXX) ‘And he would say, No; for (= but) thou shalt give it now’ (cf. 12, 12: II 16, 18 al.). The latter is more pointed, and deserves the preference. Targ. here agrees with MT.; Pesh. Vulg. express *both* readings<sup>1</sup>.

[לְקַחַת] The bare perf. in the apod. is uncommon and emphatic: *Tenses*, § 136 γ: Nu. 32, 23. ‘And if not, I take it by force!’

1. 'for the men (viz. Eli's sons) contemned,' etc.: see Nu. 16, 30<sup>b</sup> (with the *art.*) denotes men who have been in some manner specified (e.g. 6, 10. Ex. 5, 9), not men in general.

18. **נער** [accus., as a youth, etc.: see GK. § 118q, and on v. 33.

**אֲפֹר בָּר**] for the constr. in the accus. after חָנֹר, see GK. § 121<sup>d</sup>; and cf. 17, 5. On the 'ephod' see *DB.* (Driver), *EB.* (Moore), and the writer's *Exodus* (1911), p. 312 f.

<sup>19</sup> תעשה . . . used to make . . . and bring up: Gen. 2, 6; זבח הימים . . . וארעלה והשקה את כל פניהם as 1, 21: cf. on 1, 3.

20. וברך... ואמר... והלכו. [and Eli would bless . . . , and say . . . , and they would go to his place.]

שָׁמֵן] LXX ἀποτίσαι, i.e. יְשִׁלַּם: make good: cf. Ex. 21, 36 (likewise followed by תְּחִנָּה). With MT. cf. Gen. 4, 25 (**תְּשִׁלֵּם**). 45, 7.

**שָׁאַל**] Difficult syntactically. As the text stands, the subj. can be only the implicit **הַשְׁאֹל** (see on 16, 4) 'which he that asked asked' = which was asked: but the passage is not one in which this impersonal construction would be naturally in place. Either, with We., we must point as a ptcip. pass. **שָׁאַל** *asked for=lent to* (see 1, 28: the masc. *ad sensum*, the **שְׁאָלָה** being Samuel), or we must suppose that **שָׁאַל** is an error for **שְׁאָלָה** ('in lieu of the petition which *she* asked for<sup>2</sup> Yahweh'). The former gives the better sense, though **אֲשֶׁר** with a bare ptcip. is not very common (Dt. 1, 4; 1 Ki. 5, 13). If the latter be right,

<sup>1</sup> Similar variations occur in other passages: thus Jos. 5, 14 MT. Vulg. Targ. אַלְאָלָא; LXX, Pesh. לֹו: 1 Ki. 11, 22 MT. Vulg. Targ. אַלְאָלָא; LXX לֹו; Pesh. both. Cf. on v. 3.

<sup>2</sup> Inadvertently quoted by Jastrow (*JBLit.* 1900, p. 87) ‘asked of.’ Of course I do not suppose this to be the meaning of לְשָׁאֵל.

we must suppose the double reference of שָׁאֵל to be played upon : the ‘petition’ which was asked of Yahweh in 1, 17. 27 was also asked for Him. The Versions merely guess: LXX, Pesh. Vulg. ‘which thou didst lend,’ unsuitably: Targ. very freely ‘which was asked from before Yahweh.’ Bu. Sm. Now. Kit. Dh. read הַשְׁאֵלָה, rendering, ‘in return for the loan (so EVV.), which she hath lent unto Yahweh;’ cf. 1, 28. ‘Loan’ for שְׁאֵלָה may be right: cf. *NHWB.* iv. 491<sup>b</sup>; PS. col. 4008.

והלכו למקומו [ ] ‘they would go to his place’ is not in accordance with Hebrew style. LXX וַיֵּלֶךְ אֲיַשׁ לִמְקוֹמוֹ : 12 MSS. and Pesh. וַיֵּלֶךְ לִמְקוֹמוֹם. Either of these readings may be original: but probably We. is right in concluding וַיֵּלֶךְ לִמְקוֹמוֹ to be the original reading: in MT. the verb was read as a plur. and so became וַיֵּלֶךְ, LXX treated it as a singular, and supplied ‘the man.’

כִּי פָקַד ] obviously cannot be right: the fact that Yahweh visited Hannah cannot form the ground of what is related in v. 20. Read, with LXX, Pesh. (and AV. implicitly): כִּי יִפְקַד. כ and כִּי are confused elsewhere: e.g. Is. 39, 1<sup>b</sup> וַיִּשְׁמַע, for which LXX, Pesh. and the parallel in 2 Ki. 20, 12 have rightly שָׁמַע; and Jer. 37, 16 where כִּי בָּא is evidently an error for כִּי יִבָּא (LXX καὶ ἡλθεν).

‘עַם’ ] i.e. at His sanctuary: cf. Dt. 22, 2, and *Lex.* 768<sup>a</sup> 3.

וַיִּשְׁמַע ] as 1, 3: ‘and he heard from time to time’ (Dr. Weir).

וְאַתָּה אֱשֹׁר ] See Ex. 38, 8. The entire clause (from the context speaks of a חִיבֵּל with doors, not of an אַהֲל : 1, 9. 3, 3. 15). הַצְבָּאות, both here and in Ex., is paraphrased in Targ. Pesh. who prayed (or who came to pray): Vulg. renders here quae observabant, in Ex. quae excubabant. But צָבָא is used often peculiarly in the ritual legislation of the Pent. (the ‘Priests’ Code’) of the service of the Levites about the Tent of Meeting; and Ex. 38, 8 and here expresses the performance of menial duties by the women. In the fragments of a Targum published by Lagarde (*Prophetae Chaldaice*, 1872, p. xiv) from the margin of the Cod. Reuchl., there appears an endeavour to palliate the sin of Eli’s sons (as described in the existing Hebrew text): סְפִ[ר] אֲחֶ[ר] : וַיְתַהַרְתֵּן יְתִרְמָשְׁהָנִית קְרָבְנִי נְשִׂיא דְמִדְבִּרְןִ רְאַתְנִ לְצַלְאָה (delayed the women’s offerings). Comp. Bacher, ‘On the Targum to the Prophets,’ in the *ZDMG.* 1874, p. 23.

מועד [אהל מועד] the Tent of Meeting. The sense in which was understood is explained in Ex. 25, 22, 29, 42.

23. אשר ונ' [אשֶׁר וְנִ] 'for that, in that (15, 15, 20, 42) I hear the accounts of you (as) evil, from' etc. הרעים רעה Gen. 37, 2; דבתם רעה Nu. 14, 37; יאכלו לחם טמא Ezek. 4, 13 (a tertiary predicate). But LXX do not express the words; the sense is clear without them; and they may have been originally (Lö. Bu. Now.) a marginal gloss (without אהת) on כדברים אלה. In this case, of course, אשר will mean simply *which*. Otherwise אהת-זאתם רעה (Gen. 37, 2) might well have stood here (Ehrlich), and would yield an excellent sense.

מאת כל העם אלה [מֵאַת כָּל הָעָם אֱלֹהִים] 'from all the people, (even) these.' An unparalleled juxtaposition. Why not מאת כל העם הזה, as uniformly elsewhere? LXX have παντὸς τοῦ λαοῦ Κυρίου, whence We., remarking that in a later time אלהים was apt to be substituted for יהוה (e.g. 2 Ch. 10, 15; 18, 5; 22, 12; 23, 9 compared with 1 Ki. 12, 15, 22, 6; 2 Ki. 11, 3, 10), would restore מאת כל עם יהוה (cf. v. 24 end). This, however, leaves the article in העם unexplained: and it is simpler to suppose that אלה (once, no doubt, written אל, as still eight times in the Pent., and 1 Ch. 20, 8, and in Phoenician<sup>1</sup>) has arisen by ditto-graphty from the following אל: so Bu. Now. Sm. Ehrl.

שאל לקח קנה [מְאַת] lit. *from with=παρὰ* with a gen.: so with *to buy*, *to take*, *to possess* (8, 10), etc.; see *Lex.* 86b.

24. אשר ונ' [אשֶׁר וְנִ] 'which I hear Yahweh's people to be spreading.' So already Rashi, comparing Ex. 36, 6 יוציאו קול במחנה. Elsewhere, it is true, where this idiom occurs, it is accompanied by an indication of the locality *in* or *through* which the proclamation is 'made to pass' (as Ex. 1. c.; 2 Ch. 30, 5; 36, 22 (=Ezr. 1, 1); Ezr. 10, 7; Neh. 8, 15: Lev. 25, 9 תעביר שופר בכל ארצכם): but the alternative rendering (AV. RV.) '(Ye) make the people of Israel to transgress' is doubly questionable: (1) אתם is desiderated after (see on 6, 3); (2) עבר, when it signifies *to transgress*, is always followed by an accus. of the law or precept 'overpast,' e.g. 15, 24. Nu.

<sup>1</sup> Cooke, *NSI.* 5, 22 אל נם הקדרשם אל these holy gods; 27, 3 אל מנהת these images; 45, 2 במקדרשים אל these offerings.

14, 41; תֹוֹרַת Is. 24, 5 (comp. the Commentators on ψ. 17, 3<sup>b</sup>), and in the Hif. does not occur in this sense at all. The case is one, however, in which the integrity of the text is reasonably open to suspicion.

25. 'If a man sinneth against a man, God will mediate (for him): But if a man sin against Yahweh (emph.), who can intercede<sup>1</sup> for him?'

I.e. For an offence of man against man, God may interpose and arbitrate (viz. through His representative, the judge): for an offence against Yahweh, there is no third party able to do this. For אלהים as signifying, not the judge as such, but the judge as the mouthpiece of a Divine sentence, see Ex. 21, 6. 22, 7 f.: and comp. ib. 18, 16, where the judicial decisions given by Moses are described as the 'statutes and laws of God.' Ideas parallel to this occur among other ancient nations; comp. Sir Henry Maine's *Ancient Law*, ch. i, and the expression applied to judges in Homer: οὐτε θέμιστας Πρὸς Δίος εἰρύαται (Il. 1. 239). The play between פְלִיל to mediate (see ψ. 106, 30 וַיַּעֲמֵד פְנִיהם וַיַּפְלִיל, where PBV. 'and prayed' is quite false), and התפְלִיל to interpose as mediator, specially by means of entreaty (Gen. 20, 17), cannot be preserved in English. The idea of mediation or arbitration appears in other derivatives (rare) of פְלִיל; as פְלִילִים Ex. 21, 22. Dt. 32, 31; Is. 16, 3. In פְלִילָנו the suffix must have the force of a dative, for him (GK. § 117<sup>a</sup>; Ew. § 315<sup>b</sup>); but probably, with We., פְלִילָנו should be pointed (so Lö. Bu. Now.): the plur. would be in accordance with the construction of אלהים, as thus applied, in Ex. 22, 8<sup>b</sup>. In אֱם לִיהוָה יְחִתָּה notice the emph. position of לִיהוָה. It is the rule with words like אֱם, אֶם, לְאָם, פָז, לְמַשְׁנָן etc. for the verb to follow immediately; when another word follows immediately, it is because some emphasis attaches to it: see e.g. 6, 9. Lev. 1, 3. 10. Nu. 20, 18.

The general sense is well expounded by We. (after Ew. *Hist.* ii. 581 [Eng. Tr. 412]): For the settlement of ordinary cases arising between man and man, there is a מִפְלֵל (arbiter), viz. Elohim (speaking through His representative, the judge): if, however, Yahweh is the plaintiff,

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<sup>1</sup> Or, perhaps (Bu. Now. Sm.), act the mediator: but התפְלִיל elsewhere means only to mediate by entreaty or prayer.

He cannot also (as Elohim) be the מֶפְלֵל. As the priest in point of fact is the judge, this means—the play between ‘Yahweh’ and ‘Elohim’ being disregarded: ‘the sin of the priest against God cannot be adjusted before the tribunal of the priest, but incurs the direct vengeance of Heaven.’

[ולא ישמעו] See on 1, 7.

Cf. Jud. 13, 23. Grotius (quoted by Th.) illustrates the thought from Aeschylus (*ap. Plato, Rep.* ii. 380 A):

θέος μὲν αἰτίαν φύει βροτοῖς  
σταυ κακῶσαι δῶμα παμπήδην θέλη.

26. [=הַלְךָ וּנְרָלָתָב] *continued growing greater and better*: cf. II 3, 1 חילק וחוק . . . הולבים ודרלים (which shews that גָּדוֹל and טוֹב are adjectives). 15, 12. Pr. 4, 18. Jon. 1, 11. 13. Est. 9, 4; after יְהִי, Ex. 19, 19. 2 Ch. 17, 12: GK. § 113<sup>u</sup> *end*. It is possible, however, that טוב may be used here of bodily physique, and mean *goodly* (i.e. *fine and comely*), as 9, 2. Gen. 6, 2. Ex. 2, 2. 1 Ki. 20, 3 (so Dhorme; cf. Ehrlich).

ם] *in the estimation of*, as II 6, 22. Cf. Luke 2, 52.

27. [הַגְּנַלָּה נִגְּנַלָּתִי] i.e. ‘Did I indeed reveal myself to the house of thy father, or not, that ye, his descendants, have thus scorned me?’ An impassioned question, expressive of surprise, as though the fact asked about were doubtful (cf. Hitzig on Job 41, 1), not to be weakened by treating הַ as though it were = הַלְךָ. The inf. abs. adds force to the question: GK. § 113<sup>a</sup>. There is no occasion to treat the ה in the הנְלָה as dittographed from the ה in the *יהוָה*.

ו] MT. ‘when they belonged in Egypt to the house of Pharaoh.’ But this is unnatural; and it can hardly be doubted that בְּמִצְרָיִם has dropped out after עֲבָדִים, corresponding to LXX δούλων (cf. Targ. לְמַשְׁעָבָדִין). Comp. Lev. 26, 13. Dt. 6, 21.

28. [גַּבְהָר] GK. § 113<sup>z</sup>: Ew. § 351<sup>c</sup>.

לִי לְכַהֵן] As Ehrlich observes, the order is correct: see Gen. 12, 19 לְהַלְךָ לְאַשָּׁה; 29, 29 לְהַלְכָה לְשִׁפְחָה; Jud. 17, 5 לִי לְאַשָּׁה; 16, 3. 28, 9, and often לְוַיְהִי לְכַהֵן; Ex. 6, 7 (cf. Dt. 29, 12. ch. 12, 22. II 7, 23. 24, and frequently); ψ. 94, 22 (for cases of the opposite order, induced doubtless by the rhythm, see ψ. 33, 12 [לְנַחַלָה would here be heavy]). 132, 13. Is. 49, 5. Job 13, 24. 30, 21: *Lex. 512b*). The fact, however, that a family, and not an individual, is referred to suggests

that we should (with LXX *ἱερατεύειν*) vocalize לְבָהֵן (Bu.). Ehrlich objects to this that we always have לְבָהֵן לִי (Ex. 28, 41. 29, 1 al.): but might not לִי be prefixed for emphasis? Otherwise the tribe (אֶתְוֹ = *it*, not *him*), as a whole, must be regarded as ‘priest’ to Yahweh; cf. the sing. numbers in Dt. 31, 16<sup>b</sup>-18. Is. 5, 26-30. 17, 13<sup>b</sup>-14<sup>a</sup>, etc.

[לְעַלּוֹת] is naturally Qal (LXX, Pesh. Vulg. Ke. Klo. Bu. Now.), though it *might* be Hif. (Targ. Th.) for לְהַעֲלוֹת (comp. v. 33. II 19, 19 לְרָאַתְכֶם; Ex. 13, 21 לְנַחַתְמָה; Nu. 5, 22 לְצִבּוֹת; Dt. 1, 33 לְעַבְדָךְ; 26, 12 לְעַשֵּׂר); however, as the contraction is not common (about twenty instances altogether in MT.<sup>1</sup>), and there is nothing here to suggest or require the Hif., the latter is less probable. *To go up* upon the altar, i. e. upon a ledge beside it, as Ex. 20, 26; 1 Ki. 12, 33; 2 Ki. 16, 12 *end*; 23, 9: conversely, יַרְדֵנָה is used of *coming down* from it, Lev. 9, 22: cf. 1 Ki. 1, 53.

[לְשָׁאת אֶפְוֹד] ‘to bear,—not, to wear,—the ephod before me.’ So always. Cf. *DB*. i. 726<sup>b</sup>; Moore in *EB*. ii. 1307; the writer’s *Exodus*, 313; and Kennedy’s note here. For אֲשֵׁי יהוָה, cf. Dt. 18, 1.

[מְעֻן] Untranslateable: if מְעֻן is right, read בְּמְעֻן (RV., implicitly) is not sufficient<sup>2</sup>. מְעֻן is a word found mostly in poetry,

<sup>1</sup> To those given in the text add II 18, 3 Kt. לְעַזֵּיר; 2 Ki. 9, 15 Kt. לְפִידָה; Neh. 10, 39 בְּפִישָׁר. 2 Ch. 31, 10 לְבִיא. (In some of these instances the text may be doubtful, or the punctuation as Hif. unnecessary.) Comp. in the Nif. בְּנֵי עַמּוֹן Ex. 10, 3; בְּנֵי יִשְׂרָאֵל Pr. 24, 17 בְּעַטְף Lam. 2, 11. לְאֹור Job 33, 30; and (as pointed) לְרָאֹות Ex. 34, 24. Dt. 31, 11. Is. 1, 12: also בְּהַרְגֵן Ez. 26, 15.

<sup>2</sup> בֵּית, or הַבֵּית (absol.), never means ‘in the house:’ by custom the use of the accus. to express rest in a place is restricted to cases in which a noun in the genitive follows, as בֵּית מְוֹעֵד, בֵּית אֱבִיךְ, בֵּית אַהֲלָיו (Ex. 33, 10) at the entrance of his tent: but at the entrance (absolutely) would be בֵּית־לְהָם, בֵּית־אָלָה. So בְּפִתְחָה may denote ‘in Bethel,’ ‘in Bethlehem:’ but ‘in Gibeon,’ ‘in Dan’ must be expressed by בְּדָן, בְּגִבְעָן (see 2 Ki. 10, 29<sup>b</sup>). Where a word like יְרוּשָׁלָם, שְׁלֹמֹן seems to denote at Shiloh, at Jerusalem, it will be found that a verb of motion always precedes, of which the subst. expresses the goal: so e.g. II 20, 3; Dt. 3, 1; Jud. 21, 12. Hence קָרְשׁ ψ. 134, 2 is ‘to the sanctuary.’ (Exceptions to what has been here said may be found in MT., but they are very rare: e.g. Is. 16, 2. 2 Ch. 33, 20.)

and the more elevated prose (*ψ. 26, 8*, מַעֲוֹן בֵּית־קָדְשׁ, of the Temple; *Dt. 20, 15* al. מַעֲוֹן קָדְשׁ, of heaven): so it would not be unsuitable. The objections that its *absolute* use is late (*ψ. 2 Ch. 36, 15+*), and that it is here superfluous, are not cogent. LXX (omitting אָשֶׁר צוָּהִי) have ἵνα τί ἐπέβλεψας . . . ἀναίδει ὄφθαλμῷ; i.e. הַבְּטַח (or חַפְּצִית) and (Klo. מַשְׁׂעִיר), ‘*Why hast thou looked (or, dost thou look) upon . . . with an evil eye?*’ lit. *eyeing it* (*18, 9*). So Bu. Sm. (not Now.). But מַעֲוֹן is a very doubtful restoration.

[לְחַבְּרִיאַכְם] Read probably either the *Nif.* לְחַבְּרִאַכְם (Bu.), or [לְחַבְּרִיאָם] (Ehrlich).

[לְעַמִּי] This again cannot be right. ‘We might easily alter יִשְׂרָאֵל to לְעַמִּי’, but the ל appears also in לְפִנֵּי of LXX’ (We.). Perhaps —or לְעַמִּי,— though ἐμπροσθέτης does not elsewhere represent this,—is the true reading; it is accepted by Hitzig (on Amos 2, 13), Bu. Now.; the meaning will be, *in full view of me*,—aggravating the slight.

[אמָר אָמָרָתִי] = ‘*I said*’ (emph.). The intention, which had afterwards to be abandoned, is emphasized by the inf. abs.

[וַיֵּחַלְכוּ לִפְנֵי] To *walk before* any one is to live and move openly before him (*12, 2. 2 Ki. 20, 3*); esp. in such a way as (*a*) to *deserve*, and consequently (*b*) to *enjoy*, his approval and favour. The expression is used chiefly of walking before God; and then sometimes one of these ideas is the more prominent, sometimes the other. Thus in Gen. 17, 1, and prob. in 24, 40. 48, 15 the thought of (*a*) predominates (LXX εὐαρεστέων ἐναρτίον or ἐνώπιον); here, v. 35, and *ψ. 56, 14. 116, 9* [*shall, not will*] the thought of (*b*) predominates. (The expression is not so strong as *הַחֲלָק אֶת הָאֱלֹהִים* Gen. 5, 22. 24. 6, 9.)

[הַנֶּה יִמְים בָּאִים וּ] 31. A formula occurring besides only *2 Ki. 20, 17* (=Is. 39, 6), and in the prophecies of Amos and Jeremiah.

[נִגְדָּע הַיּוֹם שְׁבַט אֶחָד וְזֶה] Cf. for the figure Jud. 21, 6 נִגְדָּע קְרֻן מוֹאָב וּלְעֹז נִשְׁבָּרוּ מִיִּשְׂרָאֵל and Jer. 48, 25. LXX vocalized נִגְדָּע וְזֶה; but this by no means agrees so well as MT. נִגְדָּע with the figure implied in the metaphor. of *strength*, as Job 22, 8 אוֹיֵשׁ שְׁבָר וְרֹעֵר רְשָׁעֵר; זְרוּעַ לוּ הָאָרֶץ ψ. 10, 15; שְׁבָר וְרֹעֵר רְשָׁעֵר; זְרוּעַ לוּ הָאָרֶץ 83, 9.

[צָר מַעֲוֹן] Again, if this is right (cf. on 29), we must read either בְּמַעֲוֹן (RV. *m.*) or קְמַעֲוֹן (RV. *m.*). Eli, however, whose death is recorded

in 4, 21, did not survive any time when the temple at Shiloh was unfortunate, and Israel in general prosperous. The clause must consequently be corrupt. Bö. suggested ‘**אַר־כָּעֹן**’ and thou shalt look for a rock of defence:’ but with an accus. is not to look *for* something non-existent, or not visible, but to look *at*, or behold, something actually in view. No satisfactory emendation has been proposed.

**בְּכָל־אֲשֶׁר** lit. ‘in the whole of (that,) as to which . . .’ = ‘in all wherein . . .’ **בְּכָל־אֲשֶׁר** is commonly followed by a verb of motion, as 14, 47, in which case it = wherever.

**יְתִיב אַת** with a *personal* object is usually construed with **ל** or **עַם** (Gen. 12, 16; 32, 10. 13 al.): the construction with an accus. is chiefly Deuteronomic (Dt. 8, 16. 28, 63. 30, 5; so Jer. 18, 10. 32, 40. 41; also Zech. 8, 15. ψ. 51, 20). A *subject* to **יְתִיב** is desiderated. We must either suppose that **יהוָה** has fallen out after it (Bu. Now. Kit.: observe that EVV. supply ‘God’ in italics), or read **אֵיתִיב** (Sm. Bu. *alt.*, Dhorme).

33. ‘Yet one I will not cut off belonging to thee from mine altar,’ etc. **לְךָ** is the dat. of reference, as often in similar phrases: II 3, 29. 1 Ki. 2, 4. 9, 5. 14, 10 al. (*Lex.* 512<sup>b</sup> 5).

**מַעֲם**] Cf. Ex. 21, 14.

**מִלְּלוֹת עֵינִים וּמִרְיבַּת נֶפֶשׁ** [לְכָלֹת וּנְ] Cf. Lev. 26, 16 (certain diseases) **כָּלִין עֵינִים וּדְאָבוֹן נֶפֶשׁ** Dt. 28, 65.

**דָּאָב** = **אֲרָב** [on v. 28], from **לְהָאָרֵב** for **לְאָדֵב** (on *v. 28*), however, is not substantiated elsewhere, in either Hebrew or the cognate languages: it is probable therefore that **א** is merely an error for **ה**, and that **וּלְהָרִיב** (*corresponding to מִרְיבַּת* in Lev. *l.c.*) should be restored. Cf. Jer. 25, 3 **הַשְׁכִּים אֲשֶׁר**.

**עִנְיָר . . . נֶפֶשׁ**] The **אִישׁ**, no doubt, is Abiathar, who escaped the massacre of the priests *ch. 22*, was David’s faithful attendant during his lifetime, but was removed from the priesthood by Solomon, and banished by him from Jerusalem, on account of the part taken by him in the attempt of Adonijah to secure the throne (see 1 Ki. 2, 27). If MT. be right, the reference must be to the father, supposed to be conscious of the fortunes of his descendant, and suffering with him. Such a sense, however, seems to be one which is scarcely likely to

have been in the writer's mind (contrast Job 14, 21). LXX read עִנֵּי . . . נְפִישׁוּ, the pronouns referring to Abiathar himself, the end of whose life was passed in disappointment and vexation. This is preferable (so We. Th. Klo. etc.).

[מְרַבִּית] *the increase* (viz. generally, so far as none are specially exempted). Or, perhaps, as 1 Ch. 12, 29, *the greater part.*

[ימתו אֲנָשִׁים] 'will die as men' (= in the flower of their age, AV.), אֲנָשִׁים being an (implicit) accus., defining their condition at the time of dying. So Is. 65, 20 בֶן־כֹּאֶה שָׁנָה יְמֹת will die as a man 100 years old; Lev. 20, 20 (*Tenses*, § 161. 3; GK. § 118<sup>a</sup>). But, though the grammatical construction is unexceptionable, אֲנָשִׁים does not signify *adults*, in contradistinction to men of any other age; and LXX has ἐν ῥομφαίᾳ ἀνδρῶν; in all probability therefore a word has fallen out in MT., and בְּחַרְבּ אֲנָשִׁים should be restored.

35. [כִּי־אָשֶׁר וְגַם] for the expression, cf. 14, 7. II 7, 3. 2 Ki. 10, 30. The clause is attached to what precedes somewhat abruptly, but a similar abruptness may be observed sometimes in the Books of Samuel: e.g. 9, 6<sup>a</sup>; 19, 5 רָאִית וְתִשְׁמַח.

35<sup>b</sup>. [בֵּית נָמֵן] Cf. 25, 28 (the hope expressed by Abigail).

[מֶשִׁיחַ] The passage, like 2, 10, presupposes the establishment of the monarchy (משיח י"י: 16, 6; 24, 7. 11 etc.). The original prophecy must have been re-cast by the narrator, and in its new form coloured by the associations with which he was himself familiar. The meaning is that the faithful priest will enjoy the royal favour continually.

36. [וְהִיָּה וְגַם] lit. 'and it shall be, as regards all that are left (= whoever is left) in thy father's house, he shall come' etc. The construction exactly resembles Dt. 20, 11; II 15, 35: and without כָּל, Nu. 17, 20 (cf. 16, 7); 1 Ki. 19, 17 (*Tenses*, § 121, *Obs.* 1). The force of כָּל is similar to that in v. 13. Instead of יְבָא the sentence might with equal propriety have been resumed by the pf. and *waw* conv. וְבָא: see Nu. 21, 8; Jud. 11, 31: the construction with the impf. is, however, somewhat more flowing, and less formal.

[סְפִחָה] סְפִחָה is to attach: 26, 19. Is. 14, 1. Nu. 17, 20 Pu'al (= to cling together)†. (In Hab. 2, 15 read בְּסִפְחָה.)

The interpretation of the entire passage, from v. 31, is difficult. In

MT. two troubles are threatened to Eli, (1) a sudden disaster 31<sup>a</sup><sup>1</sup>. 33<sup>b</sup>, from which few will escape of his entire family (32 בֵּית אֲבִיךָ v. 31): (2) a permanent weakening of his family (32<sup>b</sup> ‘no old man in thy house *continually*’). No doubt in 31<sup>a</sup>. 33<sup>b</sup> the allusion is to the massacre of the priests at Nob (22, 17-20): and Abiathar himself is the one alluded to in 33<sup>a</sup>, who escaped the massacre, and so was not ‘cut off’ from the altar, continuing to hold the office of priest under David, and only superseded by Zadoq (the faithful priest of v. 35) upon the accession of Solomon. The sign in v. 34 is of course the death of Hophni and Phinehas, recorded in ch. 4.

But with reference to the passage as a whole, it is difficult to resist We.’s argument. As the text stands, v. 32<sup>a</sup> expresses a consequence of 31: it deals, however, with something which Eli is to witness himself: hence 31 must refer to something within Eli’s own lifetime—which can only be the disaster of ch. 4, in which his two sons perished. This implies that the survivor in 33 is Ahitub (14, 3); and that 35 relates to Samuel (so Th.). But the ‘sign’ in 34 is also the disaster of ch. 4: consequently, upon this interpretation, the death of Eli’s sons is a ‘sign,’ not of some occurrence in the remoter future, but of itself! V. 31 must thus refer to something *subsequent* to ch. 4, and so, subsequent also to Eli’s death (the massacre at Nob, as explained above): it follows that the text of 32<sup>a</sup> cannot be correct,—as indeed was already surmised above, upon independent grounds. LXX omits both 31<sup>b</sup> and 32<sup>a</sup>; and We. supposes that 31<sup>b</sup> and 32<sup>b</sup> are but two forms of one and the same gloss, due originally to an (incorrect) application of 31<sup>a</sup> to the disaster of ch. 4. Still, though it is true that 33<sup>a</sup>, expressing a limitation of 31<sup>a</sup>, would form a natural sequel to it, it would follow it somewhat quickly and abruptly; and the omission in LXX is open to the suspicion of being due to the recurrence of the same words יְהִי בְּכִתְךָ in both 31<sup>b</sup> and 32<sup>b</sup>. What is really wanted in lieu of the corrupt words at the beginning of 32 is something which would lead on naturally to the notice of the permanent weakening of Eli’s family—

<sup>1</sup> This sense of the figure seems to be demanded by the *limitation* which follows in 33<sup>a</sup>. (‘Yet one I will not cut off to thee from mine altar’). V. 33<sup>a</sup> cannot be a limitation to 32<sup>b</sup>: for the sparing of a single individual, on a particular occasion, forms no exception to the permanent weakening of a family.

which is the point in which 32<sup>b</sup> advances beyond 31<sup>b</sup>. Did we possess 32<sup>a</sup> in its original form, it would yield, we may suppose, a suitable sequence: 31 would refer to the massacre at Nob, 32 to the after-history of Eli's family (comp. 36 **(כל הנותר בביתך)**, and 33 would revert to the subject of 31 in order to follow the fortunes of the survivor, Abiathar (22, 20).

3. 1. **אָקוֹר אֲנוֹשׁ מִפְּנֵי** 12, 13] *precious = rare*, as Is. 13, 12.

**וַיַּפְּרֹץ שְׂקָר** 5] *spread abroad = frequent*: 2 Ch. 31, 5.

2. **עַלְיָהּ שָׁכֶב וּגְ**] From here to the end of v. 3 follow a series of circumstantial clauses, describing the conditions which obtained at the time when what is related in v. 4 took place.

**בְּהֹת**] fem. pl. from **בְּהֹתָה**, an adj. of the form expressive of bodily defects **חֲרֵשׁ עֹור פְּסָחָה אַלְמָם** (GK. § 84<sup>b</sup>. 21). Syntactically the adj. is to be conceived here as an accusative, defining the aspect under which Eli's eyes 'began:' lit., therefore, 'began as dim ones' = began to be dim. Cf. Is. 33, 1 **כִּתְמֵךְ שׁוֹדֵד** I when thou finishest as a devastator = when thou finishest to devastate. See GK. § 120<sup>b</sup>; *Tenses*, § 161. 2, and p. xvi; and cf. Segal, *Mishnaic Hebrew* (1909), p. 49. But the inf. **בְּהֹתָה** would be more in accordance with the Biblical usage of **תְּחִלָּה** (Sm. Bu. Now.): see Dt. 2, 25. 31. Jos. 3, 7 (Sm.).

**לَا יִכְלֶל יְוָיָּהּ**] expressing his *continued* inability more distinctly than **לَا יִכְלֶל** would have done: so Gen. 48, 10; Jos. 15, 63 Kt.

3<sup>b</sup>. Evidently Samuel was sleeping in close proximity to the ark—perhaps, in a chamber contiguous to the **הַיכָּל** in which it was, if not, as the Hebrew taken strictly would imply, actually in the **הַיכָּל** itself.

4. **אֶל שְׁמוֹאֵל שְׁמוֹאֵל** LXX, no doubt rightly: cf. v. 10, where we read 'as beforetime, Samuel, Samuel.' In v. 6 LXX repeats the name similarly, not expressing **וַיִּקְמֶה** (which may have come in here as a gloss suggested by v. 8). The repetition can hardly have been introduced by LXX on the strength of v. 10; for there the name (both times) is not expressed by them at all. The only other similar duplications in OT. are Gen. 22, 11. 46, 2. Ex. 3, 4.

5. **לִי**] For the dagesh, see GK. § 20f.

**שָׁבַע שָׁבַע**] 'return, lie down' = lie down again: cf. Is. 21, 12 **שָׁבַע אָנָּתִי**; and see on 2, 3.

7. **טרם יָדַע**] followed by a perfect is very rare: *Tenses*, § 27 β note.

Here, the parallel **יִקְרָא** makes it probable that the narrator himself would have vocalized **יָקַרְעָה**: cf. GK. § 107<sup>c</sup>.

8. **אָקָרֵךְ**] was calling : Gen. 42, 23; EVV. wrongly *had called*.

10. **וַיַּחֲזֹב**] Cf. the description of a nocturnal revelation in Job 4, 16.

**כִּיּוֹם בְּפֶעַם** **בְּיּוֹם** **בְּפֶעַם** So 20, 25. Jud. 16, 20. 20, 30. 31. Nu. 24, 1†; **בְּיּוֹם** **בְּפֶעַם** **בְּיּוֹם** *ch.* 18, 10†; 2 Ki. 17, 4†. **בְּשָׁנָה בְּשָׁנָה** does not occur alone; but (on the analogy of **שָׁנָה בְּשָׁנָה** 1, 7) would mean *one time like another = generally*: hence, with **כּ** prefixed, *as generally*, or, as we may substitute in a case like the present, ‘as at (other) times.’

11. **[הָנָה אֲנָכִי עֲשָׂה]** ‘*Lo, I am doing = Lo, I am about to do:*’ the ‘futurum instans,’ as often in Divine announcements, v. 13, Gen. 6, 17. Ex. 9, 3. Dt. 1, 20 (see *Tenses*, § 135. 3; GK. § 116<sup>p</sup>). Cf. 10, 8.

11b. The same figure 2 Ki. 21, 12. Jer. 19, 3†. In both passages, the form, from **לָל**, is written **תְּחִלָּה** (GK. § 67<sup>e</sup>). With the form here, cf. **תְּסִבְבִּית**; and in explanation of the *hireq*, see GK. § 67<sup>p</sup>. For the syntax of **בְּלִשְׁמָנוּ**, see *Tenses*, § 121, *Obs.* 1, note; GK. § 116<sup>w</sup>.

12. **אַל עַל**] LXX *ἐπί*, Pesh. Targ. **לְ**, Vulg. *adversum*. **אַל** with the force of **לְ**: cf. on 1, 12.

13. **אַל בִּיחָוֹן**] *with reference to his house*: 1, 27. 4, 19.

**חִצְלָה וּכְלִיתָה**] ‘beginning and ending,’ i.e. effecting my purpose completely. The expression occurs only here. Construction as II 8, 2: Ew. § 280<sup>a</sup>; GK. § 113<sup>h</sup>.

13. **[וְהַנְדָּתִי]** Read, with Klo. Bu. etc., **וְהַגְּרָתִי** (with 1 consec.): cf. v. 15<sup>b</sup>.

**שְׁפָט אַנְיָה**] *Tenses*, § 135. 4. So Jer. 1, 12. 38, 14 al. In Aramaic, the pronouns of 1 and 2 pers. coalesce with the ptcp. to form a new tense with the force of a present: but in Hebrew the two parts are still distinct, and the ptcp. receives some emphasis from its position.

**בַּעַן אֲשֶׁר יַדַּע**] **בַּעַן** is in the constr. state, because the following relative clause is conceived as *defining* and *limiting* its meaning, exactly as a noun in the genitive would do: GK. § 130<sup>c</sup> *footnote*; Ew. § 332<sup>c</sup>. But probably **בַּעַן** should be omitted (the text then reading, ‘Because (**אֲשֶׁר**, *Lex.* 83<sup>b</sup> c) he knew that his sons did curse God, etc.’): LXX presupposes **בַּעַן בְּנֵי**; and **בַּעַן** has probably found its way in here from a MS. with that reading (We. Lö. al.). Ehrlich regards it as an old error for **בַּעַן** *because*.

**[כִּי מְكֻלָּם לְהַם בְּנֵי]** The text hardly admits of being construed: for

כל does not mean *to bring a curse upon* any one, and is followed not by a *dative*, but by an *accusative*. There can be little doubt that LXX ὅτι κακολογοῦντες Θεὸν have preserved the true reading, viz. כי מקללים אליהם בנוי (cf. Ex. 22, 27 לְאֲלֹהִים לֹא תַּקְלִל). If the text be correct, can only be construed as a reflexive dative (Ew. § 315<sup>a</sup>; Lex. 515<sup>b</sup> h) ‘cursed for themselves = at their pleasure:’ cf. ψ. 44, 11 end; 80, 7 וְיָלֻעֻנוּ לְמוֹן קֹדֶשׁ בְּנֵינוּ; Job 6, 19 כִּי לְמַעַן לְמוֹן. But this does not yield a satisfactory sense.

**כְּבָהָה**] Only here. Apparently (Nöld. *Mand. Gramm.*, p. 72 n.) a by-form of Syr. حَلْمُ to rebuke (sq. ס 1 Ki. 1, 6 حَلَمَ حَلَمْ). In Mand. the form is כְּבָהָה. Cf. Arab. كَلَّ verbis dolore affecit (Freyt.).

14. **לְבִנָּן**] LXX οὐδὲ οὐτῶς (attaching the words to v. 13), strangely treating לְבִנָּן, as though contracted from לְאַבָּן. So elsewhere, as Gen. 4, 15 (also Pesh. Vulg. here); 30, 15 (לְבִנָּן in these passages has an idiomatic force: cf. on 28, 2). 1 Ki. 22, 19. 2 Ki. 1, 4. 6. 21, 12. 22, 20 al. With 14<sup>b</sup> cf. Is. 21, 14.

**אָמָם**] On אָמָם after an oath, = surely not, see GK. § 149<sup>b, c</sup>; Lex. 50<sup>a</sup>.

**תִּחְפְּרֶר**] LXX, rightly, ἐξιλασθήσεται. The actual meanings, and usages, of קִפְרֶר can be determined from the OT. itself: see the writer’s art. PROPITIATION in *DB.* iv. (1902). Whether, however, as used to be supposed, and is assumed (though not confidently) in this art., the primary meaning of the root was (from Arab. *kafara*) to cover is now doubtful. קִפְרֶר corresponds to the Assyr. *kuppuru*, which, whether its primary meaning was to *wipe away* (Zimmern, *KAT*<sup>3</sup> 601 f.; cf. Syr. ܚܾܰܰ), or to *remove* (Langdon, *Exp. Times*, xxii. (1910–11), pp. 320 ff., 380 f.)<sup>1</sup>, in actual use denotes *ritual purgation* (e.g. from disease); and the word seems to have come into Heb. from Assyrian with this sense attaching to it, which was there developed so as to express the related ideas of *to expiate* (or *declare expiated*) sin, *to clear* the offender, and *to appease* the offended person. See the writer’s art. EXPIATION in Hastings’ *Encycl. of Religion and Ethics*.

15. ‘In MT. וַיַּשְׂפַּט בְּבִקְרָר (LXX) has been passed over after עַד־הַבִּקְרָר’ (We.).

16. **אַתְּ־שְׁמוֹאֵל**] 44 MSS. better, **אַל שְׁמוֹאֵל**.

17. **כְּבָהָה וְנִ**] A form of imprecation peculiar to Ruth, Samuel,

<sup>1</sup> For a third view (that the root meant originally to *brighten*, and so to *purify*), see Burney, *ib.* 325 ff.; Ball, *ib.* 478 f.

and Kings: 14, 44. 20, 13. 25, 22. II 3, 9. 35. 19, 14. Ruth 1, 17. 1 Ki. 2, 23. 2 Ki. 6, 31, and with a *pl.* verb (in the mouth of Jezebel and Benhadad) 1 Ki. 19, 2: 20, 10†.

**כִּי לَا יָפֶל מְרַבֵּר יְיָ וְגַם אֲרֹצָה;** For the idiom cf. 2 Ki. 10, 10 **וְלֹא הָפֵל** [and] **לֹא** **מְרַבֵּר יְיָ** and, in Qal, and without **אֲרֹצָה**, in the Deuteronomic passages Jos. 21, 43 (45). 23, 14. 1 Ki. 8, 56: also Est. 6, 10. **מִן** has a partitive force, with a neg. = ‘aught of,’ as Dt. 16, 4 (*Lex. 580b 3 a c.*)

**20. נִאמְנָן וְגַם** [was] one accredited or approved to be a prophet unto Yahweh. (The ptcp., not the pf.)

**לְמַלְךָ** [as] **לְנָגֵד** 9, 16; 13, 14; 15, 1; II 2, 4 al.

**21. קָרְאָה** [So Jud. 13, 21†, for the normal **קָרְאָת**: Stade, § 622<sup>b</sup>; GK. § 75<sup>c</sup>.

On the clause at the end of 21 (see Kittel), restored by Klo. from LXX, Ehrl. remarks rightly (see all the instances on 6, 12) that wherever the construction **וַיַּלְךְ הַלְךְ וְאָכַל** occurs, the second inf. is always used absolutely, and is never followed by an object.

**4, 1<sup>a</sup>.** This should stand as the concluding clause of 3, 21.

#### 4, 1<sup>b</sup>—7, 1. *Defeat of Israel by the Philistines. Capture and restoration of the Ark.*

**4, 1<sup>b</sup>.** LXX introduce this section by the words Καὶ ἐγενήθη ἐν ταῖς ἡμέραις ἐκείναις καὶ συνταθροίζονται ἀλλόφυλοι εἰς πόλεμον ἐπὶ Ἰσραὴλ = וַיַּהַי בִּימִם הָהִם וַיַּכְבֹּז פָּלָשִׁים לְמַלחְמָה עַל יִשְׂרָאֵל, λְקָרְאָת. Something of this sort is required, if only for the sake of explaining the following clause (taken with what follows in which the same word occurs) would be the better for the omission of **לְמַלחְמָה**.

**הָעֹז** [the help] **הָאָבָן** is in *apposition* with **הָעֹז** ‘the stone Help’ (*Tenses*, § 190). In 5, 1. 7, 12, however, the form used is **אָבָן הָעֹז**, which is also best read here. But Eben-ezer here, and 5, 1, in the plain, somewhere near Lydda (see the next note), can hardly be the Eben-ezer of 7, 12, near Mizpah, 18 m. SE. of Lydda, in the hills; or, if it is, there will have been different traditions as to its situation.

**בָּאֲפֵק** [Apheq] The name *Apheq* has not been preserved: but the Apheq meant must have been the one in the Sharon (Jos. 12, 18), at some spot, probably near Lydda or Antipatris, which would form a suitable

starting-point for an expedition either in the direction of Shiloh and Central Palestine, or (*ch.* 29, 1) into the plain of Esdraelon and Gilboa (notice the road leading north from Lydda and Antipatris, through the plain of Dothan, to Jezreel; and also those leading up east into the hill-country of Ephraim). Apheq is mentioned also in 1 Ki. 20, 23. See further W. R. Smith and G. A. Smith in *EB*. s.v. APHEK.

וְתַחַטֵּשׁ] Perhaps, ‘and spread itself abroad:’ cf. the *Nif.* in II 5, 18, 22. LXX ἔκλανεν, i.e. seemingly ‘and the battle inclined’ (viz. in a direction adverse to Israel). Smith conjectures plausibly וְתַחַטֵּשׁ and the battle was hard; cf. II 2, 17: וְתַחַטֵּשׁ so Bu.

וַיַּכְבִּיד] LXX, Pesh. Vulg. גִּיבֵּעַ.

אֶת אָרוֹן יְהוָה אֱלֹהֵינוּ 3–5. LXX read in v. 3 אֶת־אָרוֹן אֱלֹהֵינוּ, in v. 4<sup>a</sup> אֶת־אָרוֹן בְּרִית הָאֱלֹהִים (without צְבָאוֹת), in v. 4<sup>b</sup> אָרוֹן יְהוָה הָאָרוֹן (for בְּרִית הָאֱלֹהִים), and in v. 5 אָרוֹן יְהוָה בְּרִית הָאֱלֹהִים (צְבָאוֹת), thus omitting each time, in accordance with the general custom of MT. in Samuel (*vv.* 6, 11, 17–22; 3, 3; *ch.* 5–6; II 6 throughout; II 15, 24<sup>aB</sup>, 25, 29 [on v. 24<sup>aa</sup> see note]). Probably it was introduced here into MT. at a time when the expression was in more general use than it had always been.

וְשָׁם] LXX, Vulg. omit—*shem*—no doubt, rightly. The point is not that Eli’s sons were at Shiloh, but that they came with the ark into the camp (*v.* 11). The word may have been introduced accidentally through a reminiscence of 1, 3 (We.).

וְתַהְמָם הָעִיר] 1 Ki. 1, 45 וְתַהְמָם הָאָרֶץ: Ruth 1, 19 On the form *κρήια*, see GK. § 72<sup>h</sup>. The form *הָמָם* (usually *הָמָם*) however, is to confuse, discomfit, Dt. 7, 23: what we expect is a form from *מָמָה* to be in commotion, stir, of a city, 1 Ki. 1, 41. Is. 22, 2: so Ehrlich may be right in vocalizing *מָמָה*.

כִּאֲלֹהָם] The Philistines would hardly speak of Yahweh as ‘God’ absolutely: read probably בְּאֲלֹהִים אֱלֹהָם (We.).

וַיֹּאמְרוּ] Not to be omitted (LXX). Though the speakers are the same as in <sup>a</sup>, the remark is of a different character: and in such cases the repetition of *וַיֹּאמְרוּ* is a genuine Hebrew idiom (We.): e.g. 26, 9–10. II 17, 7–8.

כְּזֹאת] LXX τοιαύτη—a Hebraism: cf. ψ. 27, 14 μίαν; 102, 19, 119, 50, 56 αὗτη; τὴν μονογενῆ μον=יְחִידָה ψ. 22, 21 al.; also Jud. 7, 14; ψ. 32, 6; 118, 23 (Matth. 21, 42), notwithstanding the fact that

in these cases there is a subst. in the Greek to which the fem. might conceivably be referred.

8. **אלֹהִים** [הָאֱדֹרִים הָאֱלֹהִים] construed as a pl. in the mouth of a heathen (cf. 1 Ki. 19, 2), as also, sometimes, in converse with one, Gen. 20, 13 (Ew. § 318<sup>a</sup> *end*). However, this limitation is not universal: see Gen. 35, 7; Jos. 24, 19 (the plur. of majesty), II 7, 23 (but see note); ψ. 58, 12 (unless **אלֹהִים** here=divine beings); and in the phrase **אלֹהִים חַי** Dt. 5, 23 al. (Is. 37, 4. **אלֹהִים חַי**: in poetry also **אלֹהִים חַי** is used Hos. 2, 1 al.). Cf. GK. §§ 124<sup>g</sup>, 132<sup>h</sup>, 145<sup>i</sup>.

**אלֵה** [Gen. 25, 16 al.: *Tenses*, § 201. 3; *Lex.* 241<sup>b</sup> 4.]

**מִכְה** [בְּכָל מִכְה] ‘With every manner of smiting,’ Kp., excellently. **מִכְה** is not a ‘plague,’ though it may be a *πληγή*, but rather denotes slaughter, v. 10. 6, 19. 19, 8.

[**וּבְמִדְבָּר**] Probably (We.) should be read.

9. **וְהַיִתֶם לְאַנְשִׁים** [וְהַיִתֶם . . . וְהַיִזְהִיר לְאַנְשִׁים] carrying on: GK. § 112<sup>c</sup>. **וְהַיִזְהִיר** after the following clause, is logically superfluous; but it resumes **וְהַיִתֶם** in accordance with the principle noticed on 17, 13 and 25, 26.

10. **אִישׁ לְאַהֲלָיו**] The Versions express **לְאַהֲלָיו**: but in this phrase, except Jud. 20, 8 (which is not altogether parallel), the plural is regularly found.

[**וַיַּיְלַךְ**] the sing. as Jud. 12, 6<sup>b</sup>: cf. on 1, 2.

[**רַגְלֵי**] construed with **אַלְפָ** as a collective: so **אַלְפָ פְּכָר, אַלְפָ אִישׁ אַלְפָ**, etc.

12. **אִישׁ ב'** [אִישׁ-בְּנִימָן] It is the rule in Heb. (GK. § 127<sup>a</sup>),—though there are exceptions (§ 127<sup>e</sup>),—that a determinate gen. determines the preceding *nomen regens*: hence We. remarks here that **אִישׁ ב'** means only ‘the man of B.’—either a particular *known* man (Nu. 25, 8. Jud. 7, 14. 10, 1), or, more commonly, ‘the men of B.’ (so **אִישׁ יִשְׂרָאֵל**, **אִישׁ יְהוּדָה**, **אִישׁ אֲפֻרִים**, etc., constantly): comp. Moore on Jud. 7, 14, p. 207. Accordingly, as **אִישׁ ב'** is here not determinate, We. Klo. Bu. Now. would read, with LXX (*ἀνὴρ Ἡεμεταῖος*), either **אִישׁ בְּנִימָן** (cf. 9, 21), or **אִישׁ יִטְיִינִי** (II 20, 1). Ehrlich, cleverly, for **בְּנִימָן** **בְּנָסָס**; cf. v. 16.

13. **יָד** (Qrê) **דָּרְךָ מִצְפָּה** []**יָד** The meaningless **יָד** is corrected by the Massorites to **יָד**: but though we have . . . **יָד** 19, 3. ψ. 140, 6 . . . **יָד** 15, 2 . . . **יָד** 14, 30. 18, 4 . . . **יָד** . . . by itself is not used to express position (though such a use of it would not, it is true, be contrary to analogy):

see on 2, 29 footnote). The article also (the passage being prose) is desiderated with **דָּרְךָ**: so (1) the smallest change would be **לִידֵ הַדָּרֶךָ** (cf. Pr. 8, 3 and Nah. 2, 2 **לִידֵ שָׁעָרִים**) (2) LXX *παρὰ τὴν πύλην σκοπεύων τὴν ὁδὸν* = **מֵצֶפֶת** (= Pesh.). (3) **מֵצֶפֶת דָּרְךָ** (cf. v. 18). (3) Targ. has **עַל כְּבָשׂ אֲוֹרָה תְּרֻעָא מַסְכָּא** exactly as II 15, 2 (and also 18, 4). This rendering agrees with LXX in presupposing ‘gate,’ and would point to **מֵצֶפֶת** as the original text. The supposition that **הַשּׁעַר** has fallen out would most readily explain the absence of the art. with **דָּרֶךָ** in MT. But probably the second of the suggested corrections is the best (so Bu. Now.).

15. **עַנְיוֹ** [קמה] being conceived as a collective is construed with its predicate in the *fem. sing.*: so Dt. 21, 7 (Qrê needlessly שָׁפֵכה). **לֹא חִמּעַד אֲשֶׁרְיוֹ** 1, 37, 35; 2 Kt. etc.: see Ew. § 317<sup>a</sup>; GK. § 145<sup>k</sup>. The Arabic ‘broken,’ or collective, plural is construed constantly in the same way: Wright, *Ar. Gr.*, ii. §§ 144, 146. **קם** recurs in the same sense 1 Ki. 14, 4 (of Ahijah).

16. Not 'I am come,' but 'I am he that is come' ( $\delta\ \eta\kappa\omega\nu$  LXX): surmising that Eli would expect some one with news, the messenger replies that he is the man. Cf. Dt. 3, 21. 8, 18. Is. 14, 27 (*Tenses*, § 135. 7; GK. § 126<sup>k</sup>). Notice the order, **אנכי והוא**.

המערכה (first time)] It is an improvement to read, with LXX, Klo. Bu. Kit. Dh., **הפלחה**, *the camp.*

17. [הַמְבָשֵׂר] The original sense of the word has been forgotten, and it is used for a bearer of tidings generally, even though, as here, the tidings be bad ones.

18. **מעל הכסא** We say simply, 'fell from the seat:' Heb. in such cases says 'from upon:' so **מעל המזבח**, **מעל השלוחן**, etc. (see *Lex.* 758).

יד] LXX ἔχόμενος (cf. footnote on v. 13). We consider בַּעַד יְהִי and בַּעַד to be different corruptions of an original בַּיְד : and, although בַּיְד in this sense is very rare (Job 15, 23. Zech. 4, 12+<sup>2</sup>; cf. פַּרְבָּנָה ψ. 141, 6), the usual idioms being עַל־בַּיְד לְבַד, or אֶל־בַּיְד (see on v. 13), it seems that we must acquiesce in it (so Sm. Bu. Now. Kit.).

<sup>1</sup> It is true that elsewhere LXX render compounds of **תְּ** by *āvā xē̄pa*, or *ēxōueva*: but absolute uniformity is hardly to be expected of them in such a matter as this, even in one and the same book.

<sup>2</sup> In Jer. 41, 9 is clearly to be read, with LXX, for בַּיד גָּדוֹל הוּא.

19. **הָרָה** fem. from [הָרָה], of the same form as **יִפְהָה**, **יַפְהָה**.

: **לֶלֶת** [לֶלֶת] An isolated example of a contracted form of the inf. of the original [לֶרֶת] becoming exceptionally **לֶת** instead of **לֶרֶת**, just as [אֲחֶתֶת] the fem. of אֲחֵר becomes regularly **אֲחֶתֶת** and not [אֲחֶתֶת]. The form, however, in the inf. of verbs פ"י is without parallel; so that in all probability it is a mere transcriptional error for **לֶלֶת**, the usual form (so GK. § 69<sup>m</sup>).

**אֶל**] with reference to, about, as v. 21. Gen. 20, 2. ψ. 2, 7.

[מוֹת] the finite verb by GK. § 114<sup>r</sup>. **וַיָּמָת** is, however, the tense that would be expected (cf. on 1, 12). But **וְאֶל-מוֹת** and about the death of (Sm., with 6 MSS.) would be better Hebrew.

[נִהְפְּכוּ עַלְיהָ צָרִים] Dan. 10, 16; also Is. 13, 8. 21, 3†. Turned = came unexpectedly.

20. **וּכְבָעַת מוֹתָה וִתְדַבְּרָנָה**] The predicate, after a time-determination, being introduced by '1, as happens occasionally: 17, 57. Gen. 19, 15. 27, 34. 37, 18 al.: *Tenses*, § 127 β; GK. § 111b.

**עַלְיהָ**] by (lit. over) her: cf. Gen. 18, 2; and see on II 15, 4.

[שְׁתָחָה לְבָה] Ex. 7, 23. II 13, 20 al., in the same sense of νοῦν προσέχειν, animum attendere.

21. **אֵי** [**אֵי כָבָד**] is frequent as a negative in the Mishnah, and other post-Bibl. Hebrew, and occurs once with the same force in the OT., Job 22, 30 (though the text here is very suspicious)<sup>1</sup>. It may have been current anciently in colloquial Hebrew. It is, however, very doubtful whether 'Inglorious' is the real etym. of Ichabod: more probably it is a popular etymology, like those given for **מִשְׁהָ**, **קִין**, and many other names in the OT. The real meaning of **אֵי כָבָד** is uncertain; and the Sidonian **אֵיְחָטָר** are in appearance of the same formation; but their etym. is equally obscure. In Nu. 26, 30, if the text be sound, will be a contraction of **אַיְעָזֶר**: but more probably it is a textual error for **אַבְיוֹז** (LXX has 'Αχιερεύη).

**כָבָד** Cf. Hos. 10, 5 [**כִּי גָלָה מִנְיָנוֹ** (of the calf of Beth-el)]. **גָלָה** is much more than 'departed' AV. (which would represent סָר, as Nu. 14, 9 סָר Am. 6, 7 סָר): it is an ominous word in Hebrew, and expresses 'is gone'

<sup>1</sup> It is found also in Phoenician (Cooke, *NSI*. 4, 4. 5, 5; *CIS*. 165, 18. 21. 167, 11): and it is the regular and ordinary negative in Ethiopic.

*into exile.'* It is probable that this victory of the Philistines was followed by that 'desolation' of Shiloh, of which, though the historical books are silent, the recollection was still far from forgotten in Jeremiah's day (7, 12. 14. 26, 6), and to which a late Psalmist alludes (ψ. 78, 60).

5, 1. **אַשְׁדּוֹדָה**] Ashdod, now *Esdud*, one of the five principal Philistine cities (6, 1), 33 miles due west of Jerusalem, and about half-way between Joppa and Gaza, 3 miles from the sea-coast.

2. **הַצִּיּוֹן**] *to station or stand an object (or person):* Gen. 43, 9. 47, 2. II 6, 17 (likewise of the ark). A more definite word than **שִׁים**.

3. **אַשְׁדוֹרִים**] *Read* **הַאֲשְׁדוֹרִים**.

**כִּמְחֻרָת** 'Though in v. 4 the purpose for which the Ashdodites arose early is clear from what has preceded, and need not therefore be specified expressly, the case in the present verse is different: and no doubt **וַיָּבֹאוּ בֵּית דָגָן** must be inserted before **וְהַנֵּה בֵּית דָגָן** with LXX. . . . It will be best also to accept the following **וַיַּרְאֶוּ** of LXX at the same time, in order to follow throughout one and the same recension' (We.).

**עַל פְּנֵי**] *to fall on one's own face*, is always in Heb. either **עַל פְּנֵי** (17, 49 and often), or else (Gen. 48, 12 al.), or **עַל** (II 14, 4 al.); hence We.'s remark: 'For **לְפָנָיו** here and v. 4, usage requires either **עַל פְּנֵי** (LXX<sup>1</sup>) or **לְאַפְתַּח**.' It is for the purpose of giving a rendering of the existing MT. in accordance with the general usage of the language that RV. *marg.* has the alternative 'before it,' the following **לְפָנֵי אַרְון יְהוָה** being regarded as an explanation of **לְפָנֵי**. But though such explanatory additions occur (Lev. 6, 8. Nu. 32, 33. 1 Ch. 4, 42. 2 Ch. 26, 14) they are exceptional, and are often under the suspicion of having been introduced as a gloss (Jos. 1, 2 [**לְבָנֵי** **אֶת גָּדְלֵיהֶם** not in LXX]. Jud. 21, 7. **לְנוֹתְרִים** [Jer. 41, 3 [**לְנֹתְרִים** not in LXX]]). It is better here to restore **עַל פְּנֵי**.

**וַיַּקְחֵוּ**] LXX *καὶ ὤγειραν*, i.e. 'and *raised up*:' so Sm. Bu. Dh. A more expressive word than 'took.'

4. **[רַק דָגָן נִשָּׁאָר עַל]** 'only Dagon was left upon him' (upon Dagon), which can scarcely be right. LXX *πλὴν οὐ μάχις Δαγων ὑπελεύθη*—

<sup>1</sup> It is not, however, certain that LXX read **עַל פְּנֵי** rather than **לְאַפְתַּח**: the latter is rendered by them equally *ἐπὶ πρόσωπον αὐτοῦ* in 20, 41 and II 18, 28.

according to We., reading probably nothing different from MT., but being led to *ράχις* by the similarity to the Hebrew *ךָרֶב* (We. compares δρέπανον for בְּרַחֵן II 13, 21, παρατείνουσα for דְּרַבְנִי II 2, 29, ἐσχαρίτης for אֲשָׁכֶר) אֲשָׁכֶר (Asher), II 6, 19; add δορὰ for אַדְרָת Gen. 25, 25; πηγαι for ψ. 42, 2 al., τόκος for חַמֵּת (oppression) 55, 12 al., τροφὴ for דְּגַן 111, 5, τοπάζιον for פֹּז (gold) 119, 127). We. for דְּגַן would read דְּגַן (supposing the ה to have arisen by dittography from נָשָׂאָר נָשָׂאָר) ‘only his fishy part was left upon him.’ This, however, is not very satisfactory; and, as *ράχις* means ‘back,’ and πλὴν upon We.’s explanation remains unaccounted for, it is better to insert οὐ back before דְּגַן, or (Lagarde) to read οὐ *his back* for דְּגַן. So Bu. Now.

5. יָרְכֹו] the impf., as II 5, 8. Gen. 10, 9. 22, 14 etc., expressing the custom.

כִּי אִסְמָה עַד הַיּוֹם חֹתֶן] LXX add ὅτι ὑπερβαίνοντες ὑπερβαίνοντιν = כִּי אִסְמָה רַקְלָנָה. This may be a gloss derived from Zeph. 1, 9; but it may also be a genuine part of the text.

6. יָד יְזִירָה] Cf., with בְּכָר, v. 11. Jud. 1, 35; and with v. 9. 7, 13. 12, 15. Ex. 9, 3. Dt. 2, 15. Jud. 2, 15; also Jos. 4, 24. Ruth 1, 13.

אֶל עַל] would be more usual.

וַיְשַׁמֵּם] LXX καὶ ἐπήγαγεν αὐτοῖς, reading וַיְשַׁמֵּם (incorrectly) as וַיְשַׁמְּם: cf. Ex. 15, 26. Ez. 39, 21 (We.). LXX continue: καὶ ἐξέζεσεν αὐτοῖς εἰς τὰς ναῦς, with a variant (in Lucian’s recension) καὶ ἐξέβρασαν εἰς τὰς ναῦς αὐτῶν, on which see We., and Aptowitz, *ZAW*. 1909, 242 f. וַיְשַׁמֵּם means and laid them waste or desolate,—usually of places (ψ. 79, 7) or things (Hos. 2, 14, of vines); of persons Ez. 20, 26. Job 16, 7. It is a word hardly found elsewhere, except in poetry, and the more elevated prose style (e.g. Lev. 26, 22. 31. 32; Ez. 30, 12. 14). ‘Destroyed’ (EVV.) is too general. But probably Ehrlich is right in reading וַיְהִפְצִים (cf. vv. 9. 11), which, as Field shews, is also presupposed by Aquila’s ἐφαγεδαύνοσεν (cf. 7, 10 Aq. ψ. 18, 15 Aq. Dt. 7, 23 Aq.).

בְּעַפְלִים] To be vocalized בְּעַפְלִים: the vowels of the text refer, of course, to the marginal בְּטַחְרִים. The traditional view of בְּעַפְלִים was that it denoted either the anus (cf. 5, 12 LXX ἐπλήγησαν εἰς τὰς ἔσφασ; 6, 5 Vulg. *quinq̄ue anos aureos*), or an affection of the anus; and hence, being a coarse word, the Massorites directed תְּחִרִים to be read for בְּעַפְלִים wherever it occurs (vv. 9. 12. 6, 4. 5. Dt. 28, 27). In fact, how-

ever, it is pretty certain that it denotes *plague-boils* (RV. *marg.*), which occur only in the groin, arm-pits, and sides of the neck. See *DB*. iii. 325<sup>a</sup>; *EB*. s.v. *EMERODS*; *Exp. Times*, xii. (1900-1), 378 ff., xv. (1903-4), 476 ff.

[**את־אשׁר־ודאת־נַבְולִיה**] epexeg. of **אתם**, but attached in a manner unworthy of the best Hebrew style, and probably a marginal gloss. LXX has instead *καὶ μέσον τῆς χώρας αὐτῆς ἀνεφύσαν μέες*, which may represent an original *וַיַּעֲלֵל עֲכָפִים בַּתּוֹךְ אֶרֶץ וַיַּעֲלֵל עֲכָפִים בַּתּוֹךְ אֶרֶץ* (cf. Ex. 7, 29). On this, and other additions of LXX in this chapter, see more fully at the end of *ch. 6*.

7. [**וַיֹּאמְרוּ**] See on 1, 12. No doubt **וַיֹּאמְרוּ** should be restored.

8. [**נת יסב**] For the *order*, which gives brightness to the style, cf. Ex. 1, 22. Jos. 2, 16; Jud. 20, 4. 1 Ki. 2, 26; **עַנְחָת לְקָ**, Is. 23, 12. 52, 4. Jer. 2, 10; also (where the position is emphatic) 1 Ki. 12, 1. Jer. 20, 6. 32, 5. At the end of the *v.* **נַת** (LXX *εἰς Τεθθα*) seems to be desiderated. On the site of Gath, see p. 57.

9. [**אחרי אשר**] occurs frequently: **אחרי אשר** [GK. § 164<sup>d</sup>] only here and Lev. 25, 48. **אשר** standing alone is elsewhere construed with an inf. constr.

[**מִזְהָמָה**] *confusion, panic*, v. 11. 14, 20. Dt. 7, 23 ('discomfiture').

[**וַיִּשְׁתַּרְוּ**] AV. follows the Jewish interpreters (Rashi): **מכת בית הנוצרים**: cf. Kimchi: **מכת המתוּרים במקומות סתר** *מִבְּפָנֵים εἰς τὰς ἔδρας αὐτῶν*, Symm. *εἰς τὰ κρυπτὰ αὐτῶν*) in treating this as equivalent to **וַיִּזְתַּרְוּ**. There is no difficulty in supposing **שׁ** to be written for **ס**: but the meaning assigned to the *Nif.* is not a possible one. In Arabic **شتّر** means *to have inverted (or cracked) eyelids or lower lips*: if the text, therefore, be correct, it is probable that **שַׁתְּר** is derived from a root signifying properly *to cleave*, and applied in Hebrew and Arabic to different affections of the skin. Render 'and plague-boils brake out to them' (*Anglice* 'upon them')<sup>2</sup>.

<sup>1</sup> The same explanation is implied elsewhere: the passage is quoted in a Massoretic list of eighteen words written once with **שׁ** in lieu of the normal **ס**: *Mass. Magna* on Hos. 2, 8; see also *Ochlal we-Ochlal*, No. 191; and *ib.* p. 42. Amongst the passages cited is Hos. 8, 4. **חִשְׁרָוּ** = (RV. *marg.*).

<sup>2</sup> Pesh. has here a doublet: see *PS. Thes.* cols. 2757, 4309. Nestle (*ZAW*. 1909, p. 232), following the second of these, **{عَلَفَتْ مَهَاجِنَهْ}** (= Aq. *περιελθησαν αἱ ἔδραι*), would read **וַיִּשְׁתַּרְוּ**, a Hithp. from **שַׁרְהָ** to *loose*: but as **עֲפָלִים** does not mean *ἔδραι*, this yields no sense. In illustration of the clause

**עֲפָלִים** [עֲפָלִים] i.e. **טְהָרִים**: Qrê; see on v. 6.

10. **עַקְרֹן**] 12 miles NE. of Ashdod, and 12 miles NW. of Beth-shemesh (see on 6, 13).

**אֵלֶּי**] to me, spoken in the name of the people as a whole. So often: as Ex. 17, 3<sup>b</sup>. Nu. 20, 18. 19<sup>b</sup>. 21, 22. Jos. 9, 7 ('perhaps thou dwellest in my midst,' said by Israel to the ambassadors from Gibeon). 17, 14. Jud. 11, 17. 19 end; 12, 3<sup>a</sup>. 20, 23<sup>b</sup>. Hab. 3, 14 ('to scatter me'). Comp. on 30, 22; and *LOT* 366f. (edd. 6–8, 390).

**לְהַמִּתְנִי וְאַתָּ עַמִּי**] In the best Hebrew style this would be expressed **לְהַמִּתְנִיתִי וְאַתָּ עַמִּי** (as v. 11; Ex. 17, 3; II 14, 16). The same combination occurs, however, eleven or twelve times in the course of the OT.: Dt. 11, 6 (contrast Nu. 16, 32). 15, 16. Jos. 10, 30<sup>b</sup>. 32. 33. 37. 39. 2 Ki. 20, 6 (=Is. 38, 6). Jer. 32, 29. Ez. 29, 4 (Keil). Zech. 5, 4. Est. 2, 9; cf. 2 Ch. 28, 23<sup>b</sup>. Comp. Hitzig on Is. 29, 7.

12<sup>b</sup>. Ex. 2, 23 —וְתַעַל שְׁעָתָם אֶל הָאֱלֹהִים שׂוּעָה occurs in prose.

**וְאַרְצָם** 1. **חֲדִשִּׁים**] LXX adds καὶ ἐξέζεστεν ἡ γῆ αὐτῶν μύας = **שְׁרַץָה עַבְּרִים** (cf. Ex. 7, 28). See at the end of the chapter.

2. **לְקֻסְמִים**] On **קֻסְמִים** as well as on the other principal words used by the Hebrews to denote divination and magic, the study of W. Robertson Smith in the *Journal of Philology*, xiii. p. 273 ff., xiv. p. 113 ff. should be consulted. See also the writer's notes on Dt. 18, 10. 11.

**בָּמוֹה** wherewith? as Mic. 6, 6 (Keil).

3. **אָמָמִים מִשְׁלָחִים אֲתָם**] LXX, Pesh. Analogy certainly demands the insertion of the subject; see especially the similarly framed sentences, Jud. 9, 15. 11, 9. Jer. 42, 13 (*Tenses*, § 137): with the ptcp. the subject is omitted only when it is indefinite, or when it has been mentioned just previously (*ib.* § 135. 6; cf. GK. § 116<sup>a</sup>, t.).

**חִשְׁבוֹ**] return, render as a due (ἀποδοῦνται): Nu. 5, 7; ψ. 72, 10 **מְנַחָה יְשִׁיבוֹ**: 2 Ki. 3, 4 (of Mesha's annual tribute to Israel), etc.

**אַשְׁם**] AV. trespass-offering, RV. guilt-offering (regularly, except Is. 53, 10, where AV. is not altered, but the correct rendering is given in the margin). On the nature of the **אַשְׁם** see Oehler, *Theol. of O.T.*, § 137, who shews that the cases in which the 'guilt-offering' is

following in LXX and Vulg., see the curious Midrash (*Midr. Sam.* x. 4) cited by Aptowitzer, *ZAW* 1909, p. 242.

prescribed in the Priests' Code always imply some *infringement* of another's rights,—either a positive injury done, or some right or due withheld. Doubtless אישׁ is used here in a more popular and general sense; still, the offering of the Philistines is designed as a compensation for the wrong which they conceive has been done to the ark whilst in their territory.

4. [מִכְפֵּר וּ'] ‘*by, according to*, the number of,’ an accus. of limitation or definition. Cf. v. 18. Ex. 16, 16. Job 1, 5; also II 21, 20; and Ew. §§ 204<sup>b</sup>, 300<sup>c</sup>; GK. § 118<sup>h</sup>.

[עַפְלִי] i.e. עַפְלִי. The Massorites mean עַפְלִי to be *read* טָהָרִי; cf. on 5, 6.

[לְכָלֶם] either לְכָלֶם (8 Heb. MSS.) or לְכָם (LXX, Pesh.) must evidently be read.

5. [עַפְלִיכֶם] i.e. עַפְלִיכֶם: Qrê טָהָרִיכֶם (V. 5<sup>a</sup> (We.), or at least the words המשחיתים את הארץ (Dhorme), seems to be a redactional gloss: see p. 61.

[נוֹחָתָם . . . כְּבוֹד] Jos. 7, 19: and, differently, Jer. 13, 16.

[קִילְלָה . . . מְעֻלָּם] קִילְלָה is construed similarly 1 Ki. 12, 10. Jon. 1, 5.

6. חֲבֹדוֹ make the heart *heavy*, i.e. *slow to move or affect, unimpassionable*. It is the word used by J (*Qal* and *Hif.*) in the narrative of the plagues, Ex. 7, 14. 8, 11. 28. 9, 7. 34. 10, 1. Comp. the writer's *Exodus* in the *Cambr. Bible*, p. 53.

[הַתְּעִלָּל] So Ex. 10, 2. Not ‘wrought wonderfully,’ but ‘made a toy of’ (cf. R.V. *marg.*); see on 31, 4.

[וַיִּשְׁלֹחָם . . . כַּאֲשֶׁר . . .] So 12, 8: see on 4, 20.

7. [אַחַת] The numeral has here a weaker sense than in 1, 1, and is scarcely more than *a*; cf. Ex. 16, 33; ch. 7, 9. 12. 1 Ki. 19, 4. 22, 9. 2 Ki. 7, 8. 6. 12, 10.

[עַלְיָהִם] the *masc. suff.*, according to GK. § 135<sup>o</sup>; cf. v. 10.

8. [בָּאָרֶנוֹ] It is possible, of course, that an אָרֶנוֹ may have formed a regular appendage to an *uglah*, in which case the art. will be prefixed to it as denoting an object expected, under the circumstances named, to exist (so probably 2, 13 *the prong*: 18, 10<sup>b</sup> *the spear*, almost = *his spear*: 25, 23 *the chamar*; II 13, 9 *את־המשרתת*, etc.); but there are many passages to which this explanation will not apply, and the rendering ‘*a chest*’ is perfectly in accordance with Hebrew idiom. See more fully on 1, 4 and 19, 13.

9. **דרך נבולו**] the way *to*, etc., as regularly (Gen. 3, 24). On the position of **דרך נבולו**, immediately after **אם**, see p. 35.

: [מקרה והוא היה לנו] ‘it is an accident (which) hath befallen us’ (GK. § 155<sup>d, f</sup>)<sup>1</sup>.

**לא ידו**] Notice the unusual order, intended to emphasize **ידיו**: cf. Gen. 45, 8. Nu. 16, 29 ‘לא ישלחני’ ‘Not Y. hath sent me’ (but some one else). ψ. 115, 17. Cf. GK. § 152<sup>e</sup>; *Lex.* 518<sup>b</sup> (*c*).

10. **ויאסרום**] On the **ם-**, see GK. § 60<sup>b</sup>.

[כל] from **כלָה** with the sense of **כלָא** (GK. § 75<sup>q</sup>): cf. **בלתני** 25, 33.

11. ‘And they set the ark of Yahweh upon the cart, *and also* the coffer.’ The type of sentence is one not uncommon in Hebrew (e.g. Gen. 12, 17. 34, 29. 43, 15. Nu. 13, 23<sup>b</sup>).

Some few of the instances that occur might be explained as due to the composite character of the narrative (so Nu. 13, 26<sup>b</sup>); but this does not appear to be the case in most: and it must be recognized as a feature of Hebrew style, when two subjects (or objects) have to be combined in one clause, for the clause containing one of the subjects (or objects) to be completed, the other being attached subsequently. See *a.* Gen. 2, 9<sup>b</sup>. 41, 27<sup>a</sup>. Ex. 35, 22. Lev. 22, 4. Nu. 16, 2<sup>a</sup>. 18<sup>b</sup>. 27<sup>b</sup>. Jud. 6, 5<sup>a</sup> **כִּי הַם וּמְקֻנֵּיהֶם יָעַלוּ וְאַחֲלָהֶם**. 2 Ki. 6, 15: *b.* Gen. 1, 16<sup>b</sup>. 12, 12. **וַיָּנָעַ יְהוָה אֶת פְּרֻעָה נְגֻנָּים גָּדְלִים** *and also* **בֵּיתוֹ** 17. 34, 29. 43, 15. 18. Ex. 29, 3. Jud. 21, 10<sup>b</sup>. 1 Ki. 5, 9. Jer. 27, 7<sup>a</sup>. 32, 29: *c.* (analogous examples with prepositions) Gen. 28, 14<sup>b</sup>. Ex. 34, 27<sup>b</sup> **כְּרָתִי אֶתְךָ בְּרִית וְאֶת יִשְׂרָאֵל**. Dt. 7, 14<sup>b</sup>. 28, 46. 54<sup>a</sup> **הִאֵשׁ הַרְחֵךְ בְּךָ וְהַעֲנֵן מָאֵךְ**. 56<sup>a</sup>. Jer. 25, 12 MT. 40, 9<sup>a</sup>. The word attached cannot, in all such cases, be treated (Ew. § 339<sup>a</sup>) as subordinate.

12. **וַיִּשְׁרֹנָה**] (*a*) The 3 pl. fem. with the prefix **י**, as Gen. 30, 38. Dan. 8, 22†. In Hebrew, except in these three passages, the form of the 3 pl. fem. is always **חַבְתְּבָנָה**: in Arabic, on the other hand, as also in Aramaic and Ethiopic, it is regularly *yaktubna*, and the form *taktulna* is noted only as a rare dialectical variety (Stade, § 534<sup>2</sup>; GK. § 47<sup>k</sup>). The most original form would seem certainly to be *yaktubna* (2 pl. *יכְתַבְנָה*: 3 pl. **חַבְתְּבָנָה, חַבְתְּבָנוּ**: *taktubna* appears to have been produced through the influence of the 3rd fem. sing. **חַבְתָּ**. The latter form, however, came to predominate in Hebrew, while in Arabic it only prevailed dialectically.

<sup>1</sup> In illustration of the recourse to the guidance of an animal in cases of doubt, see Wellh. *Reste Arab. Heidentumes* (1887), p. 147, ed. 2 (1897), p. 201.

<sup>2</sup> See Fleischer, *Kleinere Schriften*, i. 1 (1885), p. 99.

(b) **וַיִּשְׁרֹנָה** (with dagesh and short ḥireq) stands for a normal **וַיֵּשֶׁרְנָה**: cf. १ Ki. 3, १५ for **וַיֵּלְךְ**: Stade, § १२१; GK. § ७१.

12<sup>a</sup>. The main division is at **בֵּית שְׁמֵישׁ**, the *first* occurrence of the **zāqēf** (see on १, २८): what follows is a circumstantial clause, attached **אֲסֻנוּדְתָּוֹת**, defining more particularly *how* the kine went along (cf. १ Ki. १८, ६, and *Tenses*, § १६३). On Beth-shemesh, see p. ५७.

**אֲחַת**] is here emphatic: the kine went along *one* highway, without attempting to deviate from it.

[**הָלַכְוּ הָלֵךְ וְגַעַ**] Exactly so (except that sometimes there is a ptcp. for the finite verb) Gen. ८, ५ (rd. **הָלַכְיָה** for the wholly irregular **יָהַיָּה**). Jos. ६, ९. १३<sup>b</sup> Qrê. Jud. १४, ९. II ३, १६. २ Ki. २, ११ (the **לְכִים** **הָלֵךְ וְרַבֵּר**) <sup>†</sup>: with the verb at the end, Is. ३, १६ **וְתַפְעוּ תַלְכָנָה** **הָלֵךְ**. Jer. ५०, ४<sup>†</sup>: with the verb in the middle, ψ. १२६, ६ **6 יָלֵךְ וְבָכָה**. And with an impf. with *waw* consec. for the second inf. abs. *ch.* १९, २३. II १६, १३<sup>†</sup>; with a pf. with *waw* consec. (frequentative) in the same place, II १३, १९ (see note). Jos. ६, १३<sup>a</sup><sup>†</sup>. Cf. GK. § ११३<sup>a</sup>. Comp. an analogous idiom with an adj. (but see note) on १४, १९. **פָּעָה גַּעַ** for **פָּעָה גַּעַ**, GK. § ७५<sup>n</sup>.

There is another type, occurring twice, viz. Gen. ८, ३ **וַיֵּשֶׁב הָלֵךְ וְשָׁב וְיִסְعַ הָלֵךְ וְנָסַע**.

[**וַיֵּצֵא יָצָא וְשָׁב**, ७ **וְילֵךְ הָלֵךְ וְגַע**, Gen. ८, ७. With other verbs we have, of the type **וְילֵךְ** **וְגַע**, Gen. ८, ७, **וְיָצַא יָצָא וְשָׁב**, II १५, ३० **וְעָלָה עַלְהָ וְבָכָה**, १ Ki. २०, ३७. **וְעָלָה עַלְהָ וְבָכָה**, १ Ki. ३, २४ (rd. with Luc. **וְבָכָה בָּאָ וְתַבְּחָה**). **וְבָכָה בָּאָ וְתַבְּחָה** **וְבָכָה**, II १५, ३०. **וְעָלָה עַלְהָ וְרַפְאָה**, Is. १९, २२ **וְעָלָה עַלְהָ וְרַפְאָה**, ३१, ५ (rd. and **וְהַאֲלָה** **וְהַרְפָּאָה**). **וְבָכָה בָּאָ וְתַבְּחָה**, १ Ki. २०, ३७ (rd. with Luc. **וְבָכָה בָּאָ וְתַבְּחָה**). **וְבָכָה בָּאָ וְתַבְּחָה**, १ Ez. १, १४ (rd. with Luc. **וְבָכָה בָּאָ וְתַבְּחָה**). Joel २, २६<sup>†</sup>.

And of the type **וַיֵּשֶׁב הָלֵךְ וְרַבֵּר** : **וַיֵּשֶׁב הָלֵךְ וְרַבֵּר** ; and similarly, always with **הַשְּׁבָט**, ७, २५. ११, ७-२५, ३. ४-२६, ५. १९. ३२, ३३ (rd. **וְאָלֵם וְלָמֵד** for the first). ३५, १४. १५. ४४, ४. २ Ch. ३६, १५<sup>†</sup>.

[**וּבֵית שְׁמֵישׁ קָצְרִים**] GK. § १४५<sup>c</sup>. Cf. II १५, २३.

[**בָּעֵמָק**] An, lit. *deepening*, is a ‘highlander’s term’ for a broad depression between hills, especially for a ‘wide avenue running up into a mountainous country, like the Vale of Elah [see on १७, २], the Vale of Hebron, and the Vale of Aijalon’ (G. A. Smith, *H. G.*, ३८४ f., ६५४ f.; cf. the writer’s art. in *DB*. iv. ८४६ with list of **עַמְקִים** mentioned in the OT.). Here it denotes (*EB*. s.v. **BETH-SHEMESH**) ‘the broad, and beautiful, and still well-cultivated Wâdy es-Şarâr’ (*EB*. i. ५६७), up which the

<sup>1</sup> Jer. ४१, ६ **וְהָלֵךְ הָלֵךְ וְבָכָה** ... **וַיֵּצֵא יָצָא וְשָׁב וְבָכָה** ... is anomalous; we should expect ... **וְהָלֵךְ הָלֵךְ וְבָכָה** ... and **וְהָלֵךְ הָלֵךְ וְבָכָה** ... Duhm, Cornill read, after LXX, **וְהָלֵךְ הָלֵךְ וְבָכָה**.

railway now climbs from Jaffa to Jerusalem. Beth-shemesh is now 'Ain Shems, 917 feet above the sea, on the slope of the hills on the S. of this Wādy, 12 miles SE. of Eqron, and 14 miles W. of Jerusalem. The Wādy opens out on the N. of it, with Zorāh (Jud. 13, 2 etc.) now Sar'ah, 2 miles to the N., on the hills on the opposite (N.) side of the Wādy.

[לראות] LXX εἰς ἀπάντησιν αὐτῆς = לְקַרְאָתוֹ. Though is not ungrammatical, yet the pregnant construction is so much more forcible and idiomatic (Jud. 19, 3 : also with other verbs, as 14, 5 ; ch. 16, 4 ; שׁאָג לְקַרְאָתוֹ ; וַיַּהֲדוּ לְקַרְאָתוֹ 21, 2) that it decidedly deserves the preference.

14. [בֵּית־הַשְׁמִישִׁי] Formed according to the regular custom when the gentile adj. or patronymic of a compound name is defined by the art.: so אֶבְנֵיהַלִּי (16, 1), בֵּית־הַעֲזִיר (Jud. 6, 11).

17-18<sup>a</sup>. Apparently (on account of the discrepancy between v. 18<sup>a</sup> and v. 4) not part of the original narrative: see p. 61. V. 18<sup>b</sup> will then continue v. 16.

17. [ועָה] The most south-westerly of the Philistine cities, the last town in Palestine on the route to Egypt. Ashkelon was on the sea-coast, 12 miles north of it. The site of Gath is not certain (Buhl, 196; G. A. Smith, *H. G.* 196); but it was not improbably *Tell es-Sāfiyeh*, the *collis clarus* of William of Tyre, and the fortress *Blanca guarda*, or *Blanchegarde*, of the Crusaders, now a mud village, on the top of a projecting limestone rock, with conspicuous white cliffs, 300 feet high, looking down towards Ashkelon, 12 miles to the WNW. (see view in Conder, *Tent Work in Palestine*, ed. 1887, p. 273: see also p. 275 f.; *H. G.* 196, 226 f.; Cheyne, art. GATH in *EB*).

18. [לְחַמִּישׁ הַסְּרִינִים] belonging to the five lords: 'ל as 14, 16. מִמְנֶדֶל [מִעִיר וְנוּ] A similar delimitation in 2 Ki. 17, 9 = 18, 8 נוֹצְרִים עַד עִיר מִבְצָר cf. Dt. 3, 5 עָרִי הַפְּרוּן cities of the country-folk: Zech. 2, 8 פְּרוֹתָה יְשַׁב יְרוּשָׁלָם Jerusalem shall sit (metaph. = be inhabited) as open country districts.

19. [וְעַד אֶבְל הַגְּדוֹלָה] meadow gives no sense here. We must evidently read אֶבְן (see v. 15) with LXX, Targ., and for עַד either אֶעָד (see Jos. 24, 27. Gen. 31, 52) or (see Jud. 6, 24) וְעַד: then, placing a full stop at the end of 18<sup>a</sup>, we shall get 'And the great

stone, upon which they set etc., is a *witness* [or, is *still*] to this day in the field of Joshua the Beth-shemeshite.' The stone on which the ark was set was still shewn in the field of Joshua at Beth-shemesh; and it is appealed to by the narrator as evidence of the facts which he relates.

[**אבן הגדלה**] The use of the art. with the adj. when the subst. is without it, is rare in classical Hebrew, being mostly restricted to cases in which the subst. is a word which may be regarded as defining itself (**יום** Gen. 1, 31. 2, 3. Ex. 20, 10 al., 1 Ki. 7, 8. 12. Ez. 40, 28; **שער** Ez. 9, 2. Zech. 14, 10), and even then being exceptional. The instances have been analysed by the present writer in *Tenses*, § 209; cf. GK. § 126<sup>w</sup>, x. Examples of a more exceptional type are ch. 12, 23. 16, 23. II 12, 4. 21, 19. Jer. 6, 20. 17, 2.

In *post-Biblical Hebrew* this construction became more common: in the Mishnah there are some forty instances (including some standing ones, as **כינסית הגדלה** 'the Great Synagogue,' **שור הפסך** 'the ox to be stoned'), but mostly in cases where (according to Segal, *JQR*. 1908, pp. 665–667 = *Mishnaic Hebrew*, 1909, pp. 19–21) some *emphasis* rests upon the attribute, as contrasted with something different.

Here it is best to restore the art. **יעדרה** [**וְעַדָּה**] or **האֲבָן הַגְּדוֹלָה וְ(וּ)**.

19. In this verse as it stands in MT. there must be some error, though it is not possible to restore the text with entire certainty. (1) **ראה ב'** does not mean (AV.) *to look into* (which would be rather **רואה אל תוך**), but *to look on* or *at*, sometimes with satisfaction and pleasure (*ψ. 27, 13*), at other times with interest and attention (Cant. 6, 11 *to look upon* the green plants of the valley: Ez. 21, 26 *he looked at* the liver: Qoh. 11, 4 **ראה בענבים** *he that lookeith at* the clouds: Gen. 34, 1: Jud. 16, 27 end): if, therefore, the expression be used here in a bad sense, it will signify *to gaze at*, viz. with an unbecoming interest (so We. Kp. Stade, *Gesch.* i. 204). (2) The number of those smitten is incredible in itself; and the juxtaposition of without 1 is another indication of error<sup>1</sup>. It is true, both numbers are in LXX: but there they are even more out of the question than in MT.; for LXX limits the slaughter to the sons of Jechoniah (**בעם בהם** for **בעם**)! Josephus speaks of the number smitten as only *seventy*; and modern scholars generally (including Keil) reject **חמשים אלף איש** as a gloss,

<sup>1</sup> These are some examples of the repetition of the noun **שנה**, with similar *ascending* enumeration, Gen. 5, 8. 10. 13 al., but none without 1.

though how it found its way into the text must remain matter of speculation.

(3) Instead of וַיְךָ בָּנָנִי בֵּית שְׁמֶשׁ LXX has the remarkable reading καὶ οὐκ ἡσμένισαν οἱ νίοι Ἰεχονίου ἐν τοῖς ἀνδράσιν Βαυθσαμψ, the originality of which speaks strongly in its favour. Unfortunately ἀσμενίζω does not occur elsewhere in LXX., so that it cannot be ascertained definitely what Hebrew word it may here express. It is not probable that such an unusual word would have been chosen to render a common term like שְׁמֹחוֹ (which indeed in v. 13 is represented by the ordinary εὐφραίνεσθαι). We. suggests וְלֹא נִקְרָא בְּנֵי יְכֻנֵּהוּ, i.e. 'And the sons of Jechoniah came not off guiltless, were not unpunished, among the men of Beth-shemesh, because they had gazed at the ark of Yahweh; and he smote among them (בְּעַם for בְּהָם, as LXX) seventy men' (so Now.). Klostermann suggests the rare χάρι (Ex. 18, 9) for ἡσμένισαν: 'And the sons of Jechoniah rejoiced not among the men of Beth-shemesh, when (or because) they looked upon the ark of Yahweh'<sup>1</sup> (so Sm. Bu.). Whatever be the verb to which ἡσμ. corresponds, the adoption of the LXX reading effects a material improvement in the style of the verse: in MT. follows awkwardly upon וַיְךָ בְּעַם and is in fact tautologous, whereas וַיְךָ בֵּית-שְׁמֶשׁ refers naturally and consistently to the sons of Jechoniah before mentioned. The first וַיְךָ in MT., on the other hand, must be just the mutilated remnant of the clause preserved in LXX<sup>2</sup>.

20. [מעלינו] more than,—from upon us, from off us, so as to relieve us of its presence: cf. II 13, 17. 20, 21. 22. I Ki. 15, 19. 2 Ki. 12, 19<sup>b</sup>. 18, 14. Nu. 21, 7.

21. [חָרוֹן] The site of Qiryath-ye'arim is not certain, as the name has not been preserved: but it was most probably (Robinson; *EB.* s.v.; cf. G. A. Smith, *H. G.* 226) at *Qaryet el-'Enab* (the 'City of grapes'), 9-10 miles NE. of Beth-shemesh, and 7 miles NW. of Jerusalem, among the hills, 2385 ft. above the sea. Beth-shemesh (see on v. 13) was much lower: hence 'come down' (notice 'went down,' of the

<sup>1</sup> Ew. Then, understand the passage similarly, though they read the less probable לא שְׁמֹחוֹ.

<sup>2</sup> Vulg. represents the first אִישׁ by *viros*, the second by *plebis*: cf. Targ., and Jerus. *Sanh.* II 4 (20<sup>b</sup> 62), as cited by Aptow. *ZAW.* 1909, p. 243.

border from Qiryath-ye'arim to Beth-shemesh, in Josh. 15, 10<sup>1</sup>). Topographical distinctions are always carefully observed by the Hebrew writers. Let the reader study, with this point of view in his mind, the history of Samson (Jud. 13–16).

7, 1. [בְּנַבּוּעָה] Read, probably, with 55 MSS., LXX, Pesh., Targ., and II 6, 3. אִישׁ בְּנַבּוּעָה.

In ch. 6, MT. presents two difficulties: (1) the abrupt mention of the mice in v. 4; (2) the disagreement between vv. 4 and 18 in the number of images of mice—v. 18 speaking of an indefinite number (one for each town and village), v. 4 only of five. At first sight, LXX appears to remove these difficulties: for (1) the mention of the mice in v. 4 is prepared by two notices describing a plague of mice<sup>2</sup> in the country in 5, 6 (וַיַּעֲלֹו עַכְבָּרִים בְּתוֹךְ אֶרֶץ) ; and (2) whereas in MT. 6, 5<sup>a</sup> is little more than a repetition of v. 4, in LXX v. 4 is confined to the עַפְלִים, v. 5 to the mice, not, however, limited to five, but an unspecified number (4<sup>b</sup> καὶ εἶπαν, Κατ’ ἀριθμὸν τῶν σατραπῶν τῶν ἀλλοφύλων πέντε ἔδρας χρυσᾶς, ὅτι πταῖσμα ἐν ὑμῖν καὶ τοῖς ἄρχοντις ὑμῶν καὶ τῷ λαῷ, 5<sup>a</sup> καὶ μῆς χρυσοῦς ὥμοιώμα τῶν μνῶν τῶν διαφθειρόντων τὴν γῆν). The additions of LXX in 5, 6, 6, 1, and the redistribution of the עַפְלִים and the mice in vv. 4–5, are accepted by Thenius.

We take a different view. He argues with great force that vv. 4–5 MT. is right: the last clause of v. 4, ‘for one plague was on you all, and on your lords,’ he points out, is intended to explain that, although only three districts (Ashdod, Gath, and Eqrion) were implicated in what had happened to the ark, *all* had suffered through the plague, and *all* must accordingly share in the אִשָּׁם: the number *five* being thus chosen, as representing Philistia as a whole, it was sufficient for the mice as well as for the עַפְלִים; and the cogency of the argument,

<sup>1</sup> Conder's site (*DB.* s.v.) at 'Erma, 4 miles E. of Beth-shemesh, up the W. Ismain, is much less probable (cf. Buhl, *Geogr.* 167 n.). Notice (1) that there is no sufficient reason for supposing 'mount Ye'arim' ('mount of the woods') to have been contiguous to Qiryath-ye'arim; and (2) in so far as the identification rests upon the resemblance of 'Erma with Ye'arim, that the *m* is radical in one word, and merely the mark of the plural in the other.

<sup>2</sup> On the destructiveness of field-mice, see Arist. *Hist. Nat.* vi. 37, p. 580<sup>b</sup>, 15–20, who relates how they would sometimes in harvest time appear suddenly in unspeakable numbers, and destroy a crop entirely in a single night.

'for one plague' etc., would be just destroyed, if it were to be applied to the number of the **עֲפָלִים** alone. He concludes that 6, 4-5, as read in LXX, have been corrected for the purpose of agreeing with v. 18; and accepting vv. 4-5 MT., he rejects v. 18<sup>a</sup> (**הַפְרֵזִי**), and with it v. 17, as inconsistent (in the *number* of golden mice offered) with v. 4<sup>1</sup>.

As regards the further point, the abrupt mention of the mice in v. 4, he considers the difficulty as apparent merely: the mice, he argues, are mentioned not because there had been a plague of them, but as *emblems of a pestilence*<sup>2</sup>: the double **אֲשָׁם**, like the double dream in Gen. 41, 25, relates to one and the same object, viz. the plague of **עֲפָלִים**: and v. 5<sup>a</sup> is a redactional gloss<sup>3</sup>, due to the supposition that v. 4 implied that there had been a plague of mice. And accordingly he rejects the additions of LXX in 5, 6, 6, 1, as made merely for the purpose of relieving the apparent difficulty of vv. 4-5, on the theory that these verses pre-supposed an actual plague of mice. He admits, however, justly, that if this explanation of the 'mice' in v. 4 be not accepted, there is no alternative but to treat the additions in question as a genuine part of the original text.

#### 7, 2-17. Samuel's judgeship. Defeat of Philistines at Eben-ezer.

2. **וַיָּרֶבֶו הַיָּמִים וְג'**] that the days were multiplied (Gen. 38, 12), and became twenty years. Not as EVV.

**וַיָּנֹהֵן**] Only here. **נֹהֵן** in Heb. means *to mourn* or *lament* (Ez. 32, 18): so, if the reading be correct, it will be most safely explained as a pregn. constr., *mourned* or *sighed after Yahweh* = went after Him mourning or sighing (for the Nif. cf. **נוֹנַח**)<sup>4</sup>. It is doubtful if

<sup>1</sup> The attempt has been made to reconcile vv. 4 and 18 by supposing v. 4 to relate the *proposal of the priests*, and v. 18 to describe *what was actually done*. But had the proposal not been adopted as it was first made, it is natural to suppose that this would have been in some manner indicated: as it is, the phrase in v. 10 is *And the men did so*.

<sup>2</sup> Comp. the form in which the story of the destruction of Sennacherib's army reached Herodotus (2. 141): *field-mice gnawing the leathern thongs of the soldiers' bows and shields*.

<sup>3</sup> So in his *Composition des Hex. und der hist. Bücher*<sup>2</sup> (1889), p. 241.

<sup>4</sup> So Ewald, *Hist.* ii. 602 (E. T. 427). **לוּא** is cited by the Syriac lexicographers (PS. col. 2294) with the meaning *ingemuit*.

In Eth. the corresponding verb means *recreari*, *respirare*, in the causative conj. (II. 1) *to console*, in the reflexive (III. 3) *to console oneself* (sc. by confession, as Lev. 16, 21): Dillm. col. 632.

Ges. is right in rendering *were gathered*. It is true that אָתְּנָהִי occurs in Targ. in a connexion which implies gathering, but it is always used with reference to some *religious* object, being often followed by פֶּלַחֲן "gathered", or לְמַפְּלָחָה "gathered", so that it is doubtful if it expresses *to be gathered* simply. Thus ch. 12, 14 אלהָכֹן דַּיְיָ בְּחֵר פֶּלַחֲנָא . . . וְתַהֲנוֹן . . . בְּחֵר פֶּלַחֲנָא דַּיְיָ אלהָכֹן for 21: 30: וְיַהֲנוֹן לְמַפְּלָחָה בָּה . . . לְשָׁמָא דַּיְיָ Jer. 3, 17 22<sup>b</sup>: וַיַּפְּלַחֲנָה פֶּלַחֲנִי 33: וְעַמָּא בֵּית יִשְׂרָאֵל יַהֲנוֹן בְּאוֹרִיתָא 31: וַיַּפְּלַחֲנָה פֶּלַחֲנִי 13: וְיַהֲנוֹן תַּעֲבְרָנָה עַל יְדֵי מֻוָּנָה (for) יַהֲנוֹן עַמָּא עַל יְדֵי מִשְׁיחָא 17: Hos. 2, 2; similarly 3, 3. 5. The use of נַעַק to be called together is not parallel: for נַחַה is not a synonym of זָעַק. Probably the Targumic usage is merely based upon the Hebrew word occurring in this passage, and the sense which it was there presumed to have, and cannot therefore be regarded as independent evidence of its meaning. Whether, however, וַיַּהֲנוֹן is correct, is very doubtful. LXX have ἐπέβλεψε, whence We. conjectured זָעַגְנִי (cf. Ez. 29, 16); but perhaps זָעַטְגָּו (Klo. Bu.) is better; cf. 1 Ki. 2, 28; and (with לִבְגָּו) Jud. 9, 3. As Ehrlich justly remarks, (Is. 2, 2=Mic. 4, 1; Jer. 31, 12. 51, 44†) *ap.* Kittel is much too poetical for the present context: but his own זָעַי (12, 14) does not read very well after זָעַי just before.

3. [הַסִּירּוֹ וְ] The same phrase in Gen. 35, 2. 4; Jos. 24, 23; Jud. 10, 16. אלהָי גָּבָר is lit. gods of foreign-ness (=foreign gods): so בָּנִים = בָּנָי (בָּנִי) = foreigner(s).

[הַכִּינוּ] make firm, fix; cf. Job 11, 13. ψ. 78, 8. 1 Ch. 29, 18 (זָהָבָן לְבָבֵם אַלְיךָ). 2 Ch. 12, 14 al. Comp. נִכְנָת fixed, of the heart, ψ. 57, 8. 78, 37, and a firm, unwavering, spirit, 51, 12.

[עַשְׂתָּרָת] The pl. of עַשְׂתָּר, as the name is vocalized by the Massorites: but the Gk. Ἀστάρτη (cf. also the Ass. Ishtar) make it practically certain that the real pronunciation was 'Ashtart, עַשְׂתָּרָת (like מַלְךָ for Milk) having been chosen for the purpose of suggesting shame (cf. on II 4, 4). עַשְׂתָּרָת is mentioned frequently in Phoenician inscriptions, often by the side of Baal. Thus Cooke, NSI. No. 5 (the Inscription of Eshmun'azar of Sidon), l. 14 f. ואַמִּי אַשְׁתָּרָת בְּנָת עַשְׂתָּרָת רְבָתָן and my mother Am'ashtart, priestess of Ashtart our lady; (l. 17 f.) וְאַנְהָנָא אֲשָׁתָּרָת בְּנָן לְאַלְעָן צְדָם בְּצָדָן אַרְיָן יִם (l. 17 f.) בְּתָה לְבָעֵל צְדָן וּבְתָה לְעַשְׂתָּרָת שֵׁם בְּעֵל

temples [בָּתִים] to the gods of the Sidonians in Sidon, the sea country, a temple [בֵּית] to Ba'al of Sidon, and a temple to 'Ashtart, the name of Ba'al; 6, 5; 13, 3 (from Kition in Cyprus) an image [סמלֶת]<sup>1</sup> erected by one Yaash לְרַבְתִּי לְעַשְׂתָּרָה to her lady, to 'Ashtart; 38, 3 (from Gaulus, i.e. Malta) מִקְדָּשׁ בַּת עַשְׂתָּרָה the sanctuary of the temple of 'Ashtart; 45, 1 (from Carthage); CIS. I. i. 135, 1; 140, 1 עֲבָדָלְקָרָת עֲבָד עַשְׂתָּרָה 'Abdmelqart, servant of 'Ashtart the glorious; 263 (do.) נָדָר אַמְעָשָׂתָרָת אַש בְּעֵמָת אַש עַשְׂתָּרָה [probably=revelation] of Baal, and to the lord Baal Hamman, which [אִישׁ] Am'ashtart, who was in the congregation of the men [אִישׁ] of 'Ashtart (i.e. among the people attached to her temple), vowed. In Sidon 'Ashtart appears to have been the presiding goddess (cf. 1 Ki. 11, 5. 33 עַשְׂתָּרָת אֱלֹהִי צָדְנָם): in Tyre she was subordinated to Melqart (מלךָת). A temple of 'Ashtart in the Philistine town of Ashqelon is mentioned in 31, 10 (see the note). The worship of 'Ashtart was very widely diffused: see particulars in the articles cited on p. 64 *footnote*; and cf. Head, *Hist. Numorum*<sup>2</sup>, *Index*, p. 941<sup>b</sup>.

[הָעַשְׂתָּרָה] The 'Ashtoreths will denote either images of 'Ashtart, or (preferably) the goddesses of that name which were worshipped in different localities, just as הַבָּעֵלים v. 4 are the local or other special Ba'als: cf. צָר בָּעֵל לבנון Cooke, No. 54 a; בָּעֵל צָר 36, 1; בָּעֵל חֻרָו Baal of Tarsus on coins of that city, Gesenius, *Monumenta Phoenicia*, p. 276 f., and Plate 36, VII. VIII. A, B, C, Cooke, pp. 343–346, Head, *Hist. Numorum*, pp. 615, 616<sup>3</sup>; בָּעֵל שָׁמָם Baal of heaven, Cooke, 9, and often: בָּעֵל חַמָן Baal Hamman, of uncertain meaning (EB. i. 402; Paton, as cited, p. 64 n., p. 287 f.), constantly on the Punic votive tablets from N. Africa, Cooke, p. 104; בָּעֵל מְרָפָא (apparently) Baal the Healer, CIS. I. i. 41 (from Kition); Βαλμαρκῶς or Βαλμάρκωδος, i.e. Baal of dances, in inscriptions from the site of an ancient temple at Deir el Kal'a in the neighbourhood

<sup>1</sup> Heb. סִמְלָה (Ex. 8, 3. 5), often (masc. and fem.) in Phoenician inscriptions: e.g. Cooke, 13, 2; 23, 2–5; 25, 1; comp. above, p. 34 *note*.

<sup>2</sup> 'Erycina ridens,' Hor. *Carm.* i. 2. 33.

<sup>3</sup> Ed. 2 (1911), pp. 731 f., 816.

בעל זבוב, בעל ברית, בעל פעור, בעל נד, בעל Baal of Fortune, בעל בעור, מעון (בעל בעור, בעל צפון, etc.<sup>2</sup>; cf. on II 5, 20.

On the *position* of the *נבר* (*separated from the ushertonot*) (separated from names of places), cf. on 6, 11.

**וַיָּצֹל**] that he may, or (Anglice) and he will. On the jussive, see *Tenses*, § 62.

5. **המצפהה**] with the art., the word being an appellative, meaning the *outlook-point*. The Mizpah meant is the lofty height now called *Nebi Samwîl* (2935 feet), 5 miles NW. of Jerusalem.

6. **לפנֵי יהוה**] LXX add **ארציה**, perhaps rightly: the water was poured out not as a libation (for which **וַיִּסְכֹּב** would have been said), but probably as a symbolical act implying a complete separation from sin: sin was to be cast away as completely as water poured out upon the earth, II 14, 4 (Ehrlich).

8. **אֲלֵל חֶרֶשׁ מִמְנוּ**] pregn. ‘do not be deaf (turning) from us,’ cf. ψ. 28, 1 (GK. § 119<sup>ff</sup>). **מוֹעֵק** so as not to cry (lit. *away from crying*), etc. (§ 119<sup>y</sup>); cf. Is. 33, 15<sup>b</sup>. Gen. 27, 1.

9. **אֲחַד**] as v. 12, and 6, 7.

**עֹלֶה בְּלִיל לִיְזָה** ‘as a burnt sacrifice, (even) a whole offering, unto Yahweh.’ For **בְּלִיל תְּקַרְרָר**: ‘a perpetual due, unto Yahweh as a whole offering shall it be burnt,’ 16: Dt. 13, 17. 33, 10. LXX **σὺν παντὶ τῷ λαῷ** is merely a paraphrase; cf. Dt. 13, 17, where **בְּלִיל** = **πανδημεῖ** (We.). **בְּלִיל** occurs as the name of a sacrifice in the Carthaginian Table of Sacrifices and Dues, now at

<sup>1</sup> CIG. 4536; Le Bas and Waddington, *Voyage Archéologique*, vol. iii. pt. 6 (Inscriptions de la Syrie), No. 1855 Εἴλαβθ μοι, Βαλμαρκέως, κοίρανε κώμων; *ib.* 1857 Θεῷ Βαλμαρκῶν; Clermont-Ganneau, *Recueil d'Archéologie Orientale* (Paris, 1885 ff.), p. 95 [Κν]ύψ [γ]έ[ν]ναίρ Βαλμαρκῶν . . .; p. 103 Διονύσιος Γοργίου, δευτεροστάτης θεοῦ Βαλμαρκῶν, ἀνέθηκε τὰ δύο. . . For many other special Ba'als, see Paton (as cited in the next note), p. 285 ff.

<sup>2</sup> The notices of the cult of both Baal and ‘Ashtart, as attested by inscriptions and proper names, are collected and discussed by Baethgen, *Beiträge zur Semitischen Religionsgeschichte* (1888), pp. 17–29, 31–37, to be compared with Nöldeke's review in the *ZDMG*. 1888, p. 470 ff. See also the articles ASHTORETH (Driver) and BAAL (Peake) in *DB*., and by Moore in *EB*.; and the very full articles, esp. the one on Baal, by L. B. Paton in Hastings' *Encycl. of Rel. and Ethics*, vol. ii. (1909).

Marseilles: Cooke, *NSI.* 42, 3. 5. 7. 9 (so 43, 5), and in the expression שָׁלֵם בְּלִיל 42, 3. 5. 7. 9. 11 (see the notes, pp. 117, 118).

10. **[וַיְהִי שָׁמֹאל מַעַלָּה]** The ptc. marks the action in the course of which the Philistines drew near: so e. g. 2 Ki. 6, 5. 26 (the new subject in the principal clause following standing first for emphasis).

11. **[בֵּית־כָּרֶב]** Not elsewhere mentioned: Targ. בֵּית־כָּרֶב; Klo. conjectures בֵּית־חֲרוֹן (so Dh.). The Beth-horons were about 6 miles NW. of Nebi Samwil; and the road down to the west from Nebi Samwil would pass 'under' them, about 1½ mile to the south.

12. **[הַשָּׁנָה]** We expect some known locality to be specified, corresponding to המצחפה, not 'an unnamed crag of rock' (We.). LXX τῆς παλαιᾶς<sup>1</sup> (similarly Pesh. مع) points to such, viz. הַשָּׁנָה, or יְשָׁנָה (2 Ch. 13, 19). If, however, this was 'Ain Siniyeh (Buhl, 173; EB. s.v.), 3½ miles N. of Bethel, it was 10 miles from Mizpah; and not likely to have been named with it in fixing the position of Eben-ezer.

**[עַד הַנָּה]** We. Bu. Now. Sm. עַד הַנָּה; cf. Gen. 24, 30. Jos. 24, 27.

16. **[וְהַלְךָ וְ]** Observe the series of *perfects* with 1 conv., descriptive of Samuel's custom (see on 1, 3).

**[מִדֵּי שָׁנָה בְּשָׁנָה]** The same idiom—the idea of recurrency expressed by מִדֵּי, 7) being strengthened by the addition of—is found also Zech. 14, 16. 2 Ch. 24, 5† (Is. 66, 23 is to be explained differently: מִדֵּי הַדָּשָׁן is there made more precise by the addition of דבר יומם בְּיוֹמוֹ, on the analogy of Ex. 5, 13 al.).

**[בִּית־אָל]** now *Beitín*, on a rising hill, 10 miles N. of Jerusalem.

**[הַגִּלְגָּל]** 'The (sacred stone-) circle.' There were several 'Gilgals' in Palestine, the most famous being the one in the Jordan-valley, a little E. of Jericho. The one mentioned here, though in *DB.* ii. 176<sup>b</sup> identified with that, is however not likely to have been as distant, and is more probably the village now called *Jiljiliyah*, 7 miles N. of Bethel. See further *EB.* s.v. On הרמה, see p. 3 f.

**[אַת כָּל המקוּמוֹת הָאַלְּהָה]** is very difficult. Grammatically, the clause is most easily taken as epexeg. of אַת יִשְׂרָאֵל 'he judged Israel, even all these places' (Keil): but 'Israel' denotes naturally such a much wider whole than the three places named, that the limitation implied

<sup>1</sup> For the translation of a n. pr. by LXX, see Jud. 1, 15. 35. 4, 11. 15, 17 al.

in this construction is unnatural. If such were the sense intended by the original narrator it would be best to treat **את ישראל** as a gloss, introduced on the ground of v. 15 by one who conceived Bethel, Gilgal, and Mizpah as too narrow a sphere for Samuel's judicial activity. The alternative construction is to treat **את** as the prep. = *near*, as in the geographical phrase . . . **את אשר את**: Jud. 3, 19; 4, 11. 1 Ki. 9, 26. 2 Ki. 9, 27: the meaning will then be that the place of judgement was not *in* but *near* or *beside* the cities mentioned. It is doubtful, however, if the passages cited justify this rendering; for they are not parallel in form, and **תְּנָא** is not construed in them with a *verb*. AV. *in* is not defensible as a rendering of **את**: **את** only (apparently) signifies *in* or *through*, when it stands to mark the *accusative* after a *verb of motion* (Dt. 1, 19; 2, 7). Ehrlich would read **לְנָא**, comparing Dt. 16, 6. 1 Ki. 8, 29<sup>b</sup>. 30.

Judgement was regarded as a sacred act (cf. Ex. 18, 15. 16. 22, 7-8, with the writer's notes in the *Camb. Bible*) and administered at sacred places (cf. Qadesh, 'holy,' also called 'En-Mishpāt, 'Spring of judgement,' Gen. 14, 7; and Jud. 4, 6 Deborah judging under a sacred tree); and from LXX *ἐν πᾶσι τοῖς ἡγιασμένοις τούτοις* it might be inferred that the translators read **הַמִּקְדָּשִׁים** (i.e. **הַמִּקְדָּשׁים**, misread **מִקְדָּשׁים**). Even, however, if this were not the case, itself (like the Arab. *maqām*) appears to have sometimes the technical sense of a *sacred place*: cf. Gen. 12, 6, with Skinner's note.

17. **וְשָׁבֵט**] Why the pausal form stands here with a *conjunctive* accent, it seems impossible to explain: cf. Ew. § 138<sup>a</sup> note; GK. § 29<sup>i</sup> n.

8. *Introduction to second account (10, 17-27<sup>a</sup>) of Saul's appointment as king. The people ask for a king in consequence of the misconduct of Samuel's sons, acting as their father's deputies.*

8, 2. **וְיָאָל וְ'** [הַבָּכֹר יָאָל וְ'] A comparison of 1 Ch. 6, 13 is instructive, as illustrating the manner in which errors have found their way into MT.,—in this case, by letters having fallen out in the process of transcription **הַבָּכֹר יָאָל וְ[ה]שְׁנִי אָבִיה** ().

**בְּבָארֶשׂבָע**] in the far south, on the edge of the desert, 50 miles SSW. of Jerusalem.

לְנִתּוֹת אַחֲרֵי רַבִּים १ Cf. Ex. 23, 2; Ki. 2, 28.

וַיַּטְוּ אַחֲרֵי [‘and turned aside (i.e. perverted) judgement,’ Ex. 23, 6.

Dt. 16, 19, 24, 17 al.

אַתָּה זָקֵנֶת] ‘Thou (emph.) art old.’ Notice the separate pronoun.

וְאִמְרָתָ אֲשִׁינָה עַלְיָ מֶלֶךְ כָּל १४ Cf. for the phraseology Dt. 17, 1, Jos. 1, 18, 22, 2<sup>b</sup>.

הַנְּיוֹם אֲשֶׁר סְבִיבָתִי.

לְכָל אֲשֶׁר . . .] with regard to all that . . . Cf. 12, 1. Jos. 1, 18, 22, 2<sup>b</sup>.

אַתִּי אַתְּ] Notice the emphatic position of **אתך** and **אתִי**. Cf. Is. 43, 22

וְלֹא אַתִּי קָרָאת יַעֲקֹב] ५७, ११ (bis); and see further on 15, 1.

מִן] The as in 7, 8.

עָשָׂו] LXX adds **εμοὶ = לְיָ**, which seems indeed to be presupposed by נִמְלָךְ (‘to thee also’) at the end of the verse (Th. We. Bu. etc.).

אֶפְסָכִי] (only here) = ‘except that’ . . .: cf. נִמְלָךְ alone (Nu. 13, 28), הַנָּה כִּי (Job 12, 2), אָמֵנָם כִּי (ψ. 128, 4), אָמַלְאִי כִּי (II 9, 1 al.), הַלְאָכִי כִּי (Dt. 32, 30).

הַעֲדָה תַּעֲדֶר בָּהֶם] **הַעֲדָה** is properly to bear witness in a court of law, then more generally (like *testari*, *μαρτύρουμαι*) to testify, aver solemnly, protest,—sq. בָּ, as usually directed against a person,—especially in connexion with a solemn charge or threat: Gen. 43, 3 **הַעֲדָה** **בְּנָו** (Ex. 19, 21, 23, 1 Ki. 2, 42. Jer. 11, 7. ψ. 50, 7. 81, 9.

שָׁאֵל מִיאָת] παραπά with a gen. (2, 23): so with **שָׁאֵל** **מִיאָת** (cf. 10, ch. 1, 17), **שָׁאֵל** **מַעַם** (cf. 10, Drsh, 1 Ki. 22, 7 al. (*Lex.* 86<sup>b</sup>)).

אַתָּה בְּנִיכְמַיְתָה] Note how in vv. 11–17 the object is in each case placed emphatically before the verb.

וְשָׁמַם לוֹגֵן] ‘and will place for himself (1 Ki. 20, 34. Jos. 8, 2; cf. Lex. 515<sup>b</sup> h, a) among his chariots (collectively, as II 15, 1), and among his horsemen.’ For **וְרֹצֶזֶן**, cf. on 22, 17.

וְלִשְׁתָּוּם] ‘and will be for making them,’ etc.: an example of the so-called ‘periphrastic future,’ which occurs now and then in simple prose: see *Tenses*, § 206, GK. § 114<sup>p</sup>; and cf. Lev. 10, 10. 11.

לְרֻקְחוֹת וּלְטַבְּחוֹת] The form **טַבְּח** denotes one who possesses an established character (as **גָּנָח** given to butting, **קָנָח** jealous), or capacity (as **טַבְּח** cook [lit. slaughterer], **גָּנָב** thief, **גָּנָב** judge): see GK. § 84 d<sup>b</sup>, and for a longer list of examples Kön. ii. 89 f., cf. 179 (4). Ehrlich would point **לְרֻקְחוֹת וּלְטַבְּחוֹת**, remarking that ‘the later language has indeed

*abstract nouns* of the form קְטַלָה, but at no time has Hebrew had a *fem.* from the form קְטַל.

15. 17. [עִשֶּׂר] Read probably the *Piel* (denom.: GK. § 52<sup>h</sup>): see Neh. 10, 38. And so Dt. 26, 12 (see 14, 22). Neh. 10, 39.

16. [בְּחוֹרִיכֶם] LXX (Ehrlich): no doubt, correctly. The ‘young men’ have been dealt with implicitly already in v. 11 f. (בְּנִיכֶם): in this verse the enumeration begins with *slaves*, and continues with *asses*. בָּקָר is a *collective noun*, and may thus be construed with a plur. (II 6, 6 MT. 1 Ki. 5, 3. Job 1, 14). The instances of בָּקָרים are too rare and doubtful (in Neh. 10, 37 unnecessary; in 2 Ch. 4, 3 must be read with 1 Ki. 7, 24; and in Am. 6, 12 read בָּבָקָר יִם בָּבָקָרים (adopted in ed. 1 with We.) to be probable.

[וְעַשֵּׂה וְנָ] ‘and use them for his business:’ as Ez. 15, 5. Ex. 38, 24.

17. [אֱתָם] and *ye yourselves* (opp. to the children and possessions mentioned before).

18. [מִלְפָנִי] a *later usage*, in such a case as this, than (contrast Ex. 3, 7): see Lex. 818<sup>a</sup> b. Ehrl. would read מִפְנִי, supposing to have arisen from the following מִלְכָכֶם in מִלְכָכֶם through a scribe’s error.

[בְּחֻרָם לְכֶם] The reflexive dative in common with: e.g. 13, 2. 17, 40. Gen. 13, 11. Jos. 24, 15. 22.

19. [וַיֹּאמְרוּ לֹא] So Gen. 19, 2: cf. Hab. 1, 6. 2, 6 al. The dagesh in these cases is probably designed for the purpose of securing a distinct articulation of the consonant (Delitzsch on ψ. 94, 12). Comp. Spurrell’s note on Gen. *l. c.*; and add to the references there given Baer, Pref. to *Liber Proverbiorum* (rules of Dagesh), p. xiv; GK. § 20<sup>g</sup>; and König, *Lehrgebäude der Hebr. Sprache* (1881), i. p. 59 (where the subject is treated at length).

[כִּי אָם] = *but* (10, 19. 12, 12 alone): so 2, 15. 21, 5 al. See Lex. 475<sup>a</sup>.

9, 1—10, 16. *First (and oldest) account of Saul’s appointment as king. Saul is anointed king by Samuel for the purpose of defending Israel against the Philistines (v. 16), and bidden ‘do as his hand may find’ when occasion arises.*

9, 1. [מִבְנִימִין] That Kish was of Benjaminite descent is stated in the later part of the verse; and we seem to desiderate here a statement

of the *place* to which he belonged (cf. 1, 1; Jud. 13, 2). Perhaps, therefore, we should read, with We. Bu. Now. etc., מִבְעָה בְנִימִין (see 13, 15). ‘Gibeah of Benjamin’ (13, 15. II 23, 29; cf. Jud. 19, 14 הַגִּבְעָה אֲשֶׁר לְבָנִימִין), or ‘of Saul’ (11, 4. 15, 34), or alone (10, 26. 22, 6. 23, 19. 26, 1), was the modern *Tell el-Fūl*,—or, as there are no ancient remains here, *Hawānīt*, 500 yards to the NW. (*ZDPV*. 1909, 2–13),—3 miles N. of Jerusalem (cf. Is. 10, 29).

[בֶּן אִישׁ יִמְנִי] ‘the son of a Benjaminite’: the name of Aphiah’s father was either not known or unimportant. There is force, however, in Smith’s remark, ‘*ben iš yimni*’ is not without analogy, at least *ben iš yimni*’ is found II 20, 1. Est. 2, 5. But it is unusual to terminate a genealogy by saying “son of a Benjaminite.” It is probable that **ben** is the error of a scribe who expected to continue the genealogy.’

[*יבנִים*] This occurs elsewhere as the patronymic of *v.* 4. 22, 7 *אִישׁ יִמְנִי*; II 20, 1. *בְּנֵי יִמְנִי*; II 20, 1. *אִישׁ יִמְנִי* as here.

[*גָּבָר חָלָל*] Here, probably, as 2 Ki. 15, 20 (Bu.), Ru. 2, 1, a sturdy man of substance (not of *valour*, 2 Ki. 5, 1 etc.), a sturdy, honest (cf. on 10, 26), well-to-do country farmer.

[*לְקִישׁ*] the dative of relation, going with *v. 20* (לְ); *וְתַאֲבֹדָנָה*: see *v. 20* (לְ); and cf. Is. 26, 14; ch. 13, 22 (לְ). But perhaps *אתנות לְקִישׁ* should be read (Nöld. Bu. Ehrl.); cf. 17, 8. 1 Ki. 2, 39 (GK. § 129<sup>c</sup>).

**אֶחָד** [*אֶחָד מִהְנֻעִיר*] is so closely joined to, and limited by, that it lapses into the constr. st.: so frequently, as Gen. 3, 22 *מִהְנֻעִיר*, Jud. 17, 11, 22 (בְּאֶחָד מִבְנֵי מִמְנוֹנָה), etc. (GK. § 130<sup>a</sup>). Respecting **אֶת** with a word not strictly defined see Ew. 277<sup>d</sup>, GK. § 117<sup>d</sup>; and comp. Ex. 21, 28. Nu. 21, 9. II 4, 11; and (with the same word as here) Nu. 16, 15 *אֶת-אֶחָד מִחְסָמָן*<sup>1</sup>.

4. The repeated change of number in this *v.* can hardly be original, though parallels can be found in MT.: Nu. 13, 22 *וַיֵּשֶׁב* 7; 33, 7. But it can scarcely be questioned that in all these cases the pl. was designed throughout by the original writers. See the Introduction, § 4. 1 c (a). Read therefore, with LXX, *וַיַּעֲבֹר* (thrice).

<sup>1</sup> In illustration of a man being led to his destiny through the search for lost animals, Wellh. (*Reste Arab. Heidentum*, 148, ed. 2, 201) cites *Kitāb al-Aghāni*, i. 133, 4, 8, xix. 3 ff.

[ארן שלישה] presumably the district round (2 Ki. 4, 42), which, from the context, cannot have been far from the 'Gilgal' of v. 38. This 'Gilgal,' from which (2 Ki. 2, 1, 3) Elijah and Elisha 'went down' to Bethel, cannot, as the editors of the RV. with marg. references strangely suggest on v. 1, be the Gilgal of Jos. 5, 9 in the Jordan valley, between Jericho and the Jordan, some 3000 ft. below Bethel, but is, no doubt, the 'Gilgal' of 1 S. 7, 16 (see note), the modern *Jiljiliyah*, on a high hill (2441 ft.) 7 miles N. of Bethel. This Gilgal is indeed 450 ft. lower than Bethel; but it is separated from it by the great W. ej-Jib (1746 ft., in some parts 2030 ft.), the descent into which may account for the 'went down to Bethel' of 2 Ki. 2, 3 (*DB.* ii. 177<sup>b</sup>). *Βαιθσαρίσα* (LXX for **בעל שלisha** in 2 Ki.) is said by Euseb. (*Onom.* 239, 92) to have been 15 Roman miles N. of Diospolis (Lydda), a situation which would just suit the ruined site *Sirisia*, 14½ Roman miles or 13 Engl. miles N. of Lydda (*EB.* s.v.). Or Ba'al-shalisha itself might very well be the modern *Kefr Thilth*, 4 miles NE. of Sirisia (Conder and others): the Arab. *th* corresponds correctly to the Heb. שׁ in **שֶׁלַשׁ**. Either of these places would be about 25 miles NW. of Gibeah.

[שעלים] not mentioned elsewhere. The name has often been supposed to be an error for **שעלבים** (Josh. 19, 42,—mentioned between Beth-shemesh and Aijalon: Jud. 1, 35; 1 Ki. 4, 9†), a place which, though it was no doubt in the neighbourhood, has been identified very precariously,—for the names do not agree phonetically,—with *Salbit*, 4 miles NW. of Aijalon. Aijalon would be about 20 miles S. of Kefr Thilth (above), and 12 miles W. of Gibeah.

Whether, however, all the places mentioned are rightly identified, must remain an open question: if the map be consulted, a journey in search of the lost asses from Gibeah (Tell el-Fûl) to Kefr Thilth (25 miles to the NW.), then 20 miles to the S., to some place near Aijalon (?), and thence either 13 miles back to Beit-Rîma, or 11 miles to Rentis, or 12 miles ENE. to Râm-Allah (see p. 4), all within 3 days (9, 20),—the land of Zuph (see p. 1) being visited, not because Samuel's home was in it, but accidentally (9, 5, 6),—does not seem very probable.

[וְאֵין] 'and [there was] nought (sc. of them).' In full, **וְאֵין אָין**: but the absolute use of **אָין** in cases such as this is idiomatic, esp. after **בקשו שלום** (Is. 41, 17; Ez. 7, 25 **הענינים והאבינוּם מבקשים מים וְאֵין בְּקִשׁ**; cf. ch. 10, 14; 1 Ki. 18, 10), and **כִּי אֵין וְאֵין לְאוֹר וְאֵין** (Job 3, 9 14); **בְּקִנְתָּה לְמִשְׁפָט וְאֵין זֶה**; ψ. 69, 21). The נ by GK. § 104<sup>g</sup>.

5. **הַמָּה בָּאָ... וַיָּשֹׁאַל אֱמֹר** [On this graphic and idiomatic manner of expressing a synchronism in place of the more ordinary **וַיֹּאמֶר צוֹף וַיֹּאמֶר שָׁאֹל**, see *Tenses*, §§ 165–169; and cf. 20, 36; II 20, 8; Gen. 44, 3, 4; Jud. 15, 14: also below v. 11 (with the ptcp.). 14, 27; 17, 23; 2 Ki. 2, 23. Ehrlich adds rightly that in this idiom the first sentence must only contain a single verb, with at most the addition of a negative circumst. clause, denoting time or place (as Gen. 44, 4): the Old Lat. **ולא מצאו** (cited in Kit.) is thus not original.]

**ארץ צוק**] the home of Samuel, in Ephraim (see on 1, 1), which, if the places are rightly identified, Saul must have entered again from the W. end of Benjamin. In 10, 2, when Saul leaves Samuel, he re-enters the territory of Benjamin from the North.

**אנג**] to be anxious or concerned: ψ. 38, 19 I am concerned on account of my sin: Jos. 22, 24 מָרְאָנָה out of concern. The pf. and *waw* conv. in continuation of פֶן יִחַרְלֵ, as Gen. 3, 22. Ex. 34, 15 f., and regularly: see *Tenses*, § 115, s.v., GK. § 112p.

6. **אשר הָלַכְנוּ עַלְיהָ** [אֲשֶׁר הָלַכְנוּ עַלְיהָ] 'on which we have started.' **דרך** is conceived here as including the goal: for of course they would not need to be told the way they had already come. Gen. 24, 42 differently: 'which I am going (**בָּלָי**) upon;' so Jud. 18, 5.

7. **וְהַנֵּה**] 'And lo, we shall go, and what shall we bring?' etc. = And if we go, what . . .? So **וְהַ**, Ex. 8, 22: cf. on 20, 12, and II 18, 11.

**אל**] only here in prose, and only altogether five times in Hebrew, mostly in the sense of *going away, departing*. The word is common in Aramaic, being in the Targums the usual representative of **הַלֵּךְ** (which is not used with the same constancy in Aram. as in Heb.): e.g. in the Targ. of this chapter, vv. 3<sup>b</sup>. 6. 10.

**ותשורה אֵין להבִיא** [**וְתשורה אֵין להבִיא**], as pointed, must, as Ehrlich remarks, belong to the inf. (*Lex.* 34<sup>b</sup> 5), and the meaning must be, 'and a present it is impossible to bring.' The sense required is 'and there is no present to bring,' for which we must read either **להבִיא תְשׁוּרָה אֵין** (*Ex.* 17, 1), or **וּמִים אֵין לשׁוֹתָה להבִיא** (*Gen.* 2, 5. *Nu.* 20, 5. *2 Ki.* 19, 3: *Lex.* 34<sup>b</sup> top). The latter is the natural correction to make here.

**תשׁוּרָה**] only here: comp. the use of the cognate verb **שָׁר** Is. 57, 9. The passage may be illustrated from *2 Ki.* 4, 42 (the gifts offered to Elisha).

8. **ונמצא**] *there is found*, idiom. for *there is here* (21, 4), or *there is present* (13, 16); cf. *Lex.* 594<sup>a</sup>.

**ונחת**] Read **ונחתה** with LXX, Th. We. Kp. etc.: the pf. with *waw* conv. with the force of a precative or mild imperative, as Jud. 11, 8: *ch.* 20, 25; 25, 27 al. (*Tenses*, § 119 δ).

9. An explanatory gloss, the proper place of which is evidently after v. 11, where **הראה** first occurs in the narrative.

**יקרא**] used to be called: GK. § 107<sup>e</sup>.

**לפנים**] So Ruth 4, 7 (probably a similar gloss); Jud. 1, 23.

**המה עליים . . . והמה מצאו**] Where, in this idiom (see v. 5), the subject of the two verbs is the same, the pron. is repeated: as Gen. 38, 25; Jud. 18, 3. Hence 2 Ki. 10, 13 for **ויהו** read (connecting 12<sup>b</sup> with 13<sup>a</sup>). **וימצא**, suggested in Kittel, would not here be a Heb. construction).

**12. יִשְׁ]** So, alone, in answer to a question, 2 Ki. 10, 15. Jer. 37, 17†. Cf. *Lex.* 441<sup>b</sup> a.

**הנה לפניך מחר עתה כי היום** LXX *ιδοὺ κατὰ πρόσωπον ὑμῶν· νῦν διὰ τὴν ἡγεμέραν κτλ.*, whence We., developing a suggestion of Lagarde<sup>1</sup>, restores **הנה לפניכם עתה בהיום** lo, 'he is before you: now, just at present, he is come to the city,' etc. In support of this restoration, We. remarks (1) that the sing. **לפניך** agrees ill with v. 12, in which the pl. is used throughout: (2) against MT. **מחר**, that no reason appears why Saul should *hasten*, if Samuel had just come into the city—not, as has been supposed, from some journey, but—from the neighbouring **במה** (where he had recently been, v. 23, and given instructions—**אשר אצרתי לך**—to the cook). The superfluous **הר** in MT. We. plausibly explains as a remnant of the 'explicit' subject **הראה**, which had been inserted by a scribe as a subj. for **לפניכם** (though, when the noun to which **הנה** refers has immediately preceded, the pron., whether **הנה** or (rare) **הנוּ**, is not unfrequently omitted; cf. 15, 12, 16, 11, 30, 3. 16: *Tenses*, § 135. 6, 2). **בהיום** will have the same force as in v. 13<sup>b</sup>, where it is likewise rendered *διὰ τὴν ἡμέραν* by LXX. The expression recurs Neh. 5, 11, and means *at once, just now*, the force of **יום**, as in 2, 16, being forgotten.

**13. בָּן** [בָּן] often answers to **כ** in comparisons (*Lex.* 486<sup>a</sup>); but to express correspondence in *time*, it is very rare. Cf. Hos. 6, 3, as emended very plausibly by Giesebrécht, **בְּשַׁחֲרָנוּ בָּן נִמְצָאָה**.

**כִּי הָא**] 'for *he . . .*' Notice the emphatic pronoun.

**כִּידְאָתוּ בְּהַיּוֹם תִּמְצָאָן אֲתֶךָ:** [כִּידְאָתוּ 'for *him* just now—you will find him,' the first **אתך** not being subordinated directly to the verb, but being resumed

<sup>1</sup> *Anmerkungen zur Griech. Uebersetzung der Proverbien* (1863), p. iii (לפניכם **הראה** for **מחר**).

in **אתו** at the end, which thus becomes the direct accusative. The case is but an extension of the principle which is exemplified in Gen. 13, 15 כִּי אַתָּה כָל הָאָרֶץ . . . לְךָ אֶתְתֶּנֶה for all the land . . . , to thee will I give it; 21, 13; ch. 25, 29 and often (*Tenses*, 197. 6). The resumption only happens to be rare when the first object is a *pronoun*: but see 2 Ki. 9, 27 נִמְתֵּן הַכֹּהוּ Him also, smite him! ‘To omit [as Th. would do] one of the two borders on barbarism’ (We.). Klo. Bu., however, regard the first **אתו** as an error for **אתה** (cf. v. 12).

**14.** [וַיָּעַל הָעִיר] The city itself then was on an elevation: and the **בָּמָה** on a still higher elevation outside it (<sup>b</sup>לְעַלּוֹת הַבָּמָה: conversely, it is said, v. 25 וַיַּרְדֵּן מִהַבָּמָה הָעִיר).

[בַּחֲנֹק הַשְׁעָר] Probably this is an ancient error for ‘in the middle of the *gate*:’ this agrees better both with v. 18 and with the language of this verse (Saul and his servant were *coming in*, and Samuel was *going out* to meet them).

**15.** [וַיָּגַל] An example of the manner in which the pluperfect tense is expressed in Hebrew. By the avoidance of the common descriptive tense זָנַל (i.e. lit. ‘and Y. *went on to uncover*’) the connexion with what precedes is severed, and the mind is left free to throw back the time of **גַּלְלָה** to a period prior to the point which the narrative itself has reached. So regularly, as 14, 27. 25, 21. 28, 3; II 18, 18 etc. (*Tenses*, § 76 Obs.; GK. §§ 106<sup>f</sup>, 142<sup>b</sup>). For ‘גַּלְלָה אַתָּה אַזְעַן פָּ’ cf. 20, 2. 12. 13. 22, 8. 17. II 7, 27.

**16.** [בַּעַת מִחר] ‘at the time to-morrow’ = when to-morrow has come. So II 20, 12. Ex. 9, 18. 1 Ki. 19, 2. 20, 6. 2 Ki. 7, 1. 18. 10, 6†. Cf. Gen. 18, 10. 14. 2 Ki. 4, 16. 17† i.e. (probably) ‘at the time, (as it is) reviving’ = in the returning year. **מִחר** must not in these phrases be regarded as a *genitive*, since בַּעַת has the art. In full, they would be **בַּעַת הַעַת חִיה, בַּעַת הַעַת חִיה**, **בְּחוּיוֹת הַעַת חִיה, בְּחוּיוֹת הַעַת מִחר** (Hitzig on Job 39, 17).

[נָגֵן] ‘prince,’ lit. *one in front, leader*: used often in the more elevated prose (especially in the prophetic utterances in Sam. and Kings) for the chief ruler of Israel (10, 1. 13, 14. 25, 30. II 5, 2. 6, 21. 7, 8. 1 Ki. 1, 35. 14, 7. 16, 2. 20, 5; cf. Is. 55, 4).

**16<sup>b</sup>.** [אַחֲ-עַמִּי] LXX **אַחֲ-עַמִּי עַמִּי** (Ex. 3, 7): no doubt, rightly.

[בַּיְ בָּאָה וּנְ] Gen. 18, 21.

**17.** as Jud. 18, 14. Is. 14, 10 al., to *answer*, not some-

thing which has been said, but as the situation may require or suggest (*Lex.* 773<sup>a</sup>).

עֲצָר [אֲשֶׁר אָמַרְתִּי לְךָ] ‘as to whom I said unto thee, This one,’ etc.; cf. v. 23<sup>b</sup>.

יעַצֵּר] here only in the sense of *coercere imperio*: cf. עֲצָר Jud. 18, 7 (in a passage, however, where the text is very suspicious).

את שָׁבֹואָל] ‘drew near to’ is evidently the sense that is intended, which את with will scarcely express. No doubt both here, ch. 30, 21, and Nu. 4, 19 (as Jud. 19, 18<sup>b</sup> after הַלְּקָה), את is merely an error for אל.

וְאַכְלָתָם] LXX καὶ φάγε, i.e. וְאַכְלָתָה (or וְאַכְלָתָה).

הַוּם שְׁלַשְׁת הַיּוֹםִים] ‘to-day, three days’ (read with We. Bu., GK. § 134<sup>m</sup>, יְמִים), i.e. for three days, (Anglice) *three days ago*. Cf. 30, 13 חַיּוֹם שְׁלַשָּׁה, where יְמִים is omitted.

לְהַם . . . לְהַם] לְאַתָּנוּת upon exactly the same principle as that explained in the case of the accus. on v. 13: cf. Gen. 2, 17 (מן). II 6, 23 (ל). 2 Ki. 22, 18 (אל): *Tenses*, § 197 Obs. 1.

אַלְקְרָשָׁם וְנִ] The tone is drawn back by אל (Tenses, § 70), as it is (GK. § 72t) by the *waw* consec.; cf. II 17, 16 אַלְקְרָשָׁם אַלְקְרָשָׁם. Ex. 23, 1. The idiom, *set the heart (mind) to (on)*, as II 13, 20 al. Cf. *Lex.* 523<sup>b</sup> (3 c), 524<sup>b</sup> (3 c); and on 4, 20.

וְלִמְיָ וְנִ] Rightly rendered by LXX, Vulg. καὶ τίνι τὰ ὕραια τοῦ Ἰσραὴλ; et cuius erunt optima quaeque Israel? RV. and for whom is all that is desirable in Israel? חִמּוֹת is used in the same concrete sense as in Hag. 2, 7 (where note the plural verb) ‘and the desirable things (i.e. costly offerings: see Is. 60, 5 end) of all nations shall come,’ etc. But perhaps both there and here it is better to point חִמּוֹת (ptcp. pass.).

אַנְבֵּי] mil'el (GK. p. 60 n.), on account of the pause (see on 1, 15). מְקֻטָּנִי [מְקֻטָּנִי] שְׂבָטִי בְּנִימִין should be logically מְקֻטָּנִי, or rather (Ehrlich) מְקֻטָּן<sup>1</sup>. The plural may be due to the illogical attraction of שְׂבָטִי (read as שְׂבָטִי).

<sup>1</sup> So in the one passage in which the *st. c.* of קָטָן occurs, 2 Ch. 21, 17. Ehrlich maintains that קָטָן and קָטָן cannot be used promiscuously, but that קָטָן is the form out of pause, קָטָן the form in pause (cf. GK. § 29<sup>n</sup>). It is true, קָטָן is always found with *athnah* and *soph-pasq*, and קָטָן is always found with a conj. accent: but with the smaller disj. accents the pointing varies: thus we have קָטָן

[שָׁבֵט בְּנֵימִין] Unquestionably an error for 'שָׁבֵט ב' (Keil). However, curiously enough, the same expression occurs Jud. 20, 12 בְּכָל שָׁבֵט בְּנֵימִין. We. Stade (p. 204) propose in both cases to point שָׁבֵט, thinking that 'perhaps the archaic form of the *st. c.* (GK. § 90<sup>1</sup>) should be here restored;' but this is hardly probable. With the passage generally, cf. Jud. 6, 15, where Gideon expresses, or affects, similar modesty.

[הַצָּעִירָה] = *the smallest*: GK. § 133<sup>g</sup>.

22. [לְשֻׁבְתָּה] See on 1, 18. We should expect *הַלְשֻׁבְתָּה*.

[בֶּרֶאשָׁ] *at the head or top*: 1 Ki. 21, 9. 12. קְרוֹאוִים = those *invited* to a feast, as 1 Ki. 1, 41. 49; cf. קָרָא *ib.* 9. 10.

23. [מִנְהָ] See on 1, 4.

24. [וְהַעֲלִיהָ] There are three cases in which ה has apparently the force of the relative<sup>1</sup>; (1) with a verb, (a) where the construction depends upon the consonants. This is well substantiated for late Hebrew (Ch. Ezr.), 1 Ch. 26, 28. 29, 8 al.: but the one example in middle Hebrew, Jos. 10, 24<sup>2</sup>, is so isolated that it rests probably upon a textual corruption (*הַחֲלָבִים* might easily be restored); (b) where the construction depends solely upon the punctuation, chiefly in the 3rd sing. fem. perf. *Qal* (as in the *הַבָּאָה* Gen. 18, 21; 46, 27 Is. 51, 10<sup>3</sup>), or in the 3rd sing. masc. perf. *Nif.* (as in the *הַנוּלְדָלִי* Gen. 21, 3; *הַנְּרָאָה* 1 Ki. 11, 9). Whether this punctuation represents a genuine tradition is extremely questionable: had ה been in use in earlier Hebrew with the force of a relative, it is strange that it should appear once only with 3 pl.: its restriction to cases in which a different accent (*הַבָּאָה*) or punctuation (*הַנוּלְדָלִי*) would give rise to the regular construction<sup>3</sup>, and the fact that the Massorah itself does not

16, 11 al., but תְּנִפְתַּח 20, 2 al.; תְּנִפְתַּח II 9, 12†, but תְּנִפְתַּח ch. 5, 9. 20, 35. 22, 15 al.; and תְּנִפְתַּח Est. 1, 5†, but תְּנִפְתַּח ch. 25, 36†. If the *normal* form were תְּנִפְתַּח, it is strange that we should find always the *fem.* תְּנִפְתַּח, the *pl.* קְטָבִים, and before a *sf.* the form קְטָבָה.

<sup>1</sup> Comp. Ew. § 331<sup>b</sup> (1) and *note*: GK. § 138<sup>1, k</sup>.

<sup>2</sup> For Jer. 5, 13 (Hitzig, Graf, Keil) is very uncertain; either דָּבָר is a subst. (Ew. § 156<sup>a</sup>; GK. § 52<sup>o</sup>), or, more probably, הַדָּבָר should be read.

<sup>3</sup> See, e.g. Is. 51, 9; *הַמְחַצֵּבָת לֹו*. And so in Ez. 26, 17 *הַהְלָלָה*, read as *הַהְלָלָה*, may be the ptc. *Pu'al* without מ, like בְּלַע אַפְּלַע Ex. 3, 2 etc. (Ew. § 169<sup>d</sup>; GK. § 52<sup>o</sup>).

point consistently (see e.g. **הבראה** Gen. 46, 26 al.; **הנראת** Gen. 12, 7. 35, 1), make it highly probable that the anomaly in these cases is not original, and that in fact **ה** as a relative is unknown to classical Hebrew. (2) Before a preposition—as in the Gk. idiom *τὸς ἐπὶ αὐτῆς*—it occurs here alone in the OT., though combinations of the type **אשר עלייה** are of constant occurrence. The usage here is thus doubly exceptional, and entirely unsupported by precedent or parallel. Under the circumstances it can scarcely be doubted that Geiger (*Urschrift*, p. 380) is right in reading **וְהַאֲלִיה** and the *fat tail* (Ex. 29, 22 and elsewhere in the ritual laws of P). The **אֲלִיה** is the fat tail of certain breeds of sheep<sup>1</sup> (commonly known as ‘Cape sheep’), and is still esteemed a delicacy in the East: when dressed and served at table it much resembles marrow (the writer has seen and tasted it in Syria). The allusion in the *v.* will thus be to certain choice pieces reserved specially (*v. 23<sup>b</sup>*) for those honoured with a place <sup>2</sup>. **בראש הקרים**

[**וַיֹּאמֶר**] The subj. is Samuel, not the cook.

[**כִּי לְמֹעֵד וָנ'**] ‘because unto the appointed time [hath it been] kept for thee, saying, I have invited the people.’ **לאמר** is construed with **שמור** freely, *κατὰ σύνεσιν*: cf. Ex. 5, 14 (where the subject of the preceding verb is not that implied in **לאמר**). The sense thus obtained, however, is not good; and **הוא** is desiderated after **שמור** (though see GK. § 116<sup>a</sup>; **שמרו**, or (GK. § 144<sup>d</sup>) **שְׁפָר**, for **שמור** would also be an easy emendation). It can thus hardly be doubted that there is some corruption in the text (especially in **לאמר העם קראתי**). **נאמר** also does not mean ‘reserved’ (Ew.), but *left over*. *V. 13* however suggests that Samuel and Saul did not take their meal after the others had finished, but that the other guests waited to begin their meal until Samuel had arrived: what we expect, therefore, here is a ‘polite invitation to Saul, as the guest of honour, to begin the meal;’ the others would then begin theirs. Sm. Now. suggest, for **הַשְׂיאָר הנשאָר** *the flesh* (of

<sup>1</sup> Comp. the notice in Hdt. 3. 13; and see in the *Jewish Encycl.* xi. 250 an illustration of such a sheep, with a small cart supporting the long and heavy ‘fat tail.’

<sup>2</sup> The shoulder and the ‘fat tail’ are still the pieces offered by the *fellaḥin* of Palestine to the guest whom they desire to honour (*ZDPV.* vi. 98, cited by Nestle, *Marginalien*, 1893, p. 13 f.).

flesh prepared for the table, Ex. 21, 10. ψ. 78, 20), and Sm. Bu. Now., for אֶחָרָנוּ 'shׁמֹר' אֶחָרָנוּ Gen. 32, 5, or אֶחָרָנוּ Gen. 34, 19), or לְאַמֵּר for לְאַכְלָל עִם הַקְרָאים for אֶחָרָנוּ 'shׁמֹר' אֶחָרָנוּ Gen. 32, 5, where it is opposed to (נָרָתִי) has the idea of tarrying *later* than is usual, or might be expected; though suitable, therefore, with מִן־הַמִּזְבֵּחַ (II 20, 5), would it be suitable with 'to the appointed time?' Nothing preferable to לְאַכְלָל עִם הַקְרָאים has been suggested: but in the earlier part of the verse, it would be a smaller, and perhaps a sufficient, change to read, for הנשׁמָר 'that which has been *kept* (reserved)' (see v. 23<sup>b</sup>), and for שׁמֹר, as suggested above, or שׁמָר<sup>1</sup>.

25—26. [וַיֹּאמֶר עַמְּךָ שָׁאֵל עַל הַגָּן: וַיַּשְׁכַּם] LXX καὶ διέστρωσαν τῷ Σαοὐλ ἐπὶ τῷ δώματι, καὶ ἐκουμήθη = [וַיַּשְׁכַּב] (Pr. 7, 16). The sequence in MT. is so bad and וַיַּשְׁכַּם and וַיֹּאמֶר both being premature, when 'וְגַם' follows) that there can be little doubt that this is the true reading: 'And they spread a couch for Saul on the house-top, and he lay down,' to which Samuel's calling to Saul on the house-top in the morning (v. 26) (וְיֻהַי וְגַם) forms now a natural and suitable sequel.

27. [בַּיּוֹם] = *first of all* (before going on): cf. on 2, 16.

10, 1. [אֲחָד־פְּרַחַשְׁתִּי] Cf. 2 Ki. 9, 1. 3.

[הָלוֹא כִּי] 'Is it not that?' = 'Hath not?' is shewn by II 13, 28

<sup>1</sup> Ew. on the basis of LXX παρὰ τοὺς ἄλλους suggested for לְאַמֵּר הַעַם, = 'above the rest of the people (whom) I have invited,' which We. is disposed to acquiesce in, though it is true that שָׁאֵר is not a word found elsewhere in the best Hebrew *prose* style (Ch. Ezr. Neh. Est., and of course in *Isaiah*); and the omission of אֲשֶׁר before הַעַם is questionable (on 14, 21). LXX for have ἀπόκεντες νιψ off (= Lev. 1, 15: קָצֵב 2 Ki. 6, 6: ΚΤΡΑΣΕΙΣ Ez. 17, 4. 21), whence Th. suggests קְצִצְנִי cut off! (*Anglice Help yourself!*), cf. Job 33, 6 מְחַמֵּר קְצִצְנִי עִין אַנְיִן. But it is not probable that a word so rare in Heb. as usually occurring in a different application—(יִקְרַצְוּ עִין) would have been used in this sense. It must however be admitted that in post-Bibl. Hebrew קְרִץ is used of *cutting up* food into pieces: see Levy, *NHWB.* s. v. LXX εἰς μαρτύριον of course presupposes nothing different from מְעוֹד, which the translators elsewhere connected wrongly with עִזְׁז: cf. σκηνὴ τοῦ μαρτυρίου for אֶהָל מוֹעֵד.

to be a good Hebrew expression: but the long addition preserved in LXX and Vulg. has every appearance of being original. The insertion would read in Hebrew thus: הַלֹּא [מְשֻׁחָק יְיִי לְנִגְדֵּל עַל־עַמּוֹ] וְאַתָּה חָצֵר בַּעַם יְיִי וְאַתָּה תֹּשֶׁבּוּ מִזְרָח אֲזִיכָּיו וְחַדְלָק הַאֲזָתָן כִּי מְשֻׁחָק יְיִי עַל נְחַלָּתוֹ לְנִגְדֵּל. The circumstantiality of the account is here not out of place: the express mention of the signs at an earlier stage of the instructions to Saul than v. 7, is what might be expected: and the omission of the clause in MT. may be readily explained by the supposition that a transcriber's eye passed from the first כְּשַׂחַר יְהוָה to the second. So Dr. Weir.

2. **עַם**] = close to, near: Gen. 25, 11. 35, 4. II 19, 38 al. As Jer. 31, 15 shews, Rachel's grave must have been very near Ramah, i.e. the Ramah of Is. 10, 29, now *er-Rām*. Er-Rām is 5 miles S. of Bethel, which, according to Jos. 18, 13 (P), was on the N. border of Benjamin: but at this time, it seems, Ephraim extended further to the S. (see esp. Jud. 4, 5). In Gen. 35, 20. 48, 7 הוּא בֵּית לְחֵם, identifying Ephrath with *Bethlēhem*, is either a gloss (so Dillmann and most commentators), or (Delitzsch on Gen. 35, 20) embodies a different tradition.

[**גָּבוֹל בְּנִימִין**] the Northern border: cf. on 9, 5.

[**בְּצִלְצָח**] The word arouses suspicion. The locality intended seems to be so accurately defined by **רָחֵל**, that we are surprised at a closer definition following, especially in such an obscure form; for, as **צִלְצָח** possesses no meaning, it cannot designate any particular spot near Rachel's grave, at which the men were to be met. LXX have ἀλλομένους μεγάλα. Ἀλλομένους = צִלְצָח (see v. 6): but though צִלְחָלָу may be rendered (metaph.) leap upon, צִלְחָל absolutely cannot express the idea of leaping. μεγάλα does not occur elsewhere in LXX in an adverbial sense (We.); so probably here it is nothing but a Hebrew word written in Greek letters, and transformed into something significant in Greek<sup>1</sup>. Many MSS. after Βενιαμεων insert εν Σηλω (= בְּצִלְצָח) εν Βακαλαθ; Lucian's recension after Βενιαμιν and before ἀλλ. μεγ.

<sup>1</sup> Cf. 1 Ki. 18, 32 θάλασσαν from תְּعִילָה; Am. 3, 12 ἱερεῖς from שָׁרֵשׁ (as Jerome, cited by Field, points out); Jer. 8, 7 ἀγροῦ; 34, 5 ἔως φύσου κλαύσονται. For other examples, see the Introduction, § 4. 1 a b; Thackeray, *Gramm. of O.T. Greek* (1909), p. 37 f.

adds μεσημβρίας [as though צָה בְּצֵל = *in umbra sereni*: hence Vulg. *meridie*]. All these are evidently different attempts to render or represent the five consonants which stand now as בְּצֵלֶת: but they throw no light either upon the word itself or upon the original reading which may underlie it.

[את דברי האתנו] = *the matters = the concern of the asses*: cf. על Dt. 4, 21. Comp. Delitzsch or Cheyne on ψ. 65, 4. But בְּבָר (LXX ῥῆμα) would be more natural.

[וַיַּרְא] The pf. and י consec., with a frequentative force (*Tenses*, § 113. 4 a; GK. § 112<sup>m</sup>), after a bare perfect (GK. § 112<sup>h</sup>). וַיַּרְאָנָג (Bu. al.), following נִטְשׁ, is no improvement: we should need וַיַּרְאָנָג הִיא (Jer. 48, 11); the cases noted in GK. § 116<sup>s</sup> are different.

[חַלֵּךְ] To *pass on*. Elsewhere only in poetry, as a poet. syn. of עבר, to *come* (or *pass*) *on*, usually with some swiftness or force: of a flood, Is. 8, 8; a tempest 21, 1; a breath, Job 4, 15; of the Chaldaean conqueror compared to a wind, Hab. 1, 11; of God, Job 9, 11. 11, 10; of days passing quickly away like skiffs down a stream, Job 9, 26. The word is hardly one that would be expected here: and Ehrlich would read for it וַיַּכְלֹבֵן.

[עַלְמָם] Bethel (2890 ft.) was itself on a hill; and the plateau on which the hill stands is considerably higher than most of the surrounding country. ‘To *God*,’ Bethel being an ancient sacred place.

[בְּפִרְאָה] שְׁלִישִׁת כְּרוֹת is *fem.* (Ex. 29, 23 al.); and though a fem. numeral is found here and there with a fem. noun (as Gen. 7, 13. Job 1, 4: GK. § 97<sup>c</sup>; König, iii. 322), it is probably best to restore with We. שְׁלִשָּׁה. Klo. Bu., remarking that two out of three loaves would be a large proportion to give as a present, would read (after LXX ἀγγέια) *baskets* (Am. 8, 1); Sm. would read בְּלִי (9, 7).

[וְשָׁאַלְתִּי לְךָ לְשָׁלוֹם] and shall ask thee with regard to welfare,—a common Heb. expression (17, 22. 25, 5. Gen. 43, 27 al.). Why the direct object is introduced by ל, is not apparent: perhaps (cf. König, iii. § 327<sup>k</sup>) from assimilation to לְשָׁלוֹם.

[שְׁחִי לְחַדְּךָ] the fem. *שְׁחִי* may be on account of בְּכִרּוֹת understood<sup>1</sup>;

<sup>1</sup> Which Klo. Bu. Dh. would even insert here, after LXX δύο ἀπαρχὰς ἀπτῶν, i.e., it is supposed, misread בְּכִרּוֹת, but בְּכִרּוֹת is nowhere else misrendered ἀπαρχαῖ.

or, as **לחם** is elsewhere construed as a masc. (1 Ki. 14, 3. 1 עֲשָׂרָה לְחַמּ) cf. 21, 4; cf. עֲשָׂרָה אֲנָשִׁים, שְׁנֵי אֲנָשִׁים: GK. § 97<sup>b</sup>), should perhaps be restored.

גְּבֻעַת הָאֱלֹהִים [גְּבֻעַת פָּלֶשְׁתִּים] identical, as the sing. shews, with the (rd. גְּבֻעָה) of 13, 3; and most probably the older name, marking it as an ancient holy place, of 'Gibeath of Saul.' *Rām-Allah*, 7 miles N. of Tell el-Fūl (suggested in *H. G.* p. 250), is much too far to the north. On **אָחָר כֵּן**, see GK. § 29g.

[**נִצְבֵּי**] LXX, Pesh., Vulg. express a singular; and, as the sing. occurs also 13, 3. 4, should in all probability be read accordingly here. The accidental transposition of two contiguous letters is not unfrequent in MT.: in the *Ochlah we-Ochlah*, § 91, there is a list of sixty-two such transpositions which have been corrected by the Massorah. Some few of the corrections may be questioned: but the majority are certainly authorized (e.g. **וְהַיִשְׁנֵי** Jud. 16, 26; **שְׁמֻעַ** Jer. 17, 23; **הַיְאֹתָן** Ez. 40, 15; Pr. 31, 27 cannot be original readings). As to the meaning, **נִצְבֵּי** has the sense of *pillar* in Gen. 19, 26, of *prefect* or *deputy* in II 8, 6. 14. 1 Ki. 4, 19; possibly also it might be used to denote a *post* or *garrison*, like 13, 23. Which of these senses it has here, it is difficult to say; versions and commentators are equally divided. (a) LXX here (one rendering<sup>1</sup>) has *ἀνάστευμα*, i.e. prob. a *pillar* erected as a symbol or trophy of Philistine domination: so (prob.) Pesh., and amongst moderns Th. Bö. We. (b) Vulg. has *statio*, i.e. a military post, or garrison: so EVV. Ge. Ke. (c) Targ. has *אַסְטָרְטִינִי* (i.e. *στρατηγοί*) both here and 13, 3. 4 (likewise in the *plur.*): similarly Ew. Gr. Sm. Bu. Now., only reading as a sing. (*prefect, officer*). On the whole (the sense *statio* being not otherwise substantiated), (c) is probably to be preferred.

It appears from this verse that a large area of Central Palestine was now in the hands of the Philistines.

[**וְיִהִי וְגַם**] The jussive is unexpected. In II 5, 24 (= 1 Ch. 14, 15), Ruth 3, 4 it can be explained as expressing a command: but that is not the case here; and it is better to suppose it to be an error

<sup>1</sup> In the other rend. the word is simply transliterated *Nas̄eūb*, as in 13, 3. 4.

for בְּנֵי הָעֵדָה (Sm.). In 1 Ki. 14, 5<sup>b</sup> read בְּנֵי הָעֵדָה. The explanation in GK. § 112<sup>2</sup> is artificial, and not probable.

**והזה מותנבים**] a circumstantial clause, describing the condition in which the prophets would be as they came down from the mountain: cf. Jer. 38, 22 וְהַנֶּה אֲמֹרָת = *they saying* (*Tenses*, § 160; GK. § 141<sup>e</sup>).

The word, which is in the reflexive conj. and a denominative, denotes *to play* or *act* the prophet, viz. by manifestations of physical excitement—not unlike those exhibited by the dervishes of the present day in the East<sup>1</sup>—such as are more evidently described, on the second occasion when Saul is seized by the contagious frenzy, 19, 20 ff. So 1 Ki. 22, 10 Ahaz and Jehoshaphat were sitting in the gate of Samaria וְכָל הַנֶּכֶבִים מִתְנַבְּאִים לְפָנֵיכֶם: comp. (of the prophets of Baal) *ib.* 18, 29. From this peculiarity, the prophet is sometimes described mockingly as 2 Ki. 9, 11. Hos. 9, 7; cf. Jer. 29, 26.

6. **וְצַלְחָה**] the same word v. 10; Jud. 14, 6. 19. 15, 14 (of Samson); *ch.* 11, 6; 16, 13 (David); also 18, 10, where the subject is **רוּחַ אֱלֹהִים**, but the direction in which the inspired activity displays itself is different.

**וְהַתְנִבְאָת**] for **וְהַתְנִבְאָתָה**; cf. v. 13. See GK. § 75<sup>qq</sup>.

7. **וְהִיא . . . עֲשֵׂה** would be resumed normally by **וְעֲשֵׂית**, or **תִּعְשֵׂה** (the latter less usual in ordinary prose). The uncommon imper. was chosen, no doubt, as more forcible: cf. Dt. 6, 10–12<sup>a</sup>.

**תְּבָאֵנָה**] So Jer. 9, 16. Est. 4, 4. ψ. 45, 16†. The more usual form is **תְּבָאֵה** (11 times), or (Gen. 30, 38) **תְּבָאֵת**: GK. § 76g.

**אֲשֶׁר חַמְצָא יְדָךְ**] The same idiom in *ch.* 25, 8. Jud. 9, 33<sup>b</sup>. Qoh. 9, 10.

8. *Introduction to first account of Saul's rejection* (13, 7<sup>b</sup>–15<sup>a</sup>).

'And thou shalt go down before me to Gilgal; and, behold, I am coming down to thee to sacrifice . . . : seven days shalt thou wait, until I come to thee, and declare to thee what thou shalt do.' . . . **וְהַנֶּה** is a circumstantial clause (cf. Jud. 9, 33) and subordinate to **וְיִרְדֶּת**, throwing the idea which it introduces into relief, and giving it greater prominence than it would otherwise have: then *b* is supplementary to *a*, defining more closely what Saul is to do at Gilgal until Samuel meets him there<sup>2</sup>.

<sup>1</sup> Comp. Lane, *Manners and Customs of the Modern Egyptians* (ed. 5, 1871), ii. 151–154, 174 f., 179 f.; W. R. Smith, *Prophets of Israel*, pp. 86, 390 f. (2391 f.).

<sup>2</sup> Keil's construction of this verse is illegitimate. The verse refers evidently to

[**וַיַּרְדָּת**] The Gilgal here meant is the one in the Jordan-valley (*Jiljul* or *Jiljuliyeh*), near Jericho, 600 ft. below the Medit. Sea, and consequently some 3350 ft. below Gibeah; hence ‘go down.’

[**וַיֹּהֵי**] See on 1, 12. Due probably to a scribe, who judged in error, from the tense of the preceding verses, that another future was still to follow: **וַיֹּהֵי** is the tense which *ought* to be used, and which ought, no doubt, to be restored.

[**כִּי הַפְנֵה עָרֶף**] Cf. **הַפְנֵה עָרֶף** (in flight), Jer. 48, 39.

[**הַפְךָ**] For the constr., cf. Zeph. 3, 9.

[**וְשָׁם**] redundant before **הַגְּבֻעָה**. Read with LXX (*ἐκεῖθεν*), i.e. either the place where Saul parted from Samuel, or the place mentioned in v. 3 f., the account of how the first two signs (*vv. 1-4*) came to pass, having fallen out of the narrative after v. 9. The ‘Gibeah’ will be the ‘Gibeah of God’ of v. 5.

[**וְהַנֵּה לְקָרְאָתוֹ**] So (without a verb) II 15, 32; I Ki. 18, 7; Pr. 7, 10.

[**וַיֹּהֵי כֹּל הַבָּא וַיַּעֲמֹדוּ וַיַּרְאוּ וַיַּרְאוּ**] Exactly so, II 2, 23<sup>b</sup>; and analogously, with **וַיֹּהֵי**, of *future* time, Nu. 21, 8 al., and of reiteration in the past, Jud. 19, 30. **כֹּל יָדַע** is a ptcp. absol. ‘and it came to pass, *as regards* all that knew him, that,’ etc.: cf. GK. § 116<sup>w</sup>; *Tenses*, § 121, Obs. 1. For **מִאֱתָקָמוֹל**, see GK. § 20<sup>h</sup>.

13, 8-14, whereas, in the Book of Samuel as we have it, Samuel and Saul appear together at Gilgal *earlier*, viz. on the occasion 11, 14 f. Keil therefore, seeking to exclude a reference to this occasion, and to interpret the verse as referring only to the subsequent one, presses the circumstantial clause introduced by **וְהַנֵּה**, saying that this presupposes that the preceding words ‘And thou shalt go down before me’ express merely a *condition*, in view of which, when it is satisfied, Samuel instructs Saul how to act. He construes, therefore: ‘And if thou goest down before me to Gilgal, and lo, I come down to thee, etc., then thou shalt wait seven days until I come to thee,’ etc. **וְהַנֵּה**, however, cannot influence the sense of what precedes; and (what is more important) followed by **תָּחַל** cannot express a *condition*. Had **וַיַּרְדָּת** expressed a (virtual) condition, it must have been followed by **וְהַזְּהִלָּת** (so regularly, as 19, 3; Num. 14, 15 etc.: *Tenses*, § 149): **שְׁבֻעָה יְמִים תָּחַל** being attached *ἀσυνδέτως*, shews that the preceding clause is *complete in itself*, i.e. that **וַיַּרְדָּת** expresses a positive command, and not a condition. The clause **וַיַּרְדָּת וְגַם** expresses what is to be done by Saul not necessarily immediately after 7<sup>b</sup>, but as soon after it as is convenient. The collision with 11, 14 f. arises from the fact that this part of the Books of Samuel is composed of sources originally distinct: 10, 8 and 13, 7<sup>b</sup>-15<sup>a</sup> are thus related to one another, but stand out of connexion with 11, 14 f.

**אָנֹכִי?**] Prob. the ptcp., *was prophesying*, with **הוּא** omitted after **הַנֵּה** (*Tenses*, § 135. 6, 2; GK. § 116<sup>b</sup>).

**מַהְרָה** *hīh*] *What, now, has happened to . . . ?* **הַ** strengthens and gives point to **מָה**; so Gen. 27, 20. Jud. 18, 24 al.; similarly in **מַיְזָה** *l'mahzah*. Comp. in Arabic **مَا زَانَ صَنْعَتْ**: and see especially Fleischer, *Kleinere Schriften*, i. 355 f. (who adduces from Arabic usage reasons in support of this explanation of the idiom); Lane, *Arab. Lex.*, s. v. **ذَانَ**, p. 948. Briefer explanations will be found in GK. § 136<sup>c</sup>; Ew. §§ 183<sup>a</sup>, 325<sup>a</sup>.

12. **וְיִמְאַחֲם**] ‘But who is *their* father?’ i. e. is *their* father more likely than Qish to have had a son a prophet? Prophetic inspiration is no hereditary possession; and it is not more remarkable in the case of Saul, than in the case of any other member of the troop of prophets. Against the easier, but weak, reading of LXX, Pesh. see We. **אָבִיהוּ**,

**הִיְתָה**] for the fem. (= *it*), cf. II 3, 37. Jos. 11, 20. 1 Ki. 2, 15; GK. § 144<sup>b</sup>.

13. **הַבָּמָה**] With **הַבָּמָה** we should have expected **וַיָּבֹא** **וַיָּעַל** for **וַיָּבֹא**; the conversation, *vv.* 14-16, is also more likely to have taken place in a private house than on the *Bamah*. Hence We. and most read: **לְבַיתוֹ** for **הַבָּיִתָה**. Ehrl. objects that **אֶל** **בַּיתוֹ** or (*v.* 26, 23, 18), not **הַבָּיִתָה**, is said of a person going to his *own* house. However, in Gen. 43, 26 we have **וַיָּבֹא** **יְסֻף** **הַבָּיִתָה**; and here **הַבָּיִתָה** here would be not so much *his* house, as *the* house, as opposed to the street (cf. Jud. 19, 15. Jos. 2, 18), where Saul had been playing the prophet. Bu. Dh., after LXX *εἰς τὸν βούνόν*, read (see *vv.* 5, 10) **הַגְּבֻעָה**: but that seems to have been reached in *v.* 10.

14. **כִּי אַنְ**] See on 9, 4.

16. **אֲשֶׁר אָמַר שְׁמוֹאֵל**] A misplaced gloss, not expressed by LXX. EVV. conceal the awkward and unnatural position of the words: cf. their rendering of Ex. 14, 9.

10, 17-27<sup>a</sup>. *Saul chosen by lot as king (sequel to 8).*

17. **הַמְצָפָה**] *Nebi Samwil*: see on 7, 16.

18. **אָנֹכִי**] emphatic, as II 12, 7.

19. **הַלְחִיצִים**] construed with **קָרָתָה σύνεσιν**; cf. Jer. 11, 2. 26, 2.

19. **וְאַתֶּם**] ‘And *ye*’ (emph.),—in spite of what I have done.

אֲשֶׁר הָוֹא מַוְשִׁיעַ לְכֶם] ‘who is a saviour to you.’ after the relative sign, before a ptcn. or adj., as Gen. 9, 3 Nu. 9, 13. 14, 8. 27. 35, 31. Dt. 20, 20 עֲשֵׂה הִיא אֲשֶׁר יְהִי עֲשֵׂה] Jer. 27, 9. Hag. 1, 9. Ruth 4, 15: similarly Ez. 43, 19. So also in Aramaic, Dan. 7, 17; and in Targg., as II 20, 19. 24, 17. Is. 42, 18<sup>1</sup>.

כִּי [וְחִתְמָרוּ לֹא כִּי with the direct narration, as 2, 16 MT. (where see note). Several MSS. LXX, Pesh. Vulg. express לא (as 8, 19 MT., 12, 12 MT.), in which case כִּי will, of course, = *but*. Either reading is admissible, but לא is more pointed and forcible.

הַחֲזִיבוּ לְפָנֵינוּ וְזֶה] Take your stand, present themselves: cf. Jos. 24, 1.

אַלְפִיכֶם] not ‘thousands’ (EVV.), but tribal subdivisions, *clans*; cf. 23, 23. Jud. 6, 15. Mic. 5, 2.

וְיַלְכֵד] viz. by lot: cf. 14, 14<sup>+</sup>. Jos. 7, 16–18.

הַמְּטֻרִי] LXX adds καὶ προσάγουσι τὴν φυλὴν Ματταρὶ εἰς ἄνδρας i.e. נִקְרָב אֶת-מִשְׁבֵּחַ הַפְּטֵרִי לִגְּרָרִים (see Jos. 7, 17), which is required by the sense.

הַבָּא עוֹד הַלֵּם אִישׁ] ‘Is there still (i.e. besides ourselves) any one come hither?’ The people are in despair; and they inquire whether there is yet any one amongst them, of whom they are not aware. LXX, however, have Εἰ ἔρχεται ὁ ἀνὴρ ἐνταῦθα; and it is true, as We. remarks, that the answer ‘Lo, he is hidden,’ etc., agrees better with the question, ‘Is the man come hither (the אישׁ)?’ than with ‘Is there still a man come hither?’ Of course, with הַאִישׁ, עוֹד must be omitted. There are several cases in MT. of an article having accidentally dropped out, some (e.g. 14, 32) being already noted by the Massorah (*Ochlah we-Ochlah*, No. 165; or the Mass. Magna on II 23, 9).

נִחְבַּא בְּכָל־אָל] אל, on account of the motion implied in נִחְבַּא: ‘he hath hidden himself *in among* the baggage.’ Cf. Jer. 4, 3<sup>b</sup>.

רְאִיתֶם] When רְאִיתֶם is coupled with the ה interrog., the ר is regularly doubled (as signified by the *dagesh dirimens*): so 17, 25. 2 Ki. 6, 32: GK. §§ 22<sup>s</sup> (20<sup>h</sup>), 100<sup>l</sup>.

יְחִי הַמֶּלֶךְ] The same formula as II 16, 16. 1 Ki. 1, 25 al.

<sup>1</sup> Comp., in Phoenician, Cooke, *NSL* 27, 2 . . . (= Heb. אֲשֶׁר חִיא שָׁתְּ (= Heb. אֲשֶׁר חִיא שָׁתְּ . . . נִגְנַת)). And so also in Arabic (Qor. 2, 58. 43, 51) and Ethiopic (Gen. 5, 32. 14, 2 etc.).

25. בְּסֶפֶר] = 'in a scroll,' in accordance with the principle explained on 1, 4. So, with the same word, Ex. 17, 14; Nu. 5, 23; Jer. 32, 10. Job 19, 23. Comp. GK. § 126<sup>a</sup>; and on 19, 13.

וַיַּחֲפֹךְ אֲתָה לִפְנֵי יְהֹוָה וּ[וְיַחֲנֹתָן]

Ex. 16, 33 34. **חַחֵל** LXX *vioi δυνάμεων* i.e. = the men of valour (see

Jud. 21, 10). **בְּנֵי חַחֵל** has accidentally fallen out: **בְּנֵי** means not a mere 'band of men' (AV.), but a military host—a sense that is not here appropriate. **בְּנֵי חַיל** denotes not merely men of valour, but men morally brave, loyal, and honest (Ex. 18, 21. 25): here the **בְּנֵי חַיל** and the **בְּנֵי בְּלִיעֵל** of v. 27 stand in evident contrast to one another.

27<sup>a</sup>. זה] *contempsit*: cf. 21, 16. 1 Ki. 22, 27.

**מִנְחָה**] of presents offered to a superior, as Jud. 3, 15. 2 Ki. 8, 8 f.

10, 27<sup>b</sup>—11, 13. (14.) 15. Saul 'does as his hand finds' (9, 7), wins a success against the Ammonites, and is made king at Gilgal by the people with acclamation (*sequel to 9, 1—10, 16*).

27<sup>b</sup>. **וַיַּהַי כִּמְהֻרִישׁ** [וַיַּהַי כִּמְהֻרִישׁ] MT. may to a certain extent be defended by the use of **כִ'** in Gen. 19, 14<sup>b</sup>. 27, 12. Nu. 11, 1. II 4, 10, though it is found mostly in connexion with **בְּעֵינִי**, which justifies and explains the **כִ'**. LXX join the words to 11, 1, rendering *καὶ ἐγενήθη ὡς μετὰ μῆνα* i.e. **וַיַּהַי כִּמְהֻרִישׁ**. This is preferable to MT. The combination of **כִ'** with a prep. is most uncommon (see on 14, 14): but it occurs with **מִן** in a phrase so remarkably similar to the present one as fully to justify it here: Gen. 38, 24 **וַיַּהַי כִּמְשֻׁלֵשׁ חֲדִשים** and it came to pass *after about three months*.

11, 1. **יַבֵּשׂ נַלְעֵד** [يَبْشِّرُ نَلْعَدْ] The name still clings to *Wādy Yabis*, which falls into the Jordan from the East, 9 miles S. of Beth-shean: but the site of the ancient town itself is uncertain. Robinson and others have identified it with *ed-Deir*, on the S. side of Wādy Yabis, 6 miles E. of the Jordan; but *Miryamin*, 2 miles NW. of *ed-Deir*, on the hills on the N. side of the Wādy seems better to agree with Eusebius' description of it (*Onom.* 268, 81 f.) as 7 miles from Pella, on the road leading to Gerasa (see *DB.* and *EB.* s.v.).

2. **בְּנִקּוֹר**] pointing forwards to: 'On condition of this will I conclude a covenant with you, on condition of the boring out to you,' etc.; so Gen. 34, 22. 42, 15. 33. Ex. 7, 17. Is. 27, 9. The **ל** of

reference, as Gen. 17, 10. 34, 22; Lev. 26, 5. 26; Dt. 23, 3<sup>b</sup>. 4<sup>b</sup>; 1 Ki. 14, 13 (comp. on 2, 33): *Lex.* 512<sup>b</sup> (5 a).

**ברית** [אברות] being understood, as 20, 16. 22, 8.

**בנקרם** [הנקרים] sc.: GK. § 144<sup>d</sup>, e, and on *ch.* 16, 4 (EVV. of course paraphrase). The same verb, also of boring out an eye, Pr. 30, 17, and (Pi.) Jud. 16, 21.

**וושטיה** [וְשִׁתְיָה] The fem. suffix = *it*: see GK. § 135<sup>p</sup>.

**חרף לו** [חַרְפֵּת לֹו] See on 15, 16.

**אין מושיע אתנו** [וְאֵין מֹשֶׁעַ אֲתָנוּ] The ptcp. in the protasis, as Gen. 24, 42 f., Jud. 11, 9 al. (*Tenses*, § 137).

**צאו אליו ויצאו אליך** [צָא֨ו אֲלֵיכָו וַיָּצָא֨וּ אֲלֵיכָךְ] of going out to surrender, as Is. 36, 16. 2 Ki. 24, 12 (with עַל = אל). For **גבעת שאיל** [גַּבְעַת שָׁאֵל] see on 9, 1.

7. Jud. 19, 29 נחתה לעצמיה... וישלה בכל נבול ישראל is to divide by joints, esp. for sacrifice, Lev. 1, 6. 1 Ki. 18, 23.

**המלחכים** [מְלָכִים LXX] is better.

**אחרי ואחר** [אַחֲרֵי וְאַחֲרֵי] is far more frequently said in such phrases: yet see 12, 14; and *Lex.* 29<sup>b</sup>.

**פחד יי' ו' ח'חת אלהים** [פְּחַד יְהָוָה וְיְהָוָה חַחַת אֱלֹהִים] the awe or terror of Yahweh: cf. Gen. 35, 5 (ח'חת אלהים).

**ויצוואו** [וַיִּצְעַד] LXX ἐβόησαν, a mistranslation of צִעַד: so Jud. 7, 23. 24. 12, 1; and even for נזקנת 18, 23: cf. ἀνεβόησαν 2 Ki. 3, 21; ἀνέβησαν (corrupted from ἀνεβόησαν), *ch.* 13, 4. Jud. 10, 17; ἀνέβη (cod. Al. ἀνεβόησεν) for נזקנת 14, 20. **וַיִּצְעַד** is probably to be restored here, having been suggested (Bu.) by the preceding נזקנת.

**כאייש אחד** [כָּאִישׁ אֶחָד] a frequent expression: II 19, 15. Nu. 14, 15. Jud. 6, 16. 20, 1. 8. 11. Ezr. 3, 1 = Neh. 8, 1†.

8. **בזק** [בָּזָק] now *Ibzik*, 11 miles SW. of Beth-shean, and just opposite to W. Yabis.

**ויאיש יהודה** [וַיִּאֲשַׂר יְהוּדָה] construed collectively, as often in this and similar phrases, e.g. 9<sup>a</sup>. 13, 6. 14, 22. 17, 2 etc.

**ויאמר ויאמרו** [וַיֹּאמֶר וַיֹּאמְרוּ] Read with LXX.

**תשועה** [תְּשׁוּעָה] relief, deliverance: see on 14, 45 (ישועה).

**בחם** [בְּחַם] Better, with Qrê and 34 MSS., בְּחַם: cf. Gen. 18, 1. II 4, 5.

11. **בני עמון** [בְּנֵי עַמּוֹן] LXX, Pesh. express עמון, in agreement with the all but universal custom of the OT. writers<sup>1</sup>. Except once in poetry (ψ. 83, 8), the Ammonites are always known either as בני עמון, or

<sup>1</sup> Nöldeke, *ZDMG.* 1886, p. 171.

(rarely, and mostly late) **עָמֹנִים**. On the other hand, **בְּנֵי מוֹאָב**<sup>1</sup>, never occur; **בְּנֵי אֶרְדָם** occurs once, ψ. 137, 7.

[**וַיְהִי הַנְשָׁאֲרִים וַיָּפְצַח**] ‘And it came to pass, as regards those that were left, that they were scattered.’ An unusual construction: cf. however, 10, 11. II 2, 23: *Tenses*, § 78 note; GK. § 116<sup>w</sup>.

12. **תַּנוּ הַנְّאָנָשִׂים . . . .** **כִּי** **הָאָמָר** . . . . ‘Who is he that saith, Shall Saul reign over us? give up the men that we may slay them.’ A particular case of the idiom which may be most simply illustrated by Jud. 7, 3 etc., ‘**מַיִּירָא** **וְחָרֵד** **יִשְׁבֶּן**’ ‘Who is fearful and trembling? let him return’ etc. = ‘*Whoso* is fearful and trembling, let him return’ etc. In this idiom invites attention to a person of a particular character, in order afterwards to prescribe what he is to do (or what is to be done to him), or to state how he will fare. As in the example quoted, by a slight change of form in the sentence, **מי** may be represented by *whoso*: but it is really a more expressive, less ordinary usage than that of *whoso*, *whosoever* in English. Other examples: Ex. 24, 14; 32, 33; Dt. 20, 5. 6. 7. 8; Jud. 10, 18; Is. 50, 8 bis; Jer. 49, 19; and followed by an imperative, Ex. 32, 24 ‘**לְמַיִּזְבְּחֵךְ** **חַטָּאת**?’ ‘Who has gold? Strip it off you!’ cf. 26 ‘**מַיִּזְבְּחֵה** **אֱלֹהִים**?’ ‘Who is for Yahweh? (Come) to me!’ ψ. 34, 13 f.<sup>2</sup> Comp. *Lex.* 567<sup>a</sup> g.

[**שָׁאֹל יְמָלֵךְ עַלְמָנִין**] The sense of the words is indicated by the tone in which they are uttered—either affirmatively, in a tone of irony, or, more probably, interrogatively. So not unfrequently in Hebrew, as Gen. 27, 24 **אַתָּה זֶה בְּנִי**; I Ki. 1, 24; 21, 22. 7. II 16, 17. Comp. on 16, 4. 25, 11 and II 11, 11; and GK. § 150<sup>a</sup>.

13<sup>b</sup>. II 19, 23.

15. [**זָבְחִים שְׁלֹמִים**] So Ex. 24, 5. The words are in apposition, the second having the effect of *specializing* the sense expressed by the first: *Tenses*, Appendix, § 188. 1; GK. § 131<sup>b</sup>.

<sup>1</sup> Except once in late Hebrew, 2 Ch. 20, 1.

<sup>2</sup> Not to be confused (as is done by Delitzsch on ψ. 25, 12) with the use of **מַי** in ψ. 15, 1. 24, 8. 10. Is. 33, 14. 63, 1 where the answer to **מַי** is a *substantive*, not a verb, and *describes the character* of the person asked about. This usage is a figure peculiar to poetry, which, as the examples shew, is not the case with that explained in the text.

**12.** *Samuel's farewell to the people (sequel to 7, 2-17; 8; 10, 17-27<sup>a</sup>).*

**12, 1.** Cf. for the phrases 8, 7. 22. It is evident that two accounts of the appointment of Saul as king, written from different points of view, though fitted together so as to supplement one another, have been combined in our present Book of Samuel. 9, 1—10, 16 (in which nothing is said of the unwillingness of Yahweh to grant a king) is continued by 10, 27<sup>b</sup> (LXX). 11, 1—13. 15 (note in particular the connexion between 10, 7 *do that which thine hand shall find* and 11, 5 ff.) and *ch.* 13: the sequel of *ch.* 8 on the other hand is 10, 17—27<sup>a</sup> and *ch.* 12. The former narrative, with its greater abundance of details, is the earlier and more original: the latter in its main elements exhibits literary affinities with the Hexateuchal source E<sup>1</sup>, but it has probably in parts been expanded by a subsequent writer, whose style and point of view resemble those of the redaction of the Book of Judges, and to whom may be attributed, for instance, parts of *ch.* 12, especially the allusion in *v.* 12 to *ch.* 11 (which is in fact a contradiction, for the attack of Nahash was not the occasion of the people's asking for a king). The verse 11, 14 in the form in which it now appears seems intended to harmonize the two accounts, by representing the ceremony at Gilgal as a *renewal* of Saul's appointment as king. The differences in style between the two narratives are very noticeable.

**2.** מתחלך לפניכם [מִתְחַלֵּךְ לִפְנֵיכֶם] used here in a neutral sense: see on 2, 30.

**3.** עשקתי... רצוחי... [עֲשָׂקָתִי... רָצֹוחִי...] The two words appear often in parallelism, as Dt. 28, 33. Am. 4, 1. עשׂה is *to oppress*, in particular by defrauding a labourer or dependent of his due.

**כְּפָר** [כְּפָר... בְּנוּ] is the *price of a life*, the money offered for the life of a murdered man to appease a kinsman's wrath (cf. *DB.* iii. 129). The imposition of a כְּפָר is permitted in the oldest legislation (Ex. 21—23) in a particular case of *homicide* (21, 30); but as compensation for a *murder* (the Gk. πτωνή), the payment of it is (in the Priests' Code) strictly prohibited (Nu. 35, 31) וְלَا תִקְחֶוּ כְּפָר לְנֶפֶשׁ רֹצֶחֶת אִישׁ 31

<sup>1</sup> Budde, *ZATW.* 1888, pp. 231—236 (= *Richter and Samuel*, 1890, pp. 180—185), who, however (see the last paragraph on p. 248), does not claim to shew that the writer is *identical* with that of E. Comp. *LOT.* 167—168 (edd. 6—8, 177—178).

הוּא רִשְׁע לְמוֹת). In the sense of an equivalent for a life conceived as forfeited, it occurs ψ. 49, 8. Is. 43, 3. In Am. 5, 12 the nobles of Samaria are denounced as לְקָחֵי כְּפָר. This being the uniform usage of the word, it follows that what Samuel here repudiates is that he has ever as judge taken a money payment on condition of acquitting a murderer brought before him for justice.

[וְאַגְלָם עַנִּי כֵּן] ‘that I might (*Tenses*, § 63) hide my eyes in it.’ The sense of the metaphor is obvious: comp. בְּסָות עֲנִינִים Gen. 20, 16. LXX, however, has ἔξιλασμα καὶ ὑπόδημα; ἀποκρίθητε κατ’ ἐμοῦ, καὶ ἀποδώσω ὑμῖν i.e. בְּפֶר וְנַעֲלִים עַנִּי בֵּי. The ‘pair of sandals’ is chosen by Amos (2, 6, 8, 6) as an example of a paltry article, for the sake of which the Israelite of his day would ‘sell the poor:’ and Sir. 46, 19 (in the praise of Samuel, with plain allusion to this passage), καὶ πρὸ καιροῦ κοιτήσεως αἰῶνος ἐπεμαρτύρατο ἔναντι κυρίου καὶ χριστοῦ Χρήματα καὶ ἔως ὑποδημάτων ἀπὸ πάσης στρικῆς οὐκ εἴληφα· καὶ οὐκ ἐνεκάλεσεν αὐτῷ ἄνθρωπος, has been held to shew (as the author—see the Prologue—wrote in Hebrew and was conversant with the OT. in Hebrew) that the reading existed in his day not merely in the LXX, but in the Hebrew text of Samuel. The objection to this view is that כְּפָר and נַעֲלִים do not agree very well together, and the sense required is ‘or even a pair of sandals’ (so Th.: *und* (wären es auch nur) *ein Paar Schuhe?*), which is hardly expressed by the simple copula: it may be questioned also whether a pair of sandals (which is mentioned by Amos as something insignificant) would be a bribe likely to be offered to a judge. The recently recovered Heb. text of Eccl. (see Strack’s *Die Sprüche Jesus’, des Sohnes Sirachs*, 1903) has the same reading (כְּפָר וְנַעֲלִים מִצְמֵה לְקָחֵי חֵי וְכָל אָדָם לֹא עַנֵּה כֵּן) but neither this nor the LXX is proof that it was the original Heb. reading here. But עַנִּי בֵּי is a good antecedent to לְכָם; and Bu. may be right in supposing it to have fallen out after עַנִּי בֵּו.

[וְאַשְׁיב לְכָם] must mean, ‘and I will restore it to you;’ for ‘and I will answer you’ (We.) the classical expression would be וְאַשְׁיב דְּבָר אַתֶּכָם (e.g. Nu. 22, 8), with an *accus.* of the person, and omission of דְּבָר only in poetry (as Job 13, 22), and in the late passage 2 Ch. 15, 16 (דְּבָר of 1 Ki. 12, 16 omitted). In another late book הַשְׁיב אֶל דְּבָר occurs in the same sense: Est. 4, 13. 15. Cf. *Lex.* 999<sup>b</sup>.

וַיֹּאמֶר [sc. האומר] (on 16, 4). LXX, Pesh. Tg. Vg. would hardly render otherwise than by a plural, even though they read the verb in the singular: still the sing. is unusual: hence the note וַיֹּאמְרוּ סְבִיר (i.e. *is thought or supposed* (to be the true reading)). וַיֹּאמְרוּ is also found in 19 MSS. In the Massoretic apparatus published by Jacob ben Hayyim in the large Rabbinical Bible edited by him in 1525, the note סְבִיר occurs on about 190 passages<sup>1</sup>. Dr. Ginsburg in *The Massorah*, ii. (1883), 324–327 (arranged by books), 327–329 (arranged alphabetically), adding the note סְבִירין noted in other MSS., was able to raise the number to about 240; and now, he states<sup>2</sup>, he has collected altogether as many as 350. According to the common opinion the note points to a *conjectural* reading<sup>3</sup>, which might be expected, from analogy, or from the context, to occur, but does not occur actually in the Massoretic text: but some scholars<sup>4</sup> are of opinion that these notes refer to the readings of actual MSS., not indeed agreeing with the MT., but preferred by the author (or authors) of the notes in question. The two explanations are not inconsistent with each other; but if the latter be true, the value of the notes will be the greater, as many will then embody evidence as to the readings of Codices now no longer extant. Its probability, however, can only be tested by a systematic examination of all the סְבִירין that occur, and estimate of their value in individual cases. Both Heb. MSS. and Versions not unfrequently (but not always) agree with the reading suggested by a סְבִיר: but this is not proof that manuscript authority is actually referred to by it. Examples: on Ex. 26, 31 (in the Rabbinical Bibles) occurs the note העשה ב' סְבִירין, i.e. twice העשה

<sup>1</sup> Only a section of these are noted in ordinary editions of the Hebrew Bible. The full Massoretic apparatus (on other matters as well as on this) is contained only in the large Rabbinical Bibles. The notes relating to the סְבִירין, published by Jacob ben Hayyim, are collected and explained, and the passages referred to given, in Frensdorff's *Massoretisches Wörterbuch* (1876), pp. 369–373.

<sup>2</sup> *Introduction to the Hebrew Bible*, 1897, pp. 193, 194 f.

<sup>3</sup> See e.g. Elias Levita's *Massoreth ha-Massoreth* (1538), in Dr. Ginsburg's edition (text and translation), London, 1867, pp. 225–227.

<sup>4</sup> Ginsburg in the *Transactions of the Society of Biblical Archaeology*, 1877, p. 138, and *Introd. to the Heb. Bible*, 1897, p. 187 ff.: Grätz, *Die Psalmen* (1882), pp. 115–117; comp. Geiger, *Urschrift* (1857), p. 253 f.

would be expected for יְשַׁהַ, and a reference is added to Ex. 25, 39. In both passages, the context would favour the second person; and this is read in 26, 31 by 6 MSS. LXX, Pesh., and in 25, 39 by 3 MSS. Sam. and Pesh. (LXX omits). But each case must be examined upon its own merits: the correction suggested by the note is not always supported by the Versions, nor is it always in itself necessary<sup>1</sup>. The note in many cases relates to the number of a verb: thus, where MT. has יָבוֹא, the pl. יְבוֹא is eight times suggested, where it has יָבֹא, יְבָא is fourteen times suggested<sup>2</sup>. יְאָמֵר for יְאָמַר, as here, is suggested eleven times besides (see the Rabb. Bibles on Jud. 11, 15): viz. Ex. 14, 25. Nu. 32, 25. Jud. 8, 6. 11, 15. ch. 16, 4. 19, 22: 1 Ki. 20, 3. 2 Ki. 9, 11. Hos. 12, 9. Zech. 6, 7<sup>3</sup>. The reader may examine these passages and consider in which of them the correction appears to him to be necessary<sup>4</sup>. The term סְבִירָה must be carefully distinguished from the קְרִי: in no case does it direct the suggested alternative to be substituted in reading for that which is written in the text. It is true, however, as Ginsburg shews<sup>5</sup>, that a reading which by one School of Massorites is called a סְבִירָה, is by another School sometimes called a *Qrê* (as בָּם for בָּה in Is. 30, 32), and that it may even be the recognized ‘Oriental’ reading (as Nu. 11, 21 לְכֶם for לְהֶם; 1 S. 18, 25 כִּי אֲמָם for כִּי אָמָם,—in both cases with the support of Western MSS.).

List of סְבִירִין in I-II Sam. as given in Ginsburg’s *Hebrew Bible* (ed. 1, 1894):—  
 I 1, 28 לְגַנְגָן<sup>6</sup> (for בְּגַנְגָן). So 2 Rabbinical quotations (Aptowitz, II, p. 3).  
 2, 13 אֲתָה מִן<sup>7</sup> (ed. 2, 1911, and *The Massorah*, but not in ed. 1) [7 MSS. De Rossi, 1 Baer (cod. Erf.). Pesh. Targ. read מִאתָה; see note *ad loc.*].

<sup>1</sup> In some cases certainly the correction rests upon a false exegesis, as when בְּבָרָךְ for בָּרָךְ is suggested in Ex. 4, 17; Dt. 24, 7: in other passages the opinions of commentators differ; Ez. 2, 9, for instance, Cornill accepts בְּבָרָךְ, Hitzig and Smend defend בָּרָךְ.

<sup>2</sup> See, on the passages, Frensdorff’s note, p. 370 f.

<sup>3</sup> Only eleven passages are cited, though the number (elsewhere, as well as on Jud. 11, 15) is stated as twelve. It is thought that Jud. 11, 19 may be the omitted passage: see Frensdorff, *l. c.* p. 370. In the lists in Ginsburg’s *Massorah*, ii. pp. 325, 328, the twelfth passage is given as Jos. 24, 21.

<sup>4</sup> Comp. also the notes on many of the סְבִירִין cited above.—On I 27, 6 it is said רְאֵנָה לְכָן סְבִירָה in Jer. 5, 2 for לְכָן: so, probably rightly, 16 MSS., the St. Petersburg cod. of A.D. 916, and Pesh.

<sup>5</sup> *Introd.*, p. 187 ff.

<sup>6</sup> Not in *The Massorah*.

2, 20<sup>1</sup> (ed. 2) **לְמִקּוֹמוֹ** for **לְמִקּוֹמָם**. So 10 MSS.<sup>2</sup>+2 on marg., and Pesh.

12, 5<sup>b</sup> **וַיֹּאמֶר** **ו**. So 18+1 (Appendix, De R.) MSS. LXX, Pesh.

8 **מִצְרִימָה**. So 1 MS. Ginsb., 1 Kennicott, and 1 Rabb. quotation.

16, 4 **וַיֹּאמֶר** **ו**. So c. 30 MSS., and 2 Rabb. quotations.

4 **חֲקָקָתָם**<sup>1</sup>. So 1 MS. (Kenn.).

20 **וַיֵּשֶׁלֶךְ**<sup>1</sup>. No MS.

18, 14 **(בְּכָל)** (for **לְכָל**). So 18 MSS., and many Rabb. quotations.

25 **כִּי אָמַם** (for **כִּי**). The Oriental reading. Also 9 MSS., and 3 Rabb. quotations.

19, 10 **הַהוֹא**<sup>2</sup>. 2 MSS. Gi., 3 Kenn.

22 **וַיֹּאמֶר** (2<sup>o</sup>). No MS.

20, 8 (for **עַל**). 2 MSS. Kenn. (K. 154=G. ג).

25, 23 **אֶרְצָה**. So 7 MSS.

27 **הַבִּיאָה**<sup>1</sup>. So 25+1 (App.) MSS. The Orient. קָרֵי (Baer, 105, 118).

27, 6 **עַל-כָּן** (for **לְכָן**). 1 MS. (Gi.).

II 3, 22 **בָּאוּ**<sup>1</sup>. 2 MSS. Kenn. (K. 154=G. ג).

29 **וּזְעֵל**<sup>1</sup>. So 10 MSS.

35 **וַיָּבֹא**<sup>2</sup>. 2 MSS. Kenn.

6, 22 **בְּבִית**<sup>1</sup>. No MS.

13, 20 **בְּבִית**<sup>1</sup>. No MS.

14, 19 **יְשַׁ** (for **אָשַׁ**). 3 MSS. Kenn.

17, 19 **פִּי** (for **פָּנִי**). So 10 MSS.

18, 29 **קְשָׁלוֹם**<sup>1</sup>. So 15 MSS. De R. (in 3 the **ה** deleted)+3 Gi.

19, 8 **כִּי אָמַם** (for **כִּי**). 1 MS. (Gi.).

9 **וַיָּבֹא** (for **וַיָּבֹא**, sc. **הַעַם**). 1 MS. Gi., 5 Kenn.

22, 44 **עַמִּים** (ψ. 18, 44 **עַם**). So 4 MSS.+2 Gi., and LXX.

**יְהוָה** LXX Μάρτυς Κύριος=“**עַד יְהוָה**”, certainly rightly.

**עָשָׂה**] A difficult and anomalous use of **עָשָׂה**. The explanation which is best in accordance with the general use of the verb is that of Keil: *made* Moses and Aaron to be what they were as leaders of men, the word being used not in a physical sense, but morally, of the position taken by them in history. (Ges. rendered *constituit*, *appointed*; but **עָשָׂה** has this sense only when it is followed by a word implying office or function, as *to make priests*, 1 Ki. 12, 31; *to make* (or *set up*) **אֹוב וַיְדֻעַּם** (2 Ki. 21, 6: similarly II 15, 1 *to establish chariots and horses*.)

**אָשְׁפְּתָה**] The Nif., properly reflexive, as **נִסְתַּר** *to hide oneself*, acquires sometimes a reciprocal force, as **נִשְׁפַּט** *to judge one another*,

<sup>1</sup> Not in *The Massorah*.

<sup>2</sup> MSS. are cited from De Rossi, except where otherwise stated.

i.e. to plead or dispute together in judgement; so נובח to set right one another, i.e. to argue or reason together (Is. 1, 18): נועץ to counsel one another, i.e. to take counsel together (1 Ki. 12, 6 and often): cf. GK. § 51<sup>d</sup>.

נאיךה לכם [**אָתָּה כִּלְכָדֹתֶךָ**] LXX prefix καὶ ἀπαγγελῶ ὑμᾶς is construed with an accus. in Ez. 17, 20 and נשבט is construed with an accus. in Ez. 17, 20 נשבט is construed with an accus. in Ez. 17, 20 either מעליו (so 9 MSS.) or מעליהם (so 1 MS.) should be read in Ez., and here the words expressed by LXX should be supplied. 'צדקות' is, no doubt, a reminiscence of Jud. 5, 11.

8. [בַּאֲשֶׁר . . . וַיַּעֲקֹב] as 6, 6<sup>b</sup>.

ויענום מצרים [**מִצְרָיִם**] LXX add καὶ ἐταπείνωσεν αὐτὸν Αἰγυπτός = (not יְכַנֵּעַ Th. We.: see Ex. 1, 12. Dt. 26, 6. II 7, 10 Hebrew and LXX). The words are needed on account of the following וַיַּעֲקֹב: a copyist's eye passed from the first מצרים to the second.

וישבום [**וַיִּשְׁבֹּם**] expresses just what Moses and Aaron did not do. LXX κατώκισεν, Pesh. **אָסַל**, Vulg. collocavit = **וַיִּשְׁבַּם** (the subject being God). The unpointed וַיִּשְׁבַּם has been filled in wrongly in MT.

9. [וַיִּמְכַר] This figure is used first in the 'Song of Moses,' Dt. 32, 30: and adopted thence by the Deuteronomic redactor of the Book of Judges, who uses it often in the frame-work into which he fits the narratives incorporated by him in his Book (Jud. 2, 14. 3, 8. 4, 2. 10, 7 [rather differently in the *older* narrative 4, 9]). Chapters 7, 8, 12 of 1 Sam. have affinities in style with the redactional elements of the Book of Judges.

שר צבא בין מלך חזור [**שָׁרֵן צָבָא חַזּוֹר**] LXX express, which is more in accordance with Hebrew usage.

10. [וַיִּאמֶר] Here, where וַיַּעֲקֹב closely precedes, the sing. is corrected by the Massorah into the plural (**וַיִּאמְרוּ ק'**).

11. [בדן] No judge or deliverer of this name is elsewhere mentioned. Ewald regarded בָּדָן as an abbreviation of **עָבָדָן** Jud. 12, 13 ff.: but some better known hero is likely to have been referred to. LXX, Pesh. have ברק. Baraq, it is true, is mentioned in Judges before Gideon; but between Gideon and Jephthah no suitable name can be suggested: and the order in v. 9 is not chronological. Targ. and Jews explain of Samson, treating בָּדָן fancifully as = **בֶּן דָּן**.

[וְאֵת שָׁמוֹאֵל] Pesh. and Lucian: probably a correction. The passage, of course, does not report the *ipsissima verba* of Samuel: the speech is the work of the narrator, and indeed, in this part, appears to have been expanded by a later editor, who has forgotten that it is Samuel himself who is speaking. The allusion is to the success narrated in ch. 7.

[בַּטָּה] An accus., defining the *state*, ‘*in confidence, security:*’ GK. § 118<sup>a</sup>. So Dt. 12, 10; and in poetry Dt. 33, 28. Pr. 1, 33 al.: but **לִבְטָה** is the usual expression (Lev. 25, 18. 19. Jud. 18, 7. 1 Ki. 5, 5 al.).

[וְהִתְאמַרְוּ לִי] LXX, Pesh. omit **לִי**. **לَا כִּי** = *Nay, but* as 2, 16 Qrê; II 16, 18. 24, 24 al.

[אֲשֶׁר בְּחִרְתֶּם אֲשֶׁר שָׁאַלְתֶּם] Cf. 8, 18: **שָׁאַל** is used of the request for a king in 8, 10. Nevertheless **אֲשֶׁר שָׁאַלְתֶּם** appears here to be superfluous, and is probably to be omitted with LXX.

[שָׁאַלְתֶּם] GK. §§ 44<sup>d</sup>, 64<sup>f</sup>.

14. The whole verse consists of the protasis, ending with an apodosis. (**הִיא** **אַחֲרִי** or) **הִיא** = *to follow after*, as Ex. 23, 2. II 2, 10. 1 Ki. 12, 20. 16, 21. Thenius is bold enough to affirm that **הִיא** **אַחֲר** is ‘not Hebrew,’ and accordingly would insert before **הַוּלְכִים** after LXX: not only, however, is this needless in itself, but, as We. remarks, the *position* of *παρενόμενοι* in the Greek shews that it merely represents a corruption of **אֲלֹהִיכֶם**.

[וְהִיְתָה יְדֵיכֶם בְּכֶם] Cf. Ex. 9, 3. Dt. 2, 15. Jud. 2, 15.

[וּבְאָבוֹתֵיכֶם] Since ‘*and against your fathers*’ gives an unsuitable sense, and the passages in which 1 means, or appears to mean, *as*<sup>1</sup> are dissimilar, there is no alternative but to accept LXX **וּבְמִלְבָדְכֶם** in place

<sup>1</sup> In the formulation of proverbs, where the relation *from which* the comparison is deduced stands in the second place (rare): Job 5, 7 For man is born to trouble and sparks fly upwards (i.e. both effects happen similarly); 12, 11. More commonly the opposite order is employed: Pr. 25, 25 Cold waters to a thirsty soul and good news from a far country; 26, 3. 9. 14 A door turns upon its hinges and a sluggard upon his bed; 27, 21: cf. ψ. 19, 5 MT. (*Lex. 253<sup>a</sup>j*). Even supposing that the passage could, on other grounds, be treated as an example of the first of these usages, the same verb *will be* must obviously govern both clauses: the substitution of *it was* in the second clause destroys entirely the *parallelism of idea* upon which the idiom itself essentially depends.

of **ובאבותיכם**: the mention together of ‘you’ and ‘your king’ agrees both with v. 14 and v. 25<sup>b</sup>. MT. will be a *lapsus calami*, perhaps due to a reminiscence of vv. 6-8.

16. **עִשָּׂה**] ‘is about to do.’ The *fut. instans* (on 3, 11).

17. **קָלוֹת**] ‘voices,’ viz. of Yahweh, in accordance with the Hebrew conception of a thunderstorm (ψ. 18, 11-14): so Ex. 9, 23. 28 al.: cf. ψ. 29 throughout.

**בְּשַׁאֲלָל**] *in regard to asking*: in our idiom, ‘in asking’ (though would never be used in Heb.). So v. 19, and often, as 14, 33. Gen. 18, 19. 2 S. 13, 16; cf. GK. § 114<sup>a</sup>.

20. **אַתֶּם**] emphatic: ‘ye, indeed, have done this evil: only (**לֹא**) do not go further, and turn aside from Yahweh into idolatry.’

21. **כִּי**] Intrusive and meaningless: cf. the similar untranslatable in 2 Ch. 22, 6 (2 Ki. 8, 29 rightly **מֵן**). The word is not represented in LXX. Ehrlich, however, remarks that **סָר אַחֲרֵי** is nowhere said; and suggests that **כִּי** may be a mutilated fragment of **לְלַבְּכָת**—with **סָר**, as Dt. 11, 28. 28, 14.

**הַחֹזֶה**] The primary idea of **חַזֶּה** is difficult to seize; but probably the ideas associated with it were those of *formlessness, confusion, unreality, emptiness*: in the Versions it is mostly represented by *κερόν, οὐδέν, μάταιον, inane, vacuum, vanum*. It thus denotes the *formlessness* of the primaeval earth (Gen. 1, 2 ‘and the earth was *formless and empty*’), and of a land reduced to a *formless chaos* (Jer. 4, 23: cf. Is. 34, 11),—in each of these passages being parallel to **בָּהָרֶג** *emptiness*: in Job 26, 7 (**נֶטֶה צְפָן עַל חַזֶּה**) *empty space*; it then comes to mean *empty, unsubstantial, unreal*, and is used of a *groundless argument or consideration* (Is. 29, 21 **וַיַּחֲזֹק בַּתְּהֹווֹ צְדִיק**), of *moral unreality, or falsehood* (Is. 59, 4 **בַּטְּהֹרָה**), of something *unsubstantial* (Is. 40, 17 **שְׁבַטְּטֵי אָרֵן בְּתֹהֶהוּ עָשָׂה**, 23 **מְאַפֵּס בְּתֹהֶהוּ נַחֲשָׁבוּ לוּ**); and so here of *idols*; cf. Is. 41, 29 ‘*their molten images are wind and hollowness*,’ 44, 9 **וְאַתֶּה פְּסָלֵם תְּהֹוֹתָה**, with ‘profit not’ in the following clause, exactly as here. See further *Lex. s.v.*

**אַחֲרֵי לֹא יוּעַלְוָה**] Jeremiah’s expressions are similar: 2, 8 **אֲשֶׁר לֹא יוּעַלְוָה** *the* **בָּהָרֶג** (cf. v. 11); 16, 19 **בְּמַעַל הַלְּכָנוֹ**; cf. also Is. 44, 9. 10. 57, 12—all of false gods or idols.

22. **שְׁמוֹ הַגּוֹדָל**] Jos. 7, 9: also Jer. 44, 26. Ez. 36, 23.

הוֹאֵל [hō'āl] 'hath willed:' see on II 7, 29.

23. אָנְכִי [ān̄k̄i] A *casus pendens*: cf. Gen. 24, 27. Is. 45, 12<sup>b</sup>; GK. § 135<sup>g</sup>. מַחְטָה [mâchṭâh] The inf. after חֲלִילָה לִי, expressing the act deprecated, is regularly construed with מִן, Gen. 18, 25. 44, 7. ch. 26, 11: not 'Far be it (lit. *Ad profanum sit*: see *Lex.*) from me that I should sin!' but 'Far be it for me! so that I should not sin (lit. *away from sinning*).'  
חֲלִילָה לִי מַחְטָה is parallel with מַחְטָה לִי, and dependent like it upon מַחְטָה.

השְׁמִינִי [hesh̄-mînî] Comp. 2 Ki. 20, 13 שֶׁמֶן הַטוֹב (but Is. 39, 2 קְנָה הַטוֹב); Jer. 6, 20 בְּקָרְבָּה (Klo. Bu. Sm. Now.; GK. § 126<sup>x</sup>).  
24. יְרָאָה [yērā'ah] for יְרָאָי, as Jos. 24, 14. ψ. 34, 10. See GK. § 75<sup>oo</sup>.

הַנְדֵל [hândel] the 'inwardly transitive' or 'internal' Hif'il (GK. § 53<sup>d</sup>) hath shewn or exhibited greatness. With עַם, as ψ. 126, 2. 3.

25. חַסְפּוּ [ḥas̄-p̄u] shall be *swept away* (not 'consumed,' EVV.): cf. 26, 10. 27, 1. Gen. 19, 15. Nu. 16, 26.

**13; 14.** *The Philistines in the heart of the Israelite country: Saul and Jonathan's successes against them: concluding summary of Saul's other wars, and notice of his family (sequel to 9, 1—10, 16; 10, 27<sup>b</sup>—11, 15).*

13, 1. בֶן שָׁנָה [ben shânah] in accordance with Hebrew idiom can mean only *a year old* (Ex. 12, 5 and often). And so Lucian's recension of LXX νίος ἐνιαυτοῦ Σαουλ<sup>1</sup>; Symm. (with an explanatory ὡς) νίος ὡς ἐνιαύστος; Targ. כִּבְרָשָׁנָא דָלָת בֵּיה חֻבְנָא שָׁאוֹל כִּדְמָלָךְ as a child a year old, in whom are no sins, was Saul when he became king (!).

In form, the verse is of the type followed regularly by the compiler of the Book of Kings in stating the age of a king at his accession, and the length of his reign (e.g. 1 Ki. 14, 21. 16, 11. 22, 42, etc.: similarly

<sup>1</sup> Explained by Theodoret (quoted in Field's *Hexapla*, ad loc.) in the sense of Symm. and the Targ.: Πῶς νοητέον τό, νίος ἐνιαυτοῦ Σαουλ ἐν τῷ βασιλεύειν αὐτόν; 'Ο Σύμμαχος οὗτος ἔξεδωκεν' νίος ὥν (al. ὡς) ἐνιαύστος ἐν τῷ βασιλεύειν αὐτόν. Δηλοῖ δὲ τοῦτο τὴν ἀπλότητα τῆς ψυχῆς ἦν εἰχεν ὁ Σαουλ ἡνίκα τῆς βασιλείας τὴν χειροτονίαν ἔδεξατο. Ταύτη δὲ οὐκ ἐπὶ πλεῖστον ἐχρήσατο, κτλ. On the version of Symmachus, as exhibiting the influence of current Jewish exegesis, see especially Geiger's essay on this translator in the *Jüdische Zeitschrift*, i. (Breslau, 1862), p. 49 ff.; and cf. HEXAPLA in the *Dict. of Christian Biography*, iii. 20.

II 2, 10. 5, 4): no doubt therefore the number denoting Saul's age was originally intended to have a place between בָנָה and שָׁנָה, although, for some reason, the text as it stands is deficient<sup>1</sup>. In clause 6, also, שְׁתִי שָׁנִים can hardly be correct: to say nothing of the fact that the history seems to require a longer period, שְׁתִי שָׁנִים (in spite of שְׁנִים II 2, 10. 2 Ki. 21, 19 (= 2 Ch. 33, 21)†; but the regular expression is שְׁנַתִּים (Gen. 11, 10. II 14, 28. 1 Ki. 15, 25. 16, 8 al.). If with Keil we suppose וְעֶשֶׂרִים<sup>2</sup> to have fallen out, the form of שָׁנִים must be supposed to have been altered, and we must restore, in accordance with usage, עֶשֶׂרִים וְשָׁנִים שָׁנָה. The entire verse is not represented in LXX, and it is quite possible that it is only a late insertion in the Hebrew text,—originally perhaps a marginal note due to one who desiderated in the case of Saul a record similar to that found in the case of subsequent kings.

2. [שְׁלֹשׁ אֲלֵפִים מִישְׁרָאֵל] LXX, Syr. express *men* after 3000.

<sup>1</sup> Three or four MSS. of LXX read *vīdōς τριάκοντα ἑτῶν*: but in view of the age at which Jonathan, almost immediately after Saul's accession, appears, a higher figure seems to be required.

<sup>2</sup> Not, as Keil writes, בָנָה. There is no ground for supposing (as is sometimes done) that in ancient times numerals were represented in Hebrew MSS. by the letters of the alphabet. If the numerals were not written in full, but expressed by symbols, the ancient Hebrews, it is reasonable to suppose, would have adopted a system similar to that in use amongst their neighbours, found equally in Phoenician, Palmyrene, Nabataean, and Old Aramaic inscriptions, and used also in Syriac. This system may be seen exemplified in detail in Euting's *Nabatäische Inschriften aus Arabien* (1885), p. 96 f., in the Table attached to Plate LXXIV of the *Facsimiles of Manuscripts and Inscriptions (Oriental Series)*, published by the Palaeographical Society under the editorship of Professor W. Wright (London, 1875–83), or in Lidzbarski, *Nordsem. Epigraphik* (1898), p. 198 ff., and the Table at the end of his *Atlas of Plates*. These Tables shew in what manner symbols which at first sight appear distinct, are in reality connected with one another by intermediate links. The first ten numerals in Phoenician are I, II, III, VIII, VIIII, VIIXI, VIXII, VIXIII, →; 20 is = or H; 21 is I= or IH; 30 is →H; 40 is HH; 90 is →HHHH, etc. The notation by means of letters of the alphabet is found on Phoenician coins (but not the earliest), on the coins of Simon Maccabaeus, and since mediaeval times has been in general, though not universal, use (not, for example, in the Epigraph of the St. Petersburg MS. of A.D. 916, or in the Epigraphs of many other MSS.).

Perhaps אִישׁ has dropped out after אלףים on account of its resemblance to מִשְׁרָאֵל in 'מִשְׁרָאֵל' (Dr. Weir).

[בַּמִּכְמֶשׁ] Michmas (Is. 10, 28), now *Muḥmās* (1980 ft.), was 2 miles NE. of Geba' (see the next note but one), from which it was separated by the upper part of the valley, which a little lower down begins to have steep rocky sides, called now the *Wādy es-Suwēnīt* (see p. 106).

[הַר בֵּיתְאֵל] the hill-country of Bethel, now *Beitīn*, 4½ miles NW. of Michmas. The road from Muḥmās makes an ascent of 900 ft. through Dēr Diwān (2370 ft.) to *Beitīn* (2890 ft.).

[גִּבְעָה בְּנִימִין] Read גִּבְעָה בְּנִימִין, as v. 16. *Gibeah* (see on 9, 1) was the modern *Tell el-Fūl*, 3 miles N. of Jerusalem: *Geba'* (which Is. 10, 29 shews was distinct) was the modern *Jeba'* (2220 ft.), on the south side of the Pass of Michmas (13, 16, 14, 5), 3 miles NE. of Gibeah; and the two places, owing to the similarity of their names, are several times confused in MT. נָבָע בְּנִימִין recurs 1 Ki. 15, 22.

[נִצִּיב] See on 10, 5.

[וּבְנָבָע] Read with LXX, Targ., as בְּגִבְעָה: see 10, 10 (cf. 6).

[יִשְׁמְעוּ הָעָרִים] Let the Hebrews hear! viz. the news, and the order, implied in the proclamation, to come and join Saul in the war, which of course must now follow. V. 4 then describes how the report spread among the people, and induced them to respond to Saul's invitation. **לִאמּוֹר פְּשֻׂעֵי הָעָרִים** is strange in *Saul's* mouth: and LXX express 'saying, The Hebrews have revolted' (2 Ki. 1, 1). This, if correct, will of course be in its proper place after וּיִשְׁמְעוּ פָלְשָׁתִים in a, and וַיִּשְׁמְעוּ תְּקֻעַ בְּשׁוֹפֵר בְּכָל הָארֵץ and שָׁאֹל תְּקֻעַ בְּשׁוֹפֵר will connect, and connect well, with v. 4 (see Jud. 6, 34<sup>b</sup>). So substantially We., who, however, instead of assuming a transposition of the words from clause a, regards their incorrect position as indicating that originally they were a marginal gloss. This conclusion, however, is not necessary (Sm. Bu. Now.).

4. [נִבְאָשׁ ב'] lit. made itself malodorous against (= was in bad odour with): so II 10, 6; sq. אֲתָה (with, i.e. towards) II 16, 21.

[שְׁלַשִּׁים] The number of chariots is disproportionately large: no doubt שְׁלַשִּׁים is an error for שְׁלַשָּׁת (so LXX (Luc.) and Pesh.).

[כְּחִול וּ]

[לָרָב] in regard to muchness: לָ, as often, introducing the tertium comparisonis (*Lex.* 514 e, b); cf. Gen. 41, 19. Ex. 24, 10.

[יעל] from the low-lying Philistine plain; presumably up the Vale (עמק) of Aijalon, past the two Beth-horons (on v. 18), and across the elevated plateau on which Bethel stands (G. A. Smith, *H. G.* 250; cf. 251, 210 f., 291).

[קרמת בית־און] Beth-aven was W. (NW.: see the Map) of Michmas, near Ai, E. (SE.) of Bethel (Jos. 7, 2), and the N. border of Judah ran up from it to Bethel (Jos. 18, 12 f.); but its exact site is not known.

6. [אוֹר] the plur. after the collective אִישׁ is in itself unexceptionable (Jud. 9, 55. 15, 10. 20, 17. 20b. 33. 36b. 48. 2 S. 20, 2b: but LXX have the sing. in 9, 55. 20, 33. 36b. 2 S. 20, 2b); but LXX presupposes רָאָה, and this is supported by the following צַר לוּ. The sing. after the collective is also very common: Jud. 7, 23. 24b. 12, 1. 20, 20a. 41 (*ter.*). 21, 1. 1 S. 14, 24. 17, 25 al. (but LXX have the plur. in Jud. 7, 23. 20, 20a. 41, second and third times).

[ובחוּחִים] *Thistles* (2 Ki. 14, 9) are unsuitable: read with Ewald (*Hist.* iii. 44 [E. T. 31]), Th. We. etc. גְּבֻחֹרִים, as 14, 11. Caves abound in the rocky sides of the lower part of Wādy es-Šuwēnīt.

[צָרִיחִים] Only besides in Jud. 9, 46. 49, of some part of the temple of אל ברית, in which the Shechemites took refuge, and which was burnt upon them, though what part precisely is not clear. In Arabic صَرْجَح means a *tower* or *lofty building* (Qor. 40, 38), صَرْجِح (with a narrow excavation for the body at the bottom of a grave (Moore, *Judges*, p. 266)<sup>1</sup>: the former suggests an idea which is here not probable; but if צָרִיחַ had some less special sense than صَرْجِح, such as *under-ground cavity*, it would suit at least this passage.

7<sup>a</sup>. [וּבְרִים] We.'s objections to *עֲבָרִים* are well-founded. The word does not express 'some of the Hebrews;' and as v. 7 carries on the thought of v. 6, there is no ground for the repetition of the subject *עֲבָרִים*, and its emphatic position before the verb: a verb coordinate

<sup>1</sup> Also used similarly in the Nabataean Inscriptions (Barth, *AJSL*. July, 97, 273) found at Madāin-Sālīḥ by Mr. Doughty (No. 8, lines 4, 5), and (re-)edited by Euting, *Nabatäische Inschriften* (1885), of a sepulchral chamber: see No. 15 (= Cooke, *NSI*. No. 91), line 4 כְּפָרָא וְצָרִיחַ וְחַלְקָה, 'and to Arisoxe belong two-thirds of the tomb, and the sepulchral chamber; and her share in the niches is the east side, with the niches there,' etc.; with Nöldeke's note, p. 55. See also Cooke, No. 94, 1 (from Petra).

ועברים עברו ויתחכאו v. 6 is what would be expected. For עֲבָרּוּ אַתְּ הִירְדֵּן he conjectures accordingly, with but slight changes, מַעֲבָרוֹת הַי֙וֹדֵן ‘and they passed over the fords of Jordan.’ This is a decided improvement, except that עֲבָרּוּ should be וַיַּעֲבָרּוּ. This, however, lessens the similarity to עֲבָרִים: hence Klo.’s clever suggestion עַם בָּבָה for עֲבָרִים is probably best: ‘and much people passed over Jordan’ (so Bu. Sm.). For the frequent confusion of בָּ and מָ in old Heb. MSS., see Introd., § 5. 2.

7<sup>b</sup>-15<sup>a</sup>. *First rejection of Saul at Gilgal (comp. 10, 8).*

7<sup>b</sup>. [בְּגַלְגָּל] See 10, 8.

חרדו אחריו] pregnantly (cf. Gen. 42, 28) = followed him trembling. We conjectured plausibly מאחריו, which is also expressed by Luc. (ἀπὸ ὅπισθεν αὐτοῦ): trembled from after him = forsook him trembling: so Now. Dh. Bu., however, prefers MT., pointing out that מאחריו is tautologous with 8<sup>b</sup>.

8. 1. [וַיַּחַל] The Kt. is Nif. (Nif.) as Gen. 8, 12 (not the Pi<sup>e</sup>l, which is confined to poetry). The Qrê is Hif., as 10, 8; II 18, 14.

אֲשֶׁר שְׁמוֹאֵל [אֲשֶׁר שְׁמוֹאֵל] is good Aramaic, but is not good Hebrew, in the sense ‘of Samuel.’ A verb has dropped out. יָעַד or יָעַד (see II 20, 5) is suggested by Ges. (Lg. p. 851) and Keil: דָבַר (Gen. 21, 2) or אָמַר (ib. 22, 2<sup>b</sup>), the latter of which might easily fall out after אֲשֶׁר, is expressed by LXX, Targ.: but the word which might drop out most readily is שֶׁם (see Ex. 9, 5) before שְׁמוֹאֵל (so 5 MSS.); so also Dr. Weir. Comp. Ew. § 292<sup>b</sup> note.

וַיַּפְצִין] The Hif. of פְצִין is always *causative*, except here, Ex. 5, 12. Job 38, 24. Probably Qal should be read each time, i. e. here וַיַּפְצִין.

מַעַלְיוֹ] from beside, from with: so 2 Ki. 25, 5 with the same verb. Cf. 28, 14 footnote; Lex. 759<sup>a</sup>.

כִּי. 12. [כִּי] *recitativum*: see on 2, 16.

נִפְצִין] Nif. from פְצִין, which does not occur, but is assumed to be a parallel form of פְצִין: GK. § 67<sup>dd</sup>. But probably נִפְצִין (Nif. from the ordinary form, פְצִין) should be read. Notice the emph. ואַתָּה.

מִכְמָה] not at Michmas (on 1, 24), but to Michmas, נַאֲסָפִים implying motion.

12. יְרֵדוֹ] Gilgal (10, 8) being in the Jordan-valley, some 2600 ft. below Michmas (*vv.* 5. 11).

וְאַתָּה] GK. § 54<sup>k</sup>.

13. כִּי עַתָּה [כִּי עַתָּה as a rule introduces the apodosis after ל (e.g. Nu. 22, 29: *Tenses*, § 144), עַתָּה having the force of *in that case*: and hence Hitzig, We. Bu. etc. would point here ל נֶאֱשָׁר (so II 18, 12; 19, 7) for ל נֶאֱשָׁר. This is preferable, though not perhaps *necessary*; for עַתָּה might presumably refer to a condition *implied*, without being actually expressed. Cf. Ex. 9, 15 where, though the context is differently worded, עַתָּה equally refers to a condition which must be inferred from *v.* 14: ‘For *in that case* (viz. if such had not been my purpose), I should have put forth my hand, and smitten thee and thy people,’ etc.; and Job 3, 13.

לְאָל] = לְעָל, which would be more usual: comp. 2, 34. 3, 12. 5, 4. 6. 6, 15. 14, 34 (contrast 33). 16, 13 (contrast 10, 6). 23 (16 לְעָל). 17, 3. 51. 18, 10. 19, 9. 16. 20, 25 (by the side of לְעָל). 22, 13 (8 לְעָל). 27, 10 (לְאָל after לְעָל twice). II 2, 9 (thrice לְאָל followed by thrice לְעָל in the same sentence), 6, 3. 8, 7 etc.: 20, 23<sup>a</sup> (23<sup>b</sup> and 8, 16 לְעָל). 24, 4. So sometimes in other books, esp. in Jeremiah. Cf. *Lex.* 41<sup>a</sup>.

לְעָל where לְאָל would be more usual is less common: but see on 1, 10 and add II 14, 1. 17, 11.

14. אֲיַשׁ כָּלְבָיו] So Jer. 3, 15†, of the ideal rulers of the future: וְנַתְתִּי לְכֶם רֻעִים כָּלְבִי.

15. וַיַּעַל] See on *v.* 12; and cf. Jud. 2, 1. After something appears to have dropped out of the narrative. In *v.* 4 Saul is at *Gilgal*, and remains there during the scene 9–14; in *v.* 16 he appears suddenly abiding (יָוִשֵּׁב) at *Gibeah*. A clause describing his departure from Gilgal and arrival at Gibeath is thus desiderated. LXX has such a clause, continuing, viz. after מִן הַגִּלְגָּל [<sup>1</sup> εἰς ὅδον αὐτοῦ<sup>1</sup>, καὶ τὸ κατάλιμμα τοῦ λαοῦ ἀνέβη ὁ πίστω Σαουλ εἰς ἀπάντησιν ὁ πίστω τοῦ λαοῦ τοῦ πολεμιστοῦ. αὐτῶν παραγενομένων ἐκ Γαλγάλων] εἰς Γαβαα Βενιαμειν, κτλ. This may be accepted in substance, though not quite in the form in which it here appears. (1) לְדָרְכֵנוּ following, as it would do לְעָל, 1,

<sup>1</sup> These words do not stand in Tisch.’s text, but they form part of the text of B, and are printed in Dr. Swete’s edition. We.’s conjecture, therefore (made in 1871), that ‘εἰς ὅδον αὐτοῦ has probably fallen out,’ is entirely confirmed.

would give rise to a phrase not in use (ולך לדרכו) is always said). (2) εἰς ἀπάντησιν ὁπίσω represents a non-Hebraic combination (though adopted, without misgiving, by Th.). (3) αὐτῶν παραγ., if it represents, as it seems to do, הם בָּאִים must be followed by פְּקֻדָּה, not as MT. by וַיַּפְקֹד שָׂאֵל (so always: see *Tenses*, § 169). The following text will satisfy the conditions of Hebrew style: וַיַּקְרֹב שָׂמֹאֵל יוּלֵד מִזְחֶנְלֶל [וַיַּלְכֵל לְרָפֶה]: וַיַּתְּהִיר הַעַם עַלְהָא אַחֲרֵי שָׂאֵל לְקַרְבָּתָה וְעַם [אוֹן] אֱנֹשִׁים [מִזְחֶנְלֶל]. The omission in MT. is evidently due to the recurrence of מִזְחֶנְלֶל.

16. The Philistines had expelled Saul from Michmas (*v. 5<sup>b</sup>*; cf. *v. 2*), and he had retired to Geba', where Jonathan already was (*v. 2*).

17. **המשחת**] So 14, 15. Probably a technical expression, denoting (*ZAW*. 1907, 59) the part of an army employed in ravaging and destruction: cf. esp. *Jer. 22, 7* (cutting down trees); also 46, 22. *Ez. 9, 1b. 21, 36*. Ew. (*Hist. iii. 33 n.*) compared **آلֹמְחִיבָּר**, of a body of raiders (Lane, 2307).

**שלשה ראשיים**] as three columns, an accus. defining the manner in which this issued forth: Ew. § 279<sup>c</sup>; GK. § 118<sup>a</sup>. Cf. 2 *Ki. 5, 2* וְאֶרְם יִצְאֵוּ נְדוּדִים came out as marauding bands.

**אחד**] the numeral without the art., being definite in itself: see GK. §§ 126<sup>z</sup>, 134<sup>1</sup>; and cf. on 1, 2. Notice the frequentative **יפנה**.

**עפרה**] According to Jerome, 'Ophra was 5 miles E. of Bethel, whence it has been generally identified with *et-Taiyibeh* (2850 ft.), 4 miles NE. of Bethel (2890 ft.), and 5 miles to the N. of Michmas (1980 ft.). Cf. *Jos. 18, 23*; and on II 13, 23.

**ארן שועל**] LXX Σωγαλ. Unknown.

18. Upper Beth-horon, now *Bēt-'ăr el-fōlka* (2020 ft.), was 10 miles, as the crow flies, W. of Michmas. Lower Beth-horon, now *Bēt-'ăr et-taħta* (1310 ft.), was 1 $\frac{3}{4}$  miles WNW. of Upper Beth-horon. The 'way' to Beth-horon from Michmas would be to the NW., past Dēr Diwān (2370 ft.), up to Bethel (2890 ft.—900 ft. above Michmas), and then on to the west.

**הגביל**] The north border of Benjamin ran up from Jericho to

<sup>1</sup> **המלחמה** or **ם ים** אֱנֹשִׁים is a phrase that occurs in Joshua, but not elsewhere in I-II Sam. This, however, is not decisive against its originality here.

near Ramah (on 10, 2); so it would pass, presumably, near Michmas<sup>1</sup>. But דֶּרֶךְ 'the way to,' suggests a particular place, not a line; and הנשׁקָה (*that leans out over*: see Nu. 21, 20, 23, 28) would be more naturally said of a height than of a border. LXX Γαβεα points to הַגְּבֻעָה 'the hill' (not the place of that name); and this ought probably to be read, with הנשׁקָה for הנשׁקָה. The 'wilderness' meant will be that consisting of the hills and wādys sloping down eastwards into the Jordan-valley (see the next note): cf. Jud. 20, 47 'into the wilderness, to the crag of Rimmon' (3½ miles N. of Michmas).

נֵי הַצּוּבִים [ ] נֵי הַצּוּבִים the *Ravine of the Hyaenas*. The Wādy es-Suwēnīt (see on v. 2), at about 5 miles below Michmas, on the SE., runs into W. Fārah, and 2 or 3 miles below the point of juncture, there is a valley called *Wādy Abu-Daba'*, running from the SW. into W. Fārah. This, however, seems an insignificant valley: perhaps (Buhl, *Geogr.* 98) נֵי צָבִים was the ancient name of W. Fārah itself (which to the east of this point is now known as W. Kelt). There is a road, about 2 miles north of W. Fārah (see the large PEF. Map), leading straight down from Michmas into the Jordan-valley, which may be the road here meant. The גְּבֻעָה (or rather הנֶּגֶב) may have been a hill near this road, overlooking W. Fārah or W. Kelt. Cf. *H. G.* p. 291 n.

19. יִמְצָא [ ] frequentative, just as (e.g.) Gen. 31, 39.

... בַּיּ אָמַר פָּן [ ] the same idiom, implying always that steps are taken to prevent what is feared from taking place, 27, 11. Gen. 31, 31 (comp. 26, 7). 42, 4. Ex. 13, 17. ψ. 38, 17 al.

אמָר [ ] Qrê. See *Ochlah we-Ochlah*, No. 119<sup>2</sup>, where eighteen cases of an omitted ו at the end of a word are enumerated, several (e.g. Jud. 21, 20. 1 Ki. 12, 7) similar to this. See further in the Introduction, p. lxii f.

20. יִירְדוּ [ ] Point rather, with Klo., יִירְדוּ, with a freq. force (on 1, 3), in agreement with v. 19, and v. 21.

חַפְלָשִׁתִים [ ] LXX εἰς γῆν ἀλλοφύλων. Ought we not to read אל יִשְׂרָאֵל חַפְלָשִׁתִים (from Bu. Sm.) or possibly [so Dr. Weir.] אֲרַצָּה ? ?' (Dr. Weir.)

<sup>1</sup> 2 Ki. 23, 8 'from Geba' to Beer-sheba' implies that Geba' was on the N. border of the Southern Kingdom; cf. Zech. 14, 10.

<sup>2</sup> Or, in the Rabbinical Bibles, the Mass. magna on 1 Ki. 1, 1, or the Final Massorah, letter י, No. 18.

[מִתְרַשֶׁתּוֹ] LXX render this by δρέπανον, Pesh. by חֲמֻטָה (ox-goad), both words being used in v. 21 to represent הַדְבָן. Probably, therefore, דְרַבְנוּ should be read here for מִתְרַשֶׁתּוֹ. The two verses will then agree in the implements enumerated; and the repetition of almost the same word (מִתְרַשֶׁתּוֹ, מִתְרַשֶׁתּוֹ) in one and the same verse will be avoided. Symm. δίκελλα, mattock (so EVV.).

21. [הַפְצִירָה פִים] These words are hopelessly corrupt. They are rendered conventionally *bluntness of edges*: but (1) the plur. of פָה is elsewhere פִוִותָה; (2) the meaning *bluntness*, viewed in the light of the sense which the root פָצַר elsewhere expresses, is extremely doubtful<sup>1</sup>; (3) the construction is grammatically inexplicable (הַפְצִירָה for הַפְצִירָה פִים). (inf. *Hif.* with the force of a noun—rather, הַבְצִירָה, Ew. § 156<sup>c</sup>), suggested by Keil, would lessen the grammatical anomaly, but does not really remove the difficulty which the words present. LXX ὁ τρυγητὸς for הַפְצִירָה presupposes almost the same word (הַבְצִירָה); but their rendering of the clause καὶ ἦν ὁ τρυγητὸς ἔτοιμος τοῦ θερίζειν supplies no basis for a satisfactory restoration of the text. AV. *file* is derived immediately from the Jewish commentators, Rashi, and David Kimchi: its ultimate source is merely the conjectural rendering of Targ. Pesh. (שׁופִינָא).

[וְלִשְׁלָשׁ קָלְשׂוֹן] Another *crux*. occurs in the Targ. of Qoh. 12, 11 (=Heb. מִשְׁמָרוֹת): but possibly it may be only borrowed from the present passage: it is not cited as occurring elsewhere in Aramaic, or post-Bibl. Hebrew. Still the root (see Levy) has in Aramaic the sense of *being thin* (hence Nu. 7, 13 Ps.-Jon. a silver charger דְנִילְדָא קָלִישׁ of *thin plate*), so there remains the possibility that קָלְשׂוֹן may have been in use to denote a *fine point*. In that case שְׁלָשׁ קָלְשׂוֹן will be a sort of compound = *tridens*. But such a compound in Hebrew is by no means free of suspicion; and we expect naturally to find a reference to the same implements that are named v. 20. LXX saw in the words the high price which the Philistines

<sup>1</sup> The combination of فَطَر with פָצַר to cleave, hence as applied to a sword, to hack, سَيْفٌ فُطَّارٌ a hacked i.e. blunted sword (Schultens, *Opp. Min.*, p. 168), is altogether questionable, the interchange of consonants being against rule (פָצַר should correspond to an Arabic فَطَر, not فَطَر); see the list of examples in *Tenses*, Appendix, § 178).

exacted for sharpening the tools of the Hebrews: *τὰ δὲ σκεύη (= אֲתִים in v. 20) ἵν τρεῖς σίκλοι εἰς τὸν ὀδόντα*, i.e. בְּשֶׁלֶשׁ שָׁקְלִים לְשֵׁן. This reading will of course presuppose that the corrupt words expressed originally the idea of sharpening:—‘And sharpening used to be obtained for the mattocks and for the coulters at three shekels a tooth,’ etc. But אֲתִים and מְחֻרְשׁוֹת are not constructed with teeth: and the price stated appears to be incredibly high.

21. [הַרְבָּן] (Bomberg, Ginsb. Kit.)] (Baer, with Qimḥi, p. 99). The ה is peculiar; but in spite of the following ב (not ב), *dor-*, not *dā-rē*, is intended: GK. § 9v. On the form, GK. § 85<sup>u</sup>; Stade, § 52<sup>a</sup>; and comp. קַרְבָּן *qorbān* Ez. 40, 43 (Baer, Gi. Kit.); אַבְּהָן Est. 8, 6 (*st. c.*).

22. [וְהִיא] would be expected (cf. on 1, 12); and perhaps וְהִיא is an error for it, due to the preceding וְהִיא.

23. [מְלֻחָת] the form is cstr. Probably מְכֻמָּשׁ should follow; so LXX.

23. The garrison of the Philistines moved from Michmas itself (v. 16) to the ‘Pass of Michmas,’ i.e. to the point on the north edge of W. es-Šuwēnīt, where the ‘pass’ across (not *down*) the Wādy began (see the Map; and cf. on 14, 5).

24. [מִצְבָּה] LXX ἐπόστασις, attempting, no doubt, to render etymologically. However, ἐπόστασις was used by Sophocles in the sense of ἐνέδρα (Hatch, *Essays in Biblical Greek*, 1889, p. 88).

14, 1. [וַיְהִי הַיּוֹם] See on 1, 4.

2. [מַעֲבָר הַלֹּו] ‘off—i.e. on; see the note on v. 4—*this side-across* (or *this opposite side*).’ הַלֹּו this recurs 17, 26; 20, 19 LXX; Jud. 6, 20; 2 Ki. 4, 25; 23, 17; Zech. 2, 8; Dan. 8, 16†: cf. תַּלְוָה Gen. 24, 65; 37, 19†; גַּלְעֵל Ez. 36, 35†. All are akin to the common Arabic أَلْنِي *who, which* (*Lex.* 229<sup>b</sup>: Wright, *Arab. Gramm.* i, § 347; *Compar. Gramm.*, p. 117). Everywhere else, however, the noun to which הַלֹּו is attached has the art.: hence (Bu.) we ought perhaps to read either either מַעֲבָר הַלֹּו (cf. v. 4), or מַעֲבָר הַפְּעַדְעָה הַלֹּו ‘across this pass.’

2. [יָשַׁב] was abiding,—at the time. Notice the ptcp.

3. [בְּקַצְבָּה] ‘at the outskirts (lit. *extremity*) of:’ so 9, 27. Nu. 11, 1. 20, 16 al. It is a pity that the obscure archaism ‘in the uttermost part of’ has been retained in RV.

4. [גָּבָעַ] Read גָּבָעַ: see 13, 16; and cf. 14, 5.

4. [הַמְעֻבָּרוֹת] the form is absolute (*Jos.* 2, 7), not (*Sm.*) construct.

משני עבריהם ۱۵ עבר [מהעבר ו'] = *side*, as v. 40. Ex. 32, 15 *on their two sides*. מן, as constantly, in defining position, lit. *off*,—in our idiom, from a different point of view, *on* (*Lex.* 578<sup>b</sup>). מזה . . . מזה . . . the repetition has the effect of placing the two identical words in contrast with each other: hence they acquire the sense ‘off here . . . off there.’ So often, as 17, 3; 23, 26 . . . מצד החר מזה . . . מצד החר מזה . . . גדר מזה ונדר מזה 32, 19<sup>1</sup>; and similarly (in Ezek. only) מפה . . . מפה (Ez. 40, 10 al.); and in analogous expressions (e.g. זה . . . זה = *hic . . . ille*). Render, then, ‘on the side, off here . . . , on the side, off there’ = ‘on the one side . . . , on the other side.’

5. LXX ὁδὸς can only be a corruption of ὁδὸς (cf. in v. 4 the second version καὶ ὁδὸς πέτρας ἐκ τούτου): hence the Gk. text here must have sustained a double corruption; first, ὁδὸς must have been changed (by accident or design) into ὁδός, and then the genders must have been altered designedly to agree with it. With ♡, cf. the Fr. *dent*, of a pointed rock, or mountain top (as in ‘Les Dents du Midi,’ opposite to Montreux).

On the Pass of Michmas, see especially Dalman’s articles, *ZDPV.* xxvii. (1904), 161 ff., xxviii. 161 ff. (with several corrections of the first), containing minute descriptions of the position of Jeba’ and Michmas, of the Pass, and other subordinate routes, between them, and of Wādy es-Suwēnīt<sup>2</sup>. In these articles Dalman places Bozez and Seneh at *d*, *c* on the Map, where the sides of the Wādy begin to be steep, but are not yet as precipitous as they become further down the valley. Now, however (*Palästina-Jahrbuch*, 1911, p. 12), he places Bozez more than a mile further down the Wādy, at *el-Hōṣn et-tahtāni* (see the Map, Plate V at the end of *ZDPV.* xxviii);—i. e. the ‘Lower fortress,’ a block of hermits’ caves with windows in the cliffs,—at the NW. end of a gully running into the Wādy on the N.; and Seneh at the peak *Kurnet Challet el-Hayy*, on the opposite side of the Wādy, supposing the Philistine post to have been at *el-Merjameh*, nearly a mile SE. of el-Mikṭara. At the mouth of W. Rahab—seemingly close by *el-Hōṣn et-tahtāni*—there is (Rawnsley, *PEFQS.* 1879, 122 = *PEF. Memoirs*, iii. 142) ‘a tooth of rock that, like a tower on a bracket, hangs in mid air at the angle of the rock cliff;’ and Conder (*PEFQS.* 1881, 253; cf. *T. W.* 255 f.) supposes Jonathan to have climbed up the rocks near here. Dalman now agrees with Rawnsley in making him climb up a gully a little further to the S., viz. W. *Abu Ja’d* (= Rawnsley’s Sh’ab el-Huti, i.e. *She’b el-Huti*: *ZDPV.* xxviii. 167): but *d*, *c* would seem to suit the terms of 13, 23. 14, 5 better than either of these suggested sites. See further the *Addenda*.

<sup>1</sup> Comp. the writer’s *Deuteronomy*, p. xlivi note.

<sup>2</sup> Properly *es-Suwēnīt* (‘of the little acacias’), but pronounced now (Dalm. *ZDPV.* xxviii. 162, cf. 174) *es-Swēnīt*. For a fuller description of the Wādy, see *ibid.* 161 ff.

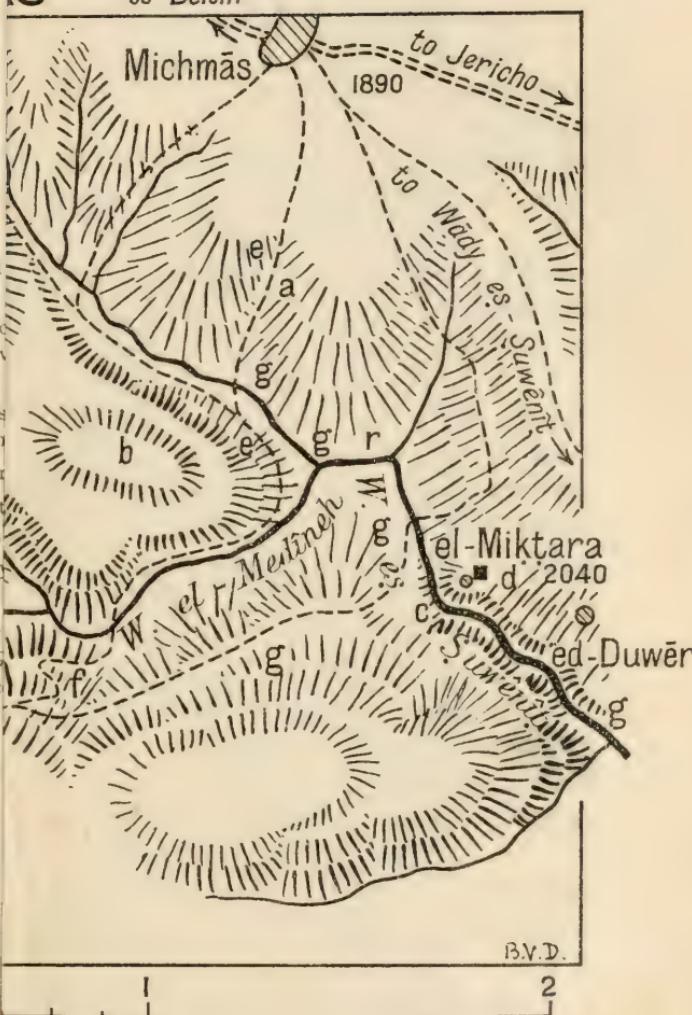
S

*to Beitín*

a, b. Bozez and  
c, d. Bozez and  
1904. (Dalman no  
down Wādy es-Suw  
p. 106.)

e, g, g, g. Pres  
Michmās for passen  
e, f, e. Shorter r  
f. Steep descent  
Wādy of the City,  
r. Rās el-Wādy  
Suwēnīt).

(Reproduced, by  
the end of *ZDMG*  
made in accordance  
revision.









[מצוֹק] was *fixed firmly*, or was *a pillar* (2, 8). But the word seems superfluous (contrast clause b); and it is probably only a corrupt anticipation of **מצפָּן**.

[מול] *in front of*, on the same side with: Jos. 8, 33 *in front of* the two mountains; Ex. 18, 19 *in front of* God, i.e. representing Him. See W. A. Wright, in the *Journal of Philology*, xiii. 117-120.

6 resumes v. 1, after the intervening parenthetical particulars.

[יעשה] **יעשה** is used here absolutely, in the full and pregnant sense which it sometimes has, esp. in poetry: 1 Ki. 8, 32 וְעַשֵּׂת *and act*, Jer. 14, 14, ψ. 22, 32 בַּי **יעשה** לִמְעֵן שָׁמֶר, 7, ψ. 37, 5 al. (*Lex.* 794<sup>a</sup> 4). Jud. 2, 7, which has been compared, is quite different: **יעשה** there has an object, אשר, referring back to **הוּא**.

[מעצור] Not as **עַצֵּר** 9, 17; but in the sense of *constraint, difficulty*: ‘There is no difficulty to Yahweh, in regard to saving (either) with many or with few.’ Cf. for the thought 2 Ch. 14, 10. 1 Macc. 3, 18 (cited by Th.).

7. [נְתַחַת לְךָ] The reflexive **לְךָ**, as elsewhere (e.g. Dt. 1, 7. 40), with verbs of motion. A difficulty in MT. arises however from the use of **נְתַחַת**; for in II 2, 21 it preserves its usual force of *incline*, which here seems not to be suitable. LXX express **עַשְׂתָּה כָּל אֲשֶׁר לְכָנָךְ נְתַחַת לוֹ** do all unto which thine heart (i.e. mind) inclineth: cf. **נְתַחַת** with **לְבָב** Jud. 9, 3. 1 Ki. 11, 9.

[כְּלַבְבָּךְ] Cf. ψ. 20, 5 יְתַחַת לְבָבְךָ. But here also a phrase, which in this connexion is more idiomatic, is suggested by LXX ἵδον ἐγώ μετὰ σοῦ, ὃς οὐ καρδία σοῦ καρδία μου, i.e. **כְּלַבְבָּךְ לְבָבִי** (so Ew. Th. We. Bu. etc.).

8. [הַנֵּה אֱנֹחָנוּ עֲבָרִים] Notice the idiom. use of the ptcp., more delicate and expressive than the Engl. ‘we will pass over.’ Comp. similar sentences in Jud. 6, 37 (also followed by אָמַן); Gen. 24, 13 and 43 (followed by וְהִיא).

9. [אִם כִּי יִאמְרוּ] The **כִּי**, pointing onwards, is idiomatic: see Gen. 31, 8. II 15, 26. **עַמְדָה** and **דָמָה** are synonyms, as Jos. 10, 13 וַיַּדְמֵם **דָמָה** השמש וַיַּרְחֵב **עַמְדָה** (cf. 12<sup>b</sup>).

[תְּחִתָּנוּ] idiomatically = *in our place, where we are*: as Jos. 6, 5 וַיַּעֲמֹדוּ אִישׁ תְּחִתָּיו 21 and נִפְלָה חֻמָת הָעָר תְּחִתָּה and they stood each *in his place*; Hab. 3, 16 = וְתְּחִתִּי אֶרְמָן and I tremble *where I stand*; Is. 25, 10. Cf. *Lex.* 1065<sup>b</sup> 2 a.

10. [נְתַתִּם] will have given them : 20, 22 ; II 5, 24.

העֲבָרִים 11. [הִנֵּה עֲבָרִים וְנִ'] ‘Behold Hebrews coming out,’ etc. (see Kitt.) *the mice*—a term of contempt (cf. Judith 14, 12 Vulg.)—was proposed by Hitzig (*Gesch. Isr.*, p. 135), and is favoured by Bu. ; but it is not probable.

12. [הַמֵּצֶבֶת] Read **הַמֵּצֶבֶת**, as elsewhere in chs. 13–14 : LXX Μεσσαφ.

13. [וַיַּפְנוּ] LXX (cf. Jud. 20, 42). Against this, see We.

מִמוֹתָה] intensive, as 17, 51. II 1, 9. The Philistines fell down, smitten by Jonathan’s sword; and his armour-bearer, as he went along, despatched them after him. The ptcp. represents vividly the armour-bearer’s activity on the occasion.

14. [כְּבָחֵץ וְנִ'] ‘as it were within half a furrow, (of) an acre of field.’ צָמֵד as Is. 5, 10<sup>1</sup>. If the text be correct, we must imagine the narrator to be thinking of a field, of a size such as the expression צָמֵד שָׁרָה would suggest : he says, then, that in a space equal to about half the distance across it, the twenty men were slain. צָמֵד defines in effect the *length* of the שָׁרָה, and is hence construed in apposition with it (on the principle explained in *Tenses*, § 192 : cf. מִקְף עֲשָׂרִים אַמְתָה ‘a veil, twenty cubits’). Nevertheless the MT. excites suspicion, if only by the combination of ב and ב in כְּבָחֵץ in ב<sup>2</sup>. LXX has ἐν βολίσι<sup>3</sup> καὶ κόχλαξι τοῦ πεδίου = בְּבָחֵץ וּבְנִ’ הַשְּׁרָה. However, if the words

<sup>1</sup> The area which a צָמֵד of oxen could plough in (presumably) a day.

<sup>2</sup> Which elsewhere occurs *only* in the expression כְּבָרָאשָׁנָה (five times), and in כְּבָתְחָלָה once (Is. 1, 26), in parallelism with בְּכִינָן. כְּבָרָאשָׁנָה occurs (including 10, 27) three times (the third passage is Lev. 26, 37). As an ordinary rule, such combinations are avoided in classical Hebrew (GK. § 118<sup>a–w</sup>). Even כְּעָל = as upon occurs only in the latest Hebrew, ψ. 119, 14; 2 Ch. 32, 19: and in a different sense, as a strengthened ב, Is. 59, 18 (first time; the second occurrence must be corrupt); 63, 7†.

<sup>3</sup> Tisch.’s text adds καὶ ἐν πετροβόλοις. But on this We.’s acute note, written in 1871, deserves to be transcribed. Comparing LXX with MT., he wrote : ‘The first letter of MT. ב is not expressed in LXX, the following five agree, but are combined to form one word (βράχιον) : at the end of the verse LXX agrees also in שָׁרָה. It remains to refer, if possible, עֲנָה צָמֵד and καὶ ἐν πετροβόλοις καὶ ἐν κόχλαξι to a common source. When the six letters on the one side and the six words on the other are compared, and when further the meanings of the two principal words in the Greek are taken into account, it is natural to suppose ἐν πετροβόλοις (= אֶבְנֵי קָלָע Job 41, 20) to be a gloss explanatory of κόχλαξι pebbles (1 Macc. 10, 73), which appear here strangely as a weapon.’ We.’s

contain some notice of the *weapons* used, they are certainly out of place at the end of v. 14, and (We.) will be a gloss on v. 13, intended to explain, in view of 13, 22, what weapons the armour-bearer could have had; under the circumstances, also, pebbles, at any rate, do not appear likely to have been employed. On מִעֵנָה, the *furrow* (cf. ψ. 129, 3), at the end of which the ploughman turns, see Dalman, *ZDPV* 1905, p. 27 ff. Dalm. regards צָמֵד שְׁדָה as an explanatory gloss. مَعْنَى still means a *furrow* in Palestine: the average length of one seems to be (p. 31) 20–30 yds., so that half a furrow would be 10–15 yds.

15. [בַּמְחֻנָה וּבְ] ‘in the camp, and (so LXX) on the field, and among all the people,’ i.e. in the camp (13, 17), among the men posted in the fields around, and among the people generally: even the garrison (13, 23) and the ravaging band (13, 17) trembled as well.

‘and it [GK. § 144<sup>b</sup>] became a trembling of God,’ i.e. the affair resulted in a general panic. חֹרֶת אלְהִים denotes a terror without adequate apparent cause, and therefore attributed to the direct influence of God. Comp. the later Greek use of πανικόν (from Πάν: see Liddell and Scott, s. v.). Cf. 11, 7, פְּחֻדָה הוּא, Gen. 35, 5: חַפְתָה אֱלֹהִים (also 2 Ki. 7, 6; Ez. 38, 21 LXX for לְכָל־חַרְרָה). Whether רָנוּ is hyperbolical, or denotes an actual earthquake, is uncertain: רָעֵשׂ is the word regularly used to express the latter idea.

חֹרֶת] from חַרְרָה: the dagesh is abnormal (GK. § 95<sup>g</sup>).

16. [הַצֹּפִים לְשָׁאָול] GK. § 129<sup>b</sup>. Saul's watchmen, or scouts, would follow what was taking place on the other side of the valley.

בְּנֵבֶעַ] Read בְּנֵבֶעַ: see 13, 16, and cf. 14, 2. 5.

וְהַלְמָם] וְהַנְהָה הַחֲמוֹן נָמוֹג וַיְלַךְ וְהַלְמָם is untranslateable. AV. ‘and they went on beating down’ connects the word with הַלְמָם to hammer (so Targ.): but besides the word being unsuitable, and one never used in such a connexion, the construction is an impossible one (the inf. *abs.* would be required: θύλκε καὶ ἡ παρεμβολὴ τεταραγμένη ἐνθεν καὶ ἐνθεν, i.e. וְהַנְהָה הַמְחֻנָה נָמוֹג הַלְמָם וְהַלְמָם, which yields a thoroughly satisfactory sense. הַלְמָם is a corruption of וַיְלַךְ:

reasoning was sound: ἐν πετροβόλοις, as is now known (see Nestle's collation of Tisch.'s text with A, B, S, published in 1879, or Swete's edition), forms no part of the text of either A or B.

and the meaning is that the camp *melted away*, i.e. was disorganized, and dispersed in alarm<sup>1</sup>, *hither and thither*, i.e. in every direction.

17. Cf. II 1, 2. Gen. 26, 16 (*Lex.* 87<sup>a</sup>, 768<sup>b</sup>).

18. **הנִישָׁה אַרְוֹן אֱלֹהִים** We must certainly read, with LXX, **הנִישָׁה האפוד**; cf. v. 3, and especially 23, 9. **הנִישָׁה האפוד** **לֵי** 7 30, **הנִישָׁה האפוד** (so also Dr. Weir; and now Bu. Sm. etc.). The ephod, not the ark, was the organ of divination; and, as the passages cited shew, **הנִישָׁה** is the word properly applied to bringing the ephod into use.

**וּבְנֵי יִשְׂרָאֵל** [**כִּי** **הִי** **אַרְוֹן הָאֱלֹהִים . . . . .**] **וּבְנֵי יִשְׂרָאֵל** is here untranslatable, never having the force of a preposition such as **עַם**, so as to be capable of forming the predicate to **הִי**. Read, after LXX, **כִּי** **הַזֶּה** **נִשְׁאָה** **הָאֱפּוֹד** **בַּיּוֹם** **הַחֹא** **לִפְנֵי יִשְׂרָאֵל**.

19. **עַד דִּבֶּר** [**עַד דִּבֶּר**] would be in accordance with Ex. 33, 22. Jud. 3, 26. Job 7, 19. Jon. 4, 2 (*Lex.* 724<sup>b</sup> b). **עַד דִּבֶּר** (Sta. Bu.) is not possible: with **עַד** we should require either (disregarding the disj. accent on **וַיְהִי**) **שָׁאֹל עַד דִּבֶּר** (*cf.* 18, 9), or, more idiomatically (without **וַיְהִי**) **שָׁאֹל עַד נְדָבָר** (*or* **עַל־נְדָבָר**, *or* **וְנְדָבָר**): *Lex.* 729<sup>a</sup>.

20. **וַיָּלֹךְ**, the *subject* having preceded, as 17, 24. Gen. 30, 30. Ex. 9, 21 al. (*Tenses*, § 127 a; GK. § 111<sup>h</sup>). But Klo.'s **הַלְּקָה** is attractive.

**וַיָּלֹךְ הַלּוֹךְ וּרְבָּה** Exactly so Gen. 26, 13; Jud. 4, 24; II 5, 10 (= I Ch. 11, 9); 18, 25.<sup>t</sup> Cf. GK. § 113<sup>u</sup>. But the *adjectives* are peculiar; and analogy (6, 12<sup>a</sup>) would strongly support an *inf. abs.* in each case.

21. **חָרַב אִישׁ בְּרֻעָהוּ** viz. in consequence of the panic: cf. Jud. 7, 22. Ez. 38, 21<sup>b</sup> (especially with the reading noticed above, on v. 15).

22. **סְבִיב וּמִמְּהָה לְהִיוֹת** On this passage, see *Tenses*, § 206 Obs. **לְהִיוֹת** is in itself defensible grammatically ('Now the Hebrews had been

<sup>1</sup> Unless, indeed, as We. suggests, **נִמְוָג** has here the sense of **مَاجَ** in Arabic (Lane, 2743; Ex. 15, 15 Saad.; Qor. 18, 99) and we shall leave them on that day **بَعْضُهُمْ يَمْوِجُ فِي بَعْضِهِمْ** part of them *surging upon the other*: 10, 23; 24, 40 al. (**waves**), viz. *swaying* or *surging* as the waves of the sea. So Bu. Sm. Now.; cf. Moore, *Judges*, p. 141; and it is true, to *shake* (lit.) or *be agitated, perturbed*, would suit nearly all the occurrences of **מוֹגָג**, and is often the sense expressed by LXX.

<sup>2</sup> *aὐτὸς* LXX. In the *causal* sentence, the subject of the verb is slightly emphatic; and hence the explicit pron. is suitable, if not desiderated: see 9, 13; Gen. 3, 20; Jos. 17, 1; 24, 27; Jud. 14, 3 she (and not another); Jer. 5, 5; 34, 7; ψ. 24, 2; 25, 15; 33, 9; 91, 3; 103, 14; 148, 5; Job 5, 18; 11, 11; 28, 24; Hos. 6, 1; 11, 10; 13, 15 al.

to the Philistines as aforetime, in that they went up with them to the camp round about; but they also were for being,' etc., i.e. they accompanied the Philistines into the camp, but afterwards prepared to desert), though this would be the one passage in which the inf. with ה would be used of *past* time in early Hebrew; and the verse appears to describe a *fact*, rather than an *intention* (לזהות). LXX, Vulg. for סבב וּגְם הַמָּה have ἐπεστράφησαν καὶ αὐτοί, reversi sunt ut essent, i.e. (Th. We. etc.) סבב גם המה; and, for באתmol, ἐχθές, heri, i.e. (as Bu. points out; cf. 10, 11) מאתמול<sup>1</sup>: 'Now the Hebrews, who had belonged to the Philistines (viz. as subjects) *aforetime*, they also turned to be with Israel,' a reading now generally accepted. If, however, it be adopted, it is almost necessary to suppose that אשר has fallen out after והעברים (so Bu. Sm. Now. Ehrl.): the omission *in prose* of the relative (except indeed by the Chronicler<sup>2</sup>, whose style is peculiar to himself) is exceedingly rare; and the few passages in which it is omitted<sup>3</sup> read so strangely that it is questionable if the omission is not due to textual error (Gen. 39, 4 contrast vv. 5. 8; Ex. 9, 4 13, 8; 18, 20; [4, 13 is different;] Jer. 52, 12 (rd. העבר מלך ב', Ew. § 333<sup>b</sup>; GK. § 155<sup>d</sup><sup>4</sup>).

][ עם ישראל אשר ונ' ] The restriction makes it probable that Bu. is right in supposing that אשר has fallen out before איש.

22. in *Hif.*: GK. § 53<sup>n</sup>. On the syntax of *הרביק* to press close upon, see on 31, 2. For *הרביק אחריו* Ehrl. would read *דָּלַק אַחֲרֵי* (as 17, 53) = go hotly after. This is plausible here and Jud. 20, 45, but difficult in 1 Ch. 10, 2: when we find twice *וירבקו אחריו* for *וירבקו את*, is it likely that would be twice an error for *וירלקו*?

23. עברה את־בית־און] passed over B.—את with עבר, as Dt. 2, 18. Jud. 11, 29: some MSS., however, have ערד. Beth-aven was a little E. of Bethel (13, 5), 4 miles NW. of Michmas, and 1000 ft. above it.

Luc. reads בית־תָּרוֹן. The natural route from Michmas to Aijalon (v. 31)

<sup>1</sup> באתmol (19,7) is rendered מסמל ἐχθές, *sicut heri*.

<sup>2</sup> See *LOT*, p. 537, No. 30; and add 2 Ch. 1, 4.

<sup>3</sup> Conjunctional phrases such as מִן, על־אשר = II 22, 1 בַּיּוֹם, על־אשר I 1 איזה הדרך I Ki. 13, 12. 2 Ki. 3, 8. 2 Ch. 18, 23. Job 38, 19. 24†. And comp. below, on ch. 25, 15 ('מי').

<sup>4</sup> Comp. also Jud. 8, 1. 20, 15<sup>b</sup>. ch. 6, 9. 26, 14.

appears to be first up to Bethel (4 miles), then SW. to Bireh (2 miles); after this, to judge from the map, either due W., by a bridle-path across the mountains (8 miles), straight to Lower Beth-horon (1310 ft.),—or, by a better road, first 4 miles SSW. to el-Jib (Gibeon), then 5 miles WNW. to Upper Beth-horon (2020 ft.), 2 miles to Lower Beth-horon (1310 ft.),—and lastly 6 miles down the valley to the SW. to Aijalon (940 ft.). As both Beth-aven and Beth-horon would thus be passed on the way to Aijalon, either reading would suit.

24. **וְיִשְׁרָאֵל נִנְשׁ בַּיּוֹם הַהוּא.** will mean had been driven, hard-pressed by the enemy (as 13, 6): but it is not apparent how this condition would be relieved by Saul's measure 'וְיִאָל וְג' (The rendering of AV. 'had adjured,' is contrary to Hebrew grammar.) LXX has here a variant, which, at least to Ephraim, seems original, and suits the context. For the words quoted it reads: καὶ πᾶς ὁ λαὸς ἦν μετὰ Σαουλ ὡς δέκα χιλιάδες ἀνδρῶν· καὶ ἦν ὁ πόλεμος διεσπαρμένος εἰς ὅλην πόλιν ἐν τῷ ὕρει τῷ Εφραὶμ. Καὶ Σαουλ ἤγνωσεν ἄγνοιαν μεγάλην ἐν τῇ ἥμέρᾳ ἐκείνῃ, καὶ ἀράται κτλ., i.e. (as We. rightly restores) וְכָל־חָרָעָם הִיא עַם שָׂאוֹל וּבֶשְׁרַת אֲלֵפִים אִישׁ וְתָהִי הַפְּלַחְמָה נְפִיצָה בְּרַר אַפְרִים: שָׂאוֹל שָׁנָה שָׁנָה גָּדְלָה הַר בַּיּוֹם הַהוּא. Eἰς ὅλην πόλιν is doubtless a doublet of ἐν τῷ ὕρει: for confused with **עיר** see Jos. 15, 10<sup>1</sup>; 2 Ki. 23, 16; 2 Ch. 21, 11; Is. 66, 20 (Trommius): ὅλην is merely amplificatory. בְּפִזְׁחָת is applied to a battle in II 18, 8: שָׁנָה is found in ch. 26, 21 (LXX ἤγνόνκα).

'Committed a great error,' however, agrees poorly with the context: in the sequel Saul is in no way condemned, and Yahweh is displeased (*v. 37*) at the curse being unheeded. Klo. conjectured, very cleverly, that ἡγνόσειν ἀργοιαν was an error for ἡγνισεν ἀγνειαν, which (Bu.) would express **חַזֵּיר גָּזָר<sup>2</sup>** (cf. Nu. 6, 2 ἀφαγνίσασθαι ἀγνείαν = **לְחַזֵּיר גָּזָר** [? **לְחַזֵּיר גָּזָר**]), 3 ἀγνισθήσεται = **נִזְרָא** (*separated* a great (ceremonial) separation, i. e. *imposed a great abstinence*). **גָּזָר**, and (Nu. 6, 2, 3, 5, 6, 12) **הַזְּרִיר**, are chiefly (Nu. 6) used of the vow of separation, or abstinence, made by the **נִזְרָא** (the 'Nazirite'), but at least the Nif. **גָּזָר** is used more generally (Lev. 22, 2; Ez. 14, 7; Zech. 7, 3; Hos. 9, 10†); and with this reading the meaning will be that Saul, perceiving by Israel's success that Yahweh was with it, laid upon the people, in accordance with the religious ideas of the time, a 'taboo' of abstinence, hoping thereby to secure His continued assistance. The conjecture is clever, but rests (Now.) upon a precarious basis: the **הַזְּרִיר גָּזָר**, also, though it might perhaps have borne the meaning supposed, does not actually occur with it.

<sup>1</sup> Though here LXX may have paraphrased, treating **הַר יְעִירִים** as **as**. **קָרִית יְעִירִים** (Sm. Kenn.) is less probable: this expression is followed, not by a curse, but by a promise dependent on a condition: ch. I, II. II 15, 8. Gen. 28, 20. Nu. 21, 2. Jud. 11, 20.

[וַיֹּאמֶל] Hif. of אלה (for נִזְבֵּל) *made to swear*: GK. § 76<sup>d</sup>; more fully König, i. 578 f.

[וְנִקְרָתִי] in continuation of עד הערב: *Tenses*, § 115, GK. § 112<sup>w</sup>; similarly Jud. 6, 18; Is. 5, 8.

25. [בָּאוּ] Comp. II 15, 23 *בוּכִים*; Gen. 41, 57.

25-26<sup>a</sup>. 26<sup>a</sup> merely repeats 25<sup>a</sup>, though the verses stand too closely together for a resumption to be probable. LXX has καὶ Ἰααλ δρυμὸς ἦν μελισσῶνος κατὰ πρόσωπον τοῦ ἄγρου· καὶ εἰσῆλθεν ὁ λαὸς εἰς τὸν μελισσῶνα, καὶ ἴδον ἐπορεύετο λαλῶν. We's restoration is remarkably clever: 'Ιααλ and δρυμός are doublets, each corresponding to the Heb. עַר. To the same word, however, corresponds in v. 26 μελισσών, so that we have here in fact a triplet. Through v. 26, καὶ ἦν μελισσῶν (or καὶ μελισσῶν ἦν) is confirmed as the genuine rendering of LXX, Ἰααλ was added to μελισσῶν, and was afterwards explained by δρυμός, μελισσῶν being in consequence changed into the genitive, in order to produce a sentence out of the words καὶ Ἰααλ δρυμός μελισσών. The text of LXX, as thus restored, would read in Hebrew עַר יְהוָה עַל פְּנֵי הַשְׁׁדָה. In v. 26<sup>a</sup>, LXX agree with MT., except in expressing דבר for דבר. The connexion leads us in דבר to recognize bees, and (observing the ו in וְאֵין) to read והנה וְאֵין, or perhaps even הַלְּכָה דְּבָרָיו, or more probably חַלְקָה דְּבָרָיו [its bees had left it<sup>2</sup>]. From the text thus presupposed by LXX, MT. arose as follows. עַר, which was ambiguous, was first of all explained by v. 25; afterwards, however, it was forgotten that was only intended to explain עַוּ, and עַר, rendered superfluous by the explanatory דבר, and understood in its common sense as wood, was detached from its original connexion, and united with the fragments of the variant of 24 end, preserved in LXX [καὶ πᾶσα ἡ γῆ ἡρίστα = וכל הארץ טעם לחם]. In view of the beginning of v. 26, the sentence was thus formed which stands now in MT. as v. 25<sup>a</sup>. v. 26 דבר for דבר as v. 25 is no doubt an accidental corruption, though the fact that as a collective term<sup>3</sup> does not occur elsewhere in the OT., might con-

<sup>1</sup> עַר = *honeycomb*, as Ct. 5, 1.

<sup>2</sup> The sense stream postulated by MT. for הַלְּכָה is unsupported by analogy.

<sup>3</sup> דְּבָרִים in the plural (bees) occurs Dt. 1, 44 al.

tribute to the mistranscription.' Read, therefore, for vv. 25–26<sup>a</sup>: 'And there was honeycomb upon the face of the field, and the people came to the honeycomb, and lo, the bees had left it: but no man,' etc.

יד משיג ידו אל פה is to overtake, reach, obtain; with יְד as subject, it occurs often in the Priests' Code (e.g. Lev. 14, 21) to express the idea of the means of a person sufficing to meet some expense. Here Klo. is undoubtedly right in restoring השיב: משיב is the usual Heb. phrase for the sense required: see v. 27 and Pr. 19, 24. Dr. Weir makes the same suggestion, remarking 'LXX ἐπιστρέψων as in the next verse:' so also Targ. מתייב. Hitzig (on Am. 9, 10) proposed פִּישׁ.

27. אָתָּה] Read אָתָּה (on II 21, 1): קֶצֶח and מַטָּה are both masc. (Ehrl.).

וְתַּרְאֵנָה] Kt. וְתַּרְאֵנָה and his eyes saw: Qrê וְתַּרְאֵנָה and his eyes brightened (as v. 29), i.e. he was refreshed, revived; a metaphor from the eyes brightening after fatigue or faintness: cf. ψ. 13, 4; 19, 9 מאירה עינים (i.e. reviving spiritually). The Qrê is here the more forcible reading, and preferable to the Ktib.

28. גַּעֲשֵׂנָה] so v. 31, Jud. 4, 21. 2 S. 21, 13, as if from גַּעַשׂ. But the verb is גַּעַשׂ: so no doubt the regular form גַּעֲשֵׂנָה should be restored (GK. § 72<sup>t</sup>). וַיַּעֲשֵׂנָה הָעָם, however, here interrupts the connexion, and anticipates unduly v. 31<sup>b</sup>: either it is a gloss, intended to justify Jonathan's words in v. 30, or we should, perhaps, read גַּעֲשֵׂנָה בְּעַם and he straitly charged the people (cf. Ex. 19, 21. 23; and see on 8, 9).

29. עַכְרָב] An ominous word in OT., used of the trouble brought by Achan upon Israel (Jos. 7, 25), and by the daughter of Jephthah upon her father (Jud. 11, 25 וְאֵת הַיּוֹם בְּעַכְרָבִי), and retorted by Elijah upon Ahab (1 Ki. 18, 17 f.). 'Troubled' is not strong enough: the root signifies to make turbid, fig. for, destroy the happiness of, bring disaster on, undo. Cf. Gen. 34, 30.

30. מַעַט דְּבַשׁ הַזֶּה] מַעַט דְּבַשׁ does not belong to (as accents)—for it could not in that case have the art.—but to the definite 'this little honey:' cf. 15, 14 קול־הצאנָה הַזֶּה ('this bleating of the sheep')—אֵין is construed as a plur., II 24, 17); Dt. 29, 20 ספר התורה הַזֶּה this book of the law; 2 Ki. 6, 32 בֶן־הַמְרַצֵּחַ הַזֶּה this son of a murderer.

30. אַפְּכִי] אַפְּכִי = indeed . . .! with reference to a preceding sentence, *a fortiori*, the more then . . .! (e.g. Job 4, 19). In אַפְּכִי,

merely strengthens בַּכְיָה, 'tis indeed that . . . ! Here אַךְ בַּי is prefixed (unusually) to the protasis of a hypothetical sentence: 'The more, then, if the people had eaten, . . . [would they have been refreshed likewise]: for now (עתה = *as things are*, as Job 16, 7) the slaughter (read הַפְּנִים) hath not been great among the Philistines.' In LXX clause 6, however, agrees with the usual type of sentences introduced by בַּי עַתָּה (Gen. 31, 42. 43, 10: *Tenses*, § 141), לֹא being omitted, as due to a misunderstanding, as if בַּי עַתָּה = 'for now'; the sentence will then read: 'The more, then, if the people had eaten . . . , would indeed in that case (עתה = *as things might have been*, as usually in this connexion) the slaughter have been great.'

31. [אֵילָנָה] Ayyālōn (Aijalon), now Yālō (940 ft.), was 6 miles SW. of Lower Beth-horon (v. 23), down the Vale (עַמְקָה) of Aijalon; so the route would be substantially the same as that by which Joshua drove the Canaanites (Jos. 10); see Stanley, *S. and P.* 207 ff.; *H. G.* 210 f. The entire distance from Michmas to Aijalon would be 20-23 miles (see on v. 23).

32. [וַיַּעֲשֵׂה] Qrē, which (or rather וַיַּעֲשֵׂה: see on 15, 19) is evidently correct.

[וַיַּאֲכַל הָעָם עַל הָרֶם] A practice, as the present passage shews, regarded with strong disfavour by the Hebrews: forbidden in the 'Law of Holiness' (Lev. 17-26), Lev. 19, 26 <sup>1</sup>, לא חָאכְלָו עַל הָדָם, and censured by Ezekiel (33, 25). עַל in this connexion is idiomatic, and has the force of *together with*: so Ex. 12, 8; Nu. 9, 11; על מצות ומרמים יאכלו ז. על.

33. [בְּנָדְתָם] seems to be here 'neither the right verb, nor in the right person' (Bu.). Sm., very plausibly, לְפָגִידִים; so Bu. Ehrl.

[הַטָּאִים] are sinning,—much more expressive than EVV. 'sin.' The form is for חַטָּאִים, the weak letter נ quiescing: GK. §§ 23<sup>c</sup>, 75<sup>oo</sup>.

[לְשָׁאָל לְאַכְלָל] in respect of eating, Anglice, 'in eating.' So above, לשָׁאָל 12, 17. 19, and frequently. For LXX has הַלְּמָס: probably rightly.

34. [שְׁיָהָן] GK. § 96. Here only: Dt. 22, 1 שְׁיָהָן. From an orig. *say* or *si'ay*: cf. the Arab. pl. (from *shāt'un*), *shayh'un*, *shiyā'un* etc.

[אַל הָרֶם] a clear example of אל with the force of על.

[אִישׁ שָׁוֹרֵ בִּירֹו] Some, however, it is natural to suppose, would only

<sup>1</sup> Cf. Gen. 9, 4. Lev. 7, 26. 17, 10. Dt. 12, 16. 23.

have a **שָׁה** to bring, in accordance with the option permitted by the terms of the invitation: read accordingly with LXX אִישׁ אֲשֶׁר בַּיְדֵו each *that which was* in his hand, which is altogether preferable. For **חַמְנָחָה אֲשֶׁר בַּיְדֵם** cf. Gen. 32, 14; 43, 26.

**הַלִּילָה** [= 'that night,'—a questionable usage: **הַלִּילָה** adverbially is elsewhere always either *by night*, or *to-night*, or once (15, 16) *last night*. LXX omits. Klo. Bu. Sm. would read **לִיהְוֹה** (cf. Am. 5, 25).

35. The stone was made into an extemporized altar, and the slain animals being consecrated by presentation at it, their flesh could be eaten. See W. R. Smith, *OTJC*? p. 250. Clause 6 implies that Saul built subsequently *other* altars to Yahweh.

... **אַתָּה חַלְלָה**] For the position of **אַתָּה**, cf. on 15, 1: comp. also that of **לָהּם** Jud. 10, 4. Hos. 13, 2. Job 15, 20; **לִי** II 23, 3; **לוּ** Dt. 21, 17; **בָּם** Jer. 31, 8.

36. **נוֹרָה**] from Beth-horon (cf. v. 23), or some other place in the hill-country, following the Philistines down the Vale of Aijalon.

**וְנִכְבָּה** for GK. § 67<sup>dd</sup>. The **ב** is partitive (*Lex.* 88<sup>b</sup>), 'plunder among them,' like 'smite among' (v. 31 al.), **אֶכְלֶל בְ'**, etc.

**וְלֹא נִשְׁאַר**] The jussive is unusual, both in the 1st pers. (*Tenses*, § 46 n.; GK. § 48g n.), and after **אָל** (cf. Gen. 24, 8; II 17, 12; 18, 14: *Tenses*, § 50 a *Obs.*; GK. § 109<sup>d</sup>). Read prob. **גַּשְׁאַר**.

37. **הַתְּהִנֵּם . . . הָאָרֶד**] The repeated question, as in the similar inquiries, 23, 11; 30, 8; II 5, 19.

38. **שְׁנִי**] i.e. *gōshū*: so also, anomalously, out of pause, Jos. 3, 9; 2 Ch. 29, 31† (cf. **שְׁנִי** Ru. 2, 14†), for the normal **שְׁנִי** Gen. 45, 4 al.: GK. § 65<sup>d</sup>.

[**פָּנוֹת**] *corners*, hence metaph. of princes, the stay and support of their people: so Jud. 20, 2. Is. 19, 13, where Gesenius compares **קָרְבָּן** corner-stone or corner-pillar (e.g. Eph. 2, 20), used Qor. 51, 39 of Pharaoh's nobles, and the pr. n. *Rokn-eddin*, 'Pillar of religion.'

[**בְּמַה**] *wherein*,—as Mal. 1, 6 'wherein have we despised Thy name?' Vulg. expresses **בְּמַי**, which is preferred by Th. We. Bu. etc., and is certainly more pointed. V. 39 shews that Saul has a *person* in his mind. In the old character 'might easily be corrupted to **הַ**'.

39. **יִשְׁנָנוּ**] thrice besides, but a form contrary to analogy: Stade (§ 370<sup>b</sup>), and GK. (§ 100<sup>o</sup> note) would read **יִשְׁנָנָה**. As **חַטָּאת** is fem.,

we ought, however, to have יִשְׁנָה (or יִשְׁנֵה): cf. LXX ἀποκριθῆ = עונֶה (with ה). Why, in these and some other forms, as עֲוֹדֵה, אַיְלֵה, the verbal suffix should be used, is uncertain: cf. GK. § 100P.

כִּי אָמַרְתִּי . . . כִּי The first introduces the terms of the oath: the second is merely resumptive of the first, after the intervening hypothetical clause. So often, as II 3, 9. Gen. 22, 16 f. (*Lex.* 472<sup>a</sup>).

41. AV. ‘Give a perfect (lot):’ RV. ‘Shew the right:’ Keil, ‘Give innocence’ (of disposition, i. e. truth). All these suggested renderings of חֲמִם are without support. חֲמִם is ‘perfect,’ i. e. in a *physical* sense, of an animal, unblemished; in a *moral* sense, innocent<sup>1</sup>, blameless. might mean ‘give one who is perfect:’ but this is not the sense which is here required: Saul does not ask for one who is perfect to be produced; and though he might ask for the one who is in the right to be declared, this would be expressed by צְדִיק (Dt. 25, 1; 1 Ki. 8, 32), not by חֲמִם. LXX has for the two words: Τί ὅτι οὐκ ἀπεκρίθης τῷ δούλῳ σου σῆμερον; ἦν ἐμοὶ ἦν ἐν Ἰωαθαν τῷ νιῷ μου ἡ ἀδικία; Κύριε ὁ Θεὸς Ἰσραὴλ, δὸς διγλούς· καὶ ἐὰν τάδε εἴπῃ, δὸς δὴ τῷ λαῷ σου Ἰσραὴλ, δὸς δὴ ὁσιότητα, whence the following text may be restored: לֹא עֲנִית אֶת־עֲבֹדֶךְ הַיּוֹם אָם יִשְׁבֵּי אֶז ביהוֹנָן בְּנֵי הַעֲדָה וְיִשְׂרָאֵל הַבָּחָר אֲוֹרִים וְאָם יִשְׁנֵוּ בְעֵפֶק יִשְׂרָאֵל הַבָּחָר חֲמִם: The text thus obtained is both satisfactory in itself, and at once removes the obscurity and abruptness attaching to MT. The first clause corresponds with LXX exactly: in the second clause ἐὰν τάδε εἴπῃ δὸς δὴ cannot be followed; but δὸς δὴ (omitted in A) seems to be merely a rhetorical anticipation of the δὸς δὴ following; and considering that LXX render in v. 39 by a verb (ἀποκριθῆ), there is nothing arbitrary in supposing that τάδε εἴπῃ may represent יִשְׁנֵוּ here. For יִשְׁבֵּי cf. 20, 8. Δῆλοι stands for אֲוֹרִים ch. 28, 6 and Nu. 27, 21 (as δῆλωσις, in Ex. 28, 26. Lev. 8, 8). The cause of the omission in MT. lies evidently in the occurrence of the same word (which is now generally accepted by scholars) shews (what has often been surmised independently) that the חֲמִם was a mode of casting lots: cf. v. 42, and note that וַיַּלְכֵד הַפִּילוֹ, which

<sup>1</sup> Innocent, that is, not of a particular offence, but generally.

immediately follows in v. 41 (but which in MT. stands unexplained), is the word regularly used of taking by lot, 10, 20 f. Jos. 7, 14. 16.

42. After בְּנֵי LXX has an addition, which in Heb. would be אשר ילכדנו יהוה ימות ויאמר העם אל שואל לא יהיה הדבר זה ויחזק שואל מהעם ויפילו בינו ובין יונתן בנו. But although its omission could be readily explained by *homoeoteleuton*, its originality is very doubtful: see We. and Now.

43. [טעם טעמי] ‘I did taste:’ GK. § 113<sup>n</sup>.

הנני אמרת ‘Here I am; I will die,’—Jonathan thus not complaining of the fate to which he has involuntarily rendered himself liable, but declaring his willingness to meet it. For הנני as an expression of resignation, cf. 12, 3, and esp. II 15, 26; also Gen. 44, 16. 50, 18. EVV., in ‘And lo, I must die,’ neglect the suff. in הנני.

44. [כה עשה] LXX adds לִי, which at least is a correct explanation of the phrase; the curse being invoked naturally upon *himself*. Possibly, however, this was understood; at least, the phrase recurs 1 Ki. 19, 2 without לִי (where LXX similarly μοι). The oath followed by בְּנִי, as II 3, 9. 35. 1 Ki. 2, 23. 19, 2.

45. [ישעה] The passage illustrates the *material* sense of the word: so Ex. 14, 13; II 10, 11; and משועה<sup>1</sup> (the more common word in prose), as Jud. 15, 18; ch. 11, 9. 13. 19, 5 al. The root עָשָׂה, as Arabic shews, means properly *to be wide, capacious, ample* (e.g. Qor. 29, 56 إِنْ أَرْضِي وَاسِعَةٌ behold, My earth is *broad*; Matt. 7, 13 (Lagarde) = πλατεῖα; 2 Cor. 6, 11 (Erpenius) = πεπλάτυνται; Gen. 26, 22; Ex. 34, 24 Saad. حرַחִיב = وَسَعَ): hence הַשׁוּעָה is properly *to give width and freedom to* (opp. הַצַּר), and يִשְׁעוּה is ‘safety’ in the sense of *space to move in, freedom from enemies or constraint* (opp. צַר narrowness, angustiae). Etymologically, then, the idea of the root would be best expressed by *deliver, deliverance*; and in a passage such as 11, 9 מחר תהיה לכם תשועה this sense appears to be clearly distinguishable. By the Prophets and Psalmists, however,

<sup>1</sup> Formed as though from a root שָׁעַע on the ground, probably, of a false analogy. Similarly חַרְופָה, חַשְׁאֹות, קַוְפָה as though from [קָוָה, שָׁאָה, רָזָה], though the verbs actually in use are נִקְפָה, שָׁאָה, רָפָא. Comp. Ol. p. 401; Stade, § 266<sup>c</sup>.

the idea of *deliverance* or *freedom* which תִשׁוּעָה, יִשּׁוּעָה connote, is enlarged, so as to include *spiritual* as well as *material* blessings. These words seldom, if ever, express a spiritual state *exclusively*: their common theological sense in Hebrew is that of a *material deliverance attended by spiritual blessings* (e. g. Is. 12, 2; 45, 17). In some passages, the temporal element in the deliverance is very evident, e. g. ψ. 3, 9 (RV. *marg.* ‘Or, *Victory*:’ see v. 8); 20, 6 (cf. 7); 28, 8 (note עַז and מְעוֹד); 62, 3 (note the parallel figures צוֹרֵי, מְשֻׁבֶּן; 74, 12, etc.: cf. תִשׁוּעָה, ψ. 33, 17. 60, 11. The margins in RV. on several of the passages quoted (including those in the historical books) serve as a clue to the manner in which the Hebrew words represented by the English ‘salvation’ acquired gradually a higher and fuller meaning.

**אִם יִפְלֶל מִשְׁעַרְתָּה רָאשׁוֹ** [‘If there shall fall even a single hair of his head to the ground!'] שערה is a *single hair*, see Jud. 20, 16 קולע**בְּאָבִן אֱלֹהֶשְׁרָה וְלֹא יִחְטַּיא**: the fem. being the so-called ‘nomen unitatis,’ Ew. § 176<sup>a</sup>; GK. § 122<sup>t</sup>. So אֲנִי a *fleet*, אֲנִיה a *ship* (Jon. 1, 3). מִן is to be understood here as in פָּאֵחַד אֲחִיך Dt. 15, 7: lit. ‘*starting from one of thy brethren*<sup>1</sup>’ = even one of thy brethren. This use of מִן is elucidated by Arabic: see Ges. *Thes.*, or *Lex.* 581<sup>a</sup> (where illustrations are cited); Ew. § 278<sup>d</sup>; GK. § 119<sup>w</sup> (*note*): also Ewald, *Gr. Arab.* § 577; Wright, *Arab. Gr.* ii. § 48 f b. Comp. Qor. 6, 59 وَمَا تَسْقُطُ مِنْ وَرْقَةٍ إِلَّا يَعْلَمُهَا even a *single leaf* (nom. unit.) falleth not without His knowing it.—The proverbial expression itself recurs II 14, 11, and with נִלְל for אִם 1 Ki. 1, 52.

**עִם** [= *in conjunction with, aided by* (uncommon): cf. Dan. 11, 39.

**יִפְדֹּא**] *redeemed*: literally, by the substitution of another (Ew. *Hist.* iii. 51 [E. T. 36]; We.), or metaphorically? Had the former been the sense intended, the fact, it is probable, would have been stated more circumstantially, instead of its being left to the reader to infer it from a single word. פְּרָה is the technical word used of the redemption of a life that is forfeit; but the redemption may be made by the life of an animal, or by a money payment, Ex. 13, 13. 15. 34, 20, cf. 21, 8. 30 (all JE); Nu. 18, 15. 16 (P).

<sup>1</sup> Or, according to others, a rhetorical application of the *partitive* sense.

47. **[ובמלכ]** LXX, probably rightly: see II 8, 3-12.

**[ירשׁע]** is to pronounce or treat as wicked, i. e. to condemn (Dt. 25, 1); hence MT. has been supposed to mean condemned in fact (Keil), punished; and in support of this rendering, the analogy of the Syr. **حَسْنَتْ** prop. to treat as guilty, to condemn, but occasionally used in the sense of **حَتَّرَأَنْ** to put to the worse, overcome (Ephr. i. 325; ii. 318; ap. PS. col. 1213), has been appealed to. But such a usage would be quite isolated in Hebrew: and the absence of a suffix or other object to **ירשׁע** is strongly against it here. LXX has **ἐσώζετο** = **יָשַׁע**:—‘And wherever he turned *he was victorious*,’ a reading in every way satisfactory and suited to the context. For the sense of the *Nif.* cf. Pr. 28, 18 חֲזָקָתָם וְנִצְחָה; Zech. 9, 9 צָדִיק וּנְצֵחָה lit. just and saved, i. e. successful and victorious. The impf. denote reiteration or habit in the past, just as in Pr. 17, 8 etc. they denote it in present time. LXX on àn ἐστράφη ἐσώζετο: on on àn comp. 17, 34 footnote.

48. **[יעשׁ חיל]** lit. made might, i. e. achieved prowess, performed deeds of valour: Nu. 24, 18. ψ. 60, 14. 118, 15. 16.

**[שָׂמָחוֹת]** The ptcp. seems intended as a plural: if so, the word affords an example of the very rare form of the suffix 3 masc. **הָיְתָה** after a plural noun: 30, 26 בָּרָא, Nah. 2, 4 גָּבְרִים, Hab. 3, 10 יְדִיחָה, Job 24, 23 עִגְיָהוֹ, Pr. 29, 18 אֲשֶׁרְהָה: Stade, p. 20 note, § 346<sup>a</sup> (2), and p. 355; Ew. § 258<sup>a</sup>; GK. § 91<sup>1</sup>; Wright, *Compar. Gramm.* p. 158.

49. **[ישׁוֹ]** in all probability a corruption of **אֲשֶׁרְהָה**, or **אֲשֶׁרְהָה**<sup>1</sup>, ‘man of Yahweh,’ an intentional alteration of **אֲשֶׁבָּעַל** 1 Ch. 8, 33, the real name of ‘Ishbosheth,’ altered, as We. says, when the title ‘Baal’ fell into disrepute (see on II 4, 4), ‘theils in **אֲשֶׁרְהָה** von Vernünftigen, theils in **אֲשֶׁרְבָּשָׁת** von Unvernünftigen.’

LXX ‘Ιεσσιοναλ (Luc. ‘Ιεσσιον) presupposes a reading **אֲשֶׁרְהָה** or **אֲשֶׁרְהָה**. Not only are a great many pr. names beginning, as pointed by the Massorites, with **אֲ** represented in LXX by ‘Ιε- (as ‘Ιερεμίας for יְרֵמִיָּה, ‘Ιεσσαι for יְשָׁאָה, ‘Ιεփθָאֵ for יְפָתָח, etc.), but several pr. names beginning with **אֲ** are so represented, as ‘Ιεβָאָתָה for אֲיָשָׁעָת II 2, 8 al., ‘Ιεξָבָאֵל regularly for אֲיוֹבָל, ‘Ιεξָעָנָל for אֲשָׁרְיָאֵל

<sup>1</sup> Or of **אֲיָשָׁעָת**, **אֲיָשָׁעָת**, **אֲיָשָׁעָת**. **ישׁ** cannot be derived phonetically from **שָׁא**, only the reverse change from *yis* to *iš* being in accordance with analogy (cf. in Syriac, Nöld. *Syr. Gr.* § 40 C). But if **י** was pronounced softly (*i*, not *yis*: GK. § 47<sup>b</sup> and n.), **ישׁ** might be written incorrectly for **שָׁא**.

Jos. 17, 2, 'Ιεθεβααλ for אֶתְבָּעֵל 1 Ki. 16, 31, 'Ιεμηρ for אֶפְרַיִם Neh. 7, 61, 'Ιεροβaaל (AQ<sup>a</sup>) for אֶרְכָּאֵל Hos. 10, 14, 'Ιεσθεμωη (cod. A) for אֶשְׁתְּמֹעַד 1 Ch. 4, 19, 'Ιεσσαι for אֶשְׁשָׁי (elsewhere אֶשְׁשָׁי) 1 Ch. 2, 13, comp. 'Ιεσβaaל for אֶשְׁבָּשָׁת II 3, 8 in Aq. Symm. Theod., and in II 23, 8 Luc.<sup>1</sup>; and for the term. -ιον for אֶתְהָא cf. οὐδέποτε Ηλειον or Ηλειον, 1 Ki. 2, 35, עֲבָדִיהוּ בְּנֵי יְהוָה Αβδειον ib. 18, 3 ff.

51. **וְרָאָה**] Read [בָּן אַבְיאָל, though the error is as old as LXX. But already Josephus says (*Ant.* vi. 6, 6) Νῆπος καὶ Κεῖσος δὲ Σαούλου πατὴρ ἀδελφὸί τὸν σὺν δὲ Αβτήλου.

52. **וְרָאָה**] frequentative: ‘and Saul would see, etc., and would take him to him’ = and when Saul saw . . . , he used to take him to him (*Tenses*, §§ 120; 148. 1: so II 15, 2. 5 etc.). **וְיַאֲסִפְתָּו** is irregular for **וְיַאֲסִפֶּנּוּ**: see on 2, 16.

**15. Saul and Amaleq. Second rejection of Saul. (Introduction to history of David.)**

15, 1. [אַתִּי שְׁלָח] Position as 14, 35 (see note). Gen. 42, 36 וְאַתָּה נָתֵן . . . Lev. 10, 17 . . . וְהִרְגֵּנוּ אַתִּי וְאַתָּה יְחִי. Dt. 1, 38 וְאַתָּה קַוְיִתִי חַקְתָּו 10, 20. ψ. 25, 5 אַתִּי שְׁבָלָתְּךָ. Jer. 4, 22 וְאַתָּה לֹא יָלַע 30, 14; also (not at the beginning of a sentence) Gen. 24, 14. וְאַתָּה קָחْתָּה לִי 14. Jud. 14, 3 וְאַתָּה קָחַת הַבְּחִתָּה. Is. 18, 17. Is. 37, 26 וְאַתָּה עֲשִׂיתִי. ψ. 27, 4 וְאַתָּה אָבְקַשְׁתִּי.

For other cases of emphatic forms of אַתִּי, etc. rendered emphatic by being prefixed to a verb, cp. (a) after בְּ, Gen. 12, 12 וְהִרְגֵּנוּ אַתִּי וְאַתָּה יְחִי . . . Lev. 10, 17 . . . וְאַתָּה תְּנַצֵּן . . . Dt. 1, 38 וְאַתָּה קַוְיִתִי חַקְתָּו . . . 10, 20. ψ. 25, 5 וְאַתָּה תַּעֲבֹר 13, 5. 2 S. 12, 9 וְאַתָּה לֹא תַּכְּרִתָּה 19 . . . 11, 33. Dt. 4, 6, 13 וְאַתָּה נִנְדֵּר עַל . . . 1 Ki. 1, 6<sup>b</sup>. 35 . . . 37; וְאַתָּה הִרְגֵּת בְּחִרְבָּה בְּנֵי עַמּוֹן Is. 57, 11 וְאַתָּה לֹא יָקֻשׁ 58, 2. Jer. 9, 2 וְאַתָּה לֹא תַּדְּרִי; and אַתָּה אַתִּי לֹא וְרָאָתָּה. 16, 11. 46, 28. Ez. 22, 12 וְאַתָּה שְׁבָחָתָּה (cf. 1 Ki. 14, 9). Hos. 2, 15<sup>b</sup>; Lev. 26, 33 וְאַתָּה מְשִׁיבָּתָּה. Dt. 4, 20, 6, 32. Ez. 11, 7; Ez. 12, 13. 23, 10. 33, 31; Job 14, 3: וְאַתָּה כָּמֹתָּה אַתִּי שְׁבָחָתָּה. Nu. 22, 33: (c) after גַּם, 2 S. 2, 7 וְאַתָּה אַתִּי שְׁבָחָתָּה עַל בְּפִי וְאַתָּה תַּלְהֵה גַּם; גַּם אַתִּי מְשִׁיחָה וְגַם וְלֹא אַתָּה אַתִּי שְׁבָחָתָּה עַל בְּפִי וְלֹא (d) after ch. 20, 9. Is. 43, 22 וְאַתָּה רְאִיתִי צְדִיקָה 2 S. 8, 11: (e) after בְּ, Gen. 7, 1; בְּיַד, 37, 4. בְּיַד אַתָּה אַתִּי לֹא תִּרְאֵנָה Jer. 5, 22 וְאַתָּה מְרַתֵּחַ 1 Ki. 5, 13. Jer. 4, 17 וְאַתָּה מְרַתֵּחַ תְּרַתֵּחַ; בְּיַד אַתָּה מְרַתֵּחַ תְּרַתֵּחַ. The الأَنْتَ لَا تَرِيَتُوا 7 Jer. 5, 22; بְּיַד אַתָּה מְרַתֵּחַ תְּרַתֵּחַ; בְּיַד אַתָּה מְרַתֵּחַ תְּרַתֵּחַ. A pronoun in an emph. position should always be noted by the student.

לְמִשְׁתָּחַת-sho- (not -shā-): GK. § 9<sup>v</sup>; and for the metheg § 16<sup>f</sup> (δ).

2. **וְקָרָאתָ**] ‘I will visit,’ i. e. punish—the pf. (though unusual in

<sup>1</sup> See further examples in the *Supplement*, containing the Proper Names, to Hatch and Redpath’s *Concordance to the Septuagint* (1900), p. 77 ff.

prose, except in בְּנַתִּי) as Jud. 15, 3, expressing determination (*Tenses*, § 13; GK. § 106<sup>m</sup>); and פָּקֹד being construed with an accus. of the sin visited, as Hos. 8, 13 = 9, 9 = Jer. 14, 10. The sense *mark* (RV.), *ansehen* (Keil), is not borne out by usage: פָּקֹד means to visit *in fact* (Ex. 3, 16. 4, 31), not to observe mentally, or to ‘direct one’s look at’ (Keil).

וַיֹּאמֶר שִׁמוֹ זֶה שֵׁם [אֲשֶׁר שֵׁם וְנִ] in a military sense, as 1 Ki. 20, 12. In Dt. 25, 18 (of the same occurrence) the expression used is אֲשֶׁר קָרַךְ בְּדַרְךְ.

3. [וְהַחֲרַתָּמָת] LXX, independently of καὶ Ἰερεὺς καί, has two translations of this word, viz. καὶ ἐξολεθρεύστε αὐτὸν and καὶ ἀναθεματίεις αὐτὸν καί, both pointing to לוּ וְהַחֲרַתָּמָת וְאַתָּכְלָאַשְׁר לוּ (וְ for סָ). Though the Hebrew is poor, the combination nevertheless occurs (see on 5, 10), and as the sequel shews that the *nation*, as well as its belongings, was ‘banned,’ it is best to adopt it.

3<sup>b</sup>] מִעוּל וְעַד יוֹנֵק] 22, 19†. מְאִישׁ וְעַד אֲשָׁה ib. Jos. 6, 21. 8, 25 al. מִ... וְעַד...] from ... even unto, i. e. including both, as often.

4. [וַיִּשְׁמַע] The *Pi’el*, as 23, 8†. So 1 Ki. 15, 22 al. the *Hif’il*.

[בְּטַלְאִים] To be pointed probably טְלָאִם, and identical with טְלַב in the ‘Negeb’ of Judah, Jos. 15, 24.

5. [וַיַּרְבֵּן] for וַיַּרְבֵּב GK. §§ 68<sup>i</sup>, 23<sup>d</sup>; Kön. i. 390: cf. אָזִין for אָזִין Job 32, 11; לְחַכֵּיל (as generally understood) Ez. 21, 33; מִין Pr. 17, 4. The omission of נ is somewhat more frequent (though rare even then) in *Qal*: 28, 24 וְתוֹפֵחַ; II 6, 29 וְסַפֵּר I וְסַפֵּר (from סָפָן); 19, 14 תְּמִרֵּגָה; 20, 9 תְּחִתְקָנָה; ψ. 104, 29 תְּסִפֵּר (from סָפָן); GK. § 68<sup>h</sup>.

6. On the Qenites, and their former friendly relations with Israel, see Nu. 10, 29 f. Jud. 1, 16, where Budde (*ZATW*. 1887, p. 101, and in his Commentary on Judges, *ad loc.*) is certainly right in reading, after MSS. of LXX, אֲתָה חֻמְלָקִי for אֲתָה חֻמְלָקִי.

[בְּדוּ] so בְּ (= Bomberg’s Rabb. Bible of 1525), Kitt.: Baer and Ginsb. בְּדוּ: cf. Gen. 19, 14 קָרְנוֹבָאָה; and see GK. § 22<sup>s</sup> (20<sup>g</sup><sup>1</sup>), and the *Addenda*.

<sup>1</sup> Where, in l. 6 of p. 73 of the Engl. translation, insert ‘hitherto’ (i. e. in previous editions) after ‘When we.’ In l. 2 also ‘a question’ would be better than ‘doubtful;’ for, though the note reads somewhat obscurely, Kautzsch does mean to explain the cases quoted in it by the principle of § 20<sup>f</sup>.

[עַמְלִיקִי] Except here and v. 15 MT. has throughout the chapter עַמְלָק. As the determined noun is needed, it is better in both these passages to read with Luc. קָרְבָּלָא.

[אֲקָרְבָּנָה] The *metheg*, shewing the *hireq* to be long, appears to indicate that the *punctuators* treat the verb as *Hif.* But the *Hif.* of אֲסָף does not elsewhere occur, and the *metheg* rests, no doubt, upon a false theory as to the nature of the word. Read without *metheg*, it will be the *impf.* *Qal* נָסַב (as ψ. 104, 29), with — shortened to — when the syllable is rendered toneless by the addition of a suffix (so in the *ptcp.* מְאַסְּפָנָם 2 Ki. 22, 20<sup>1</sup>, אַיְבָּק ch. 24, 5 al.; and in *Pi'el* הָנָנִי אָסַבָּה Is. 52, 12. אָתָּה בְּצָבָא Job 16, 5 etc.). Comp. König, i. 382 f.; GK. § 68b. אָסָף, as Jud. 18, 25. ψ. 26, 9. Ehrl. suggests אָסְבָּה (Gen. 18, 23. 24).

[אֲוֹתָה] Note the emph. pronoun.

[קִינִי] Read either קִינֵי (as Nu. 24, 22. Jud. 4, 11), or (LXX) (as v. 6<sup>a</sup>, 27, 10. 30, 29).

7. [מְחוּילָה בְּוֹאֵךְ שָׂוָר] On Shur, see *DB.* s.v. It appears to have denoted the district on the NE. border of Egypt, which gave its name to the river Ex. 15, 22. Where חֻילָה was is uncertain. In Gen. 2, 11. 10, 29, 25, 18 the name most probably denotes a region in the NE. of Arabia, on the W. coast of the Persian Gulf; in Gen. 10, 7 it may denote the Ἄβαλίται, on the African coast, a little S. of the Straits of Bāb el-Mandeb: but even a region in the NE. of Arabia is too remote to define the starting-point of the defeat inflicted by Saul upon the Amalekites. Either חֻילָה is here the name of a place in or near the country of Amaleq, otherwise unknown, or we should simply (with We.) restore מְטִלָּם (v. 4): ‘the error may have arisen through a reminiscence of Gen. 25, 18,’ where the phrase occurs, closely resembling the one here, פְנֵי מְצָרִים, but where חֻילָה, as has just been said, appears from the context to denote a place more distant than is suitable here.

[פְנֵי] *in front of*, in geographical descriptions, commonly means *to the east of* (*Lex.* 818b): so Gen. *l.c.* 1 Ki. 11, 7.

9. [הַמִּשְׁנִים] Explained by Kimchi (*Book of Roots*, s.v.) in the sense

<sup>1</sup> In the parallel passage, 2 Ch. 34, 28 (Baer and Ginsburg, but not B, Kittel), in exactly the same phrase, נָסַבָּנָה is pointed as here, with *metheg*, i.e. as an *impf. Hif.*!

of **שְׁנִים מִבְּטָן**, i.e. young of a second birth, such as had the reputation of being superior to firstlings (see Tanhum, quoted by Roed. in the *Thes.* p. 145<sup>1a</sup>). So Roed. himself (p. 145<sup>1b</sup>), and Keil. But the text reads suspiciously, and the position of **עַל** before **הַכָּרִים** (instead of before the pair of similar delicacies) suggests error. We. for **הַמְשִׁנִים וְהַכָּרִים וְעַל הַכָּרִים** would read ‘**הַשְׁמִנִים וְהַכָּרִים וְהַמְשִׁנִים וְעַל**’ and the best of the flocks and the herds, (even) the fat ones (comp. Ez. 34, 16), and the lambs, etc., which undoubtedly forms a better Hebrew sentence, and nearly agrees with the rendering of Pesh. Targ. (**וַיְשִׁמְנֵי וַיְתִימֵי**), neither of which, at least, appears to have had either **מְשִׁנִים** or **עַל** before **הַכָּרִים**. **כָּרִים** are mentioned in terms implying that they were a delicacy in Am. 6, 4; Dt. 32, 14.

**מֶלֶאכָה** [כָּל המֶלֶאכָה] means *business, occupation* (Gen. 39, 11), and so *property* on which a person is occupied, Ex. 22, 7. 10: here and Gen. 33, 14 specially of property consisting in cattle (cf. **מִקְנָה**). **נְבוּזָה** is a grammatical *monstrum*, originating evidently in the blunder of a scribe. The text had **נְבוּזָה וְנָמָם**: the scribe began by error with the *second* word, wrote the first two letters **נְמָ**, then discovered his mistake, but not wishing to make an erasure, simply added the letters **בוּזָה**. (There are similar *monstra* in Ez. 8, 16. 9, 8.) The words present, however, other difficulties. **כָּל המֶלֶאכָה**, is indeed defensible by Dt. 13, 1. 14, 6. Ps. 101, 5 al. (*Tenses*, § 197. 1, 2): and for the change of gender there are at least parallels which can be adduced (e.g. 1 Ki. 19, 11: see GK. § 132<sup>d</sup>; ψ. 63, 2 **צִיה וַיַּעֲפָ** with Hitzig's note<sup>1</sup>); but the use of **נָמָם** is very strange (lit. *melted away* = diseased, consumptive?). The Versions all express a synonym of **נְבוּזָה**—LXX καὶ ἔξονδενωμένον, Pesh. **מַחְמַלָּה**, Targ. **וּבְסִיר**, Vulg. *et reprobum*: and there can in fact be no reasonable doubt that **וְנִמְאָסָת** must be restored, either for **אתה** or for **ונָמָם** alone (retaining **אתה**<sup>2</sup>). Indeed, AV. RV. appear both to have adopted implicitly this emendation; for ‘refuse’ is no rendering of **נָמָם**, though it obviously expresses **גַּמְאָס** (Jer. 6, 30 *marg.*) or

<sup>1</sup> ‘The fem. termination of the adj., once used, can in a way operate forwards, so that the second adj. is left in the simplest, most immediate form.’

<sup>2</sup> Which is expressed by Pesh. Targ. LXX (Luc.), Vulg., and as stated above is fully defensible.

**נִמְאָסָת.** The omission of the art. with the ptcp., after a subst. defined by it, is a further difficulty. The text as it stands expresses the sense ‘But all the **מְלָאָכָה**, *being common*<sup>1</sup> (lit. *despised*) and refuse, they banned<sup>2</sup>:’ but this contradicts the context; for *some* of the **מְלָאָכָה** was good, and was spared. The sense demanded by the context, viz. ‘but *such of* the **מְלָאָכָה** *as* was common and refuse they banned,’ requires either the *presence* of the art. in both cases, or its *absence* in both.

11. **[מַאֲחָרִי Lex. 30<sup>a</sup>.**

12. **[וַיֵּשֶׁבּ... לְקָרְאָת]** In thorough analogy with Hebrew usage (see on 6, 13). LXX, Vulg. express **וַיָּלֹךְ**, which Th. declares to be a ‘necessary’ insertion: but the renderings of these versions are merely accommodations to the idiom of a different language. See besides Ct. 7, 13; **נְשָׁבֵימה לְכַרְמִים** 13; and Ges. *Thes.* p. 1406<sup>b</sup> (referred to by We.).

**[הַכְּרָמֵל]** ‘The garden-land’ (Is. 10, 18 al.)—the word, like other proper names with the art. (as **הַגְּבוּעָה**), retaining its appellative force. It was a place in the ‘hill-country’ of Judah (Jos. 15, 55; see v. 48), mentioned also in ch. 25, 2 ff.; now *el-Kurmul*, 7 miles S. of Hebron.

**[וְהַהֵּנָה]** without the suffix, as 16, 11. But the ptcp. ‘*מצִיב*’ is setting up’ does not agree with the sequel (which states that Saul had *left* Carmel): and doubtless **הָצִיב** ‘*hath set up*’ must be read (so LXX *ἀνέστακεν*).

13] lit. *hand*, i. e. sign, monument, trophy of the victory: II 18, 18.

**[וּרְדֵן גָּלָגָל]** Cf. on 10, 8.

14. **[הַזֵּה]** See on 14, 29. The correction **הַזֵּה** (*ZAW.* 1895, p. 317) is unnecessary.

<sup>1</sup> ‘Vile’ (EVV.), unless understood in the old sense of the word (*common, looked down upon*; Lat. *vilis*), is too strong, as it is also in Jer. 15, 19. Lam. 1, 11 EVV., and in AV, of Job 40, 4. Phil. 3, 21. See the writer’s *Jeremiah*, p. 362; *Minor Prophets*, vol. ii (Nahum to Malachi), in the *Century Bible*, p. 25.

<sup>2</sup> So ψ. 18, 18; 92, 12 **בְּקָרִים עַל מְרֻעִים** against those who rise up against me (as) evil doers; 143, 10 **רוֹחֵךְ טוֹבָה** thy spirit (being) good; Jer. 2, 21<sup>b</sup> (but rd. נִפְגַּשׁ); Ez. 24, 13; Hag. 1, 4 (cf. GK. § 126<sup>2</sup>). The adj. without the art. forms a species of predicate: cf. on 2, 23. (II 6, 3<sup>b</sup> is corrupt: but even were it not so, the grammatical rendering ‘drove the cart, being a new one’ would be consistent with the context, which, in the case of the phrase here, is just what is not the case.)

15. אשר] **אֲשֶׁר** is a *link*, bringing the clause which it introduces into relation with what precedes: here the relation is a causal one, *in that, forasmuch as*: 20, 42, 26, 23<sup>b</sup>. Gen. 30, 18, 31, 49, 34, 13 (cf. on II 2, 5): elsewhere, **אֲשֶׁר** may be resolved into the expression of a consequence, *so that*, as Gen. 13, 16; 22, 14; 1 Ki. 3, 12, 13; 2 Ki. 9, 37.

16. הרף] Dr. Weir thus appositely illustrates the usage of this word: Dt. 9, 11, 30 שְׁבַעַת יָמִים. **הָרָף מִנִּי** וְאַשְׁמִידֵם 14. II 24, 16 **הָרָף לְנוּ** שְׁבַעַת יָמִים. ch. 11, 3. **הָרָף כָּאַפְתָּה** II 24, 16 **הָרָף מִאַפְתָּה**. ψ. 37, 8. **הָרָף דְּרוֹעֵן** 11, 46, 12.

היללה] *the night (that is just past) = last night.* Elsewhere always of the *coming* night, as Gen. 19, 5; 30, 15 etc.: comp. on 14, 34.

וַיֹּאמֶר] Qrê, a necessary correction. The opposite of the variation noted on 13, 19. See *Ochlah we-Ochlah*, No. 120 (eleven instances of 1 at the end of a word cited: among them Jos. 6, 7; 9, 7; 1 Ki. 12, 3, 21; 2 Ki. 14, 13).

17. ‘Though thou art little in thine own eyes, art thou not head of the tribes of Israel? And Yahweh hath anointed thee to be king over Israel’ (i. e. thou art in a position of authority, and oughtest to have restrained the people).

18. **וְהַחֲרַמְתָּה**] but v. 20 **הַחֲרַמְתָּ**. In the pf. Hif. of verbs *prima facie gutt.* **וְהַחֲרַמְתָּ** of 1 and 2 ps. is changed to **וְהַחֲרַמְתָּ** after *waw* consec., whether the tone is thrown forward by the *waw* or not: so **הַאֲבָדָת** Job 14, 19, but **וְהַאֲבָדָתִי** Lev. 23, 30 and often; **הַאֲכָלָתִי** Ex. 16, 32, but **וְהַאֲכָלָתִי** Is. 49, 26; **וְהַחֲזַקְתָּ** Is. 45, 1, but **וְהַאֲכָלָתִי** Ez. 30, 25; **הַעֲלִתָּנִי** Nu. 20, 5, but **וְהַעֲלִיתָנִי** Ex. 13, 19: and, with no change in the place of the tone, **הַעֲלִיתִיךְ** Is. 43, 23, but **וְהַעֲלִתִיךְ** Jer. 17, 4; **הַעֲלִיתִיךְ** Ex. 33, 1, but **וְהַעֲלִיתִיךְ** Dt. 27, 6; **וְהַעֲלִיתִיךְ** Ez. 16, 19, but **וְהַאֲכָלָתִיךְ** Is. 58, 14; **וְהַעֲמִידְתָּיו** Ex. 9, 16, but **וְהַעֲמִידְתָּיו** 1 Ch. 17, 14. And so often elsewhere: cf. Böttcher, ii. 380 f.; GK. § 63º.

עד כְּלֹוחֵם אֶתְּם] ‘Until they consume them’ cannot be right. Either **עד בְּלֹוחֵם אֶתְּם** (Jer. 9, 15 = 49, 37) must be read (with LXX, Pesh. Targ.), or **אֶתְּם** must be omitted (with the Vulg.), as having arisen by some confusion out of the preceding **תְּמ-**. **עַד-בְּלֹוחֵם** ‘until (one, people: strictly **הַמְּבָלֵה**; see on 16, 4) consume them’ is the more idiomatic usage: 1 Ki. 22, 11; **תְּגִנֵּת אֶת-אֶרְם עַד-בְּלֹוחֵם**; ψ. 18, 38.

19. וְתַעֲטֵם] for **וְתַעֲטֵם** from **עַוְתָּם**: GK. § 72ff; Stade, § 549f. Cf. 14, 32.

20. **אֲשֶׁר**] stands as the equivalent of **כִּי**, after 18, 15; after **רָאָה** 18, 15; after **יְדָעַ** Ex. 11, 7. Ez. 20, 26 (unusually in Ezek.; see Hitz.). Qoh. 8, 12; after **הַשְׁבֵּעַ** 1 Ki. 22, 16; and = **כִּי** *recitativum* (2, 16), as here, II 1, 4 (cf. 2, 4). Neh. 4, 6 (most probably)<sup>1</sup>. Cf. GK. § 157c.

22. **לְהַקְשִׁיבַּ** [לְהַקְשִׁיבַּ] The inf. cstr. with **לְ**, as the subj., as Is. 10, 7<sup>b</sup>; ψ. 118, 8, 9; Qoh. 7, 2, 5; Pr. 21, 9 (most probably) (contr. 25, 24).

23. **כִּי** בֵּית מֹרִי הַמָּה ‘oftenest in Ezek. (2, 5 etc.)’ [מֹרִי ‘ATH-MERIK AND ATHERUPH THE CITY’ Dt. 31, 27. Nu. 17, 25. עַם מֹרִי (Dr. Weir).

**אַנְנָן**] The fundamental idea of **אַנְנָן** is apparently what is *valueless and disappointing*: and it denotes, according to the context, (1) *calamity, misfortune* (as ψ. 55, 4. Am. 5, 5); (2) *naught-y conduct, naughtiness*, a term of disparagement for wickedness, as ψ. 5, 6 and often; and (3) *worthlessness, a thing of nought*, esp. an *idol*, as Is. 66, 3 ‘he that burneth incense is no better than **מַבְרָךְ אַנְנָן** he that blesseth *an idol*;’ cf. Zech. 10, 2 ‘the teraphim **דְּבָרָו אַנְנָן** speak *worthlessness*’ (see further *Lex.* 19<sup>b</sup>-20<sup>a</sup>; *Parallel Psalter*, Glossary, p. 449 f.). ‘Idols and teraphim,—the general and the particular,—form, however, an unequal pair; Symm. has ἡ ἀνομία τῶν εἰδώλων, which points to **עַזְןָתְרָפִים**; and Klo. Sm. Bu. Now. Ehrl. are probably right in reading this.

20. **תְּחִרְפִּים** 19, 13, 16. Gen. 31, 19. 34. 35. Jud. 17, 5. 18, 14. 17. 18. 20. 2 Ki. 23, 24. Ez. 21, 26. Hos. 3, 4. Zech. 10, 2†.

**הַקְפִּצָּר** [קְפִּצָּר] in pause for **הַקְפִּצָּר**, as constantly in verbal forms, as **יִלְעַלְתִּי**, **תְּבָאֵל**: **הַשְׁבֵּבָה** (Is. 18, 5), etc., and occasionally in nouns, as **הַתְּבִבָּל**: Is. 7, 6 for **סְפִּירָה** Jer. 22, 14, Ob. 20, **שְׁבִבָּל** Zech. 14, 5, **אַצְלָל**: 1 Ch. 8, 38 (*v.* 37, out of pause, **אַצְלָל**): Ew. § 93<sup>a</sup>, Stade, § 107<sup>a</sup>, GK. § 29<sup>a</sup>. **הַקְפִּצָּר** is the abs. inf. Hif. almost with the force of a subst.: cf. Is. 14, 23, **הַשְׁמִיד** 32, 17, **הַגְּבִּרָה** Job 6, 25, **הַמְּשִׁלָּל** 25, 2 (Ew. § 156<sup>c</sup>). The form, with a substantival force, is rare in Biblical Hebrew; but one nearly the same (**הַבְּקָר**) is common in

<sup>1</sup> In late Hebrew **אֲשֶׁר** appears as = *quod* with greater frequency: Dan. 1, 8 *bis*, Qoh. 5, 4 . . . **טוֹב אֲשֶׁר** (contrast Ru. 2, 22 **כִּי** **טוֹב** **אֲשֶׁר**). 7, 29. 9, 1; and especially in Est. Neh. (*passim*).

the Mishnah: Siegfried and Strack, *Lehrbuch der Neuhebräischen Sprache* (1884), § 55<sup>b</sup>.

The word is, however, a suspicious one. פֹּצֶר is to *push* or *press upon* (Gen. 19, 9), or to *urge* by persuasion (Gen. 19, 3. 33, 11. 2 Ki. 2, 17. 5, 16); and does not occur elsewhere in the Hif.: if correct, הַפְּצָר can mean only to *display pushing* (the ‘internal Hif.’ GK. § 53<sup>d</sup>), i.e., in the inf., *forwardness, presumption* (not ‘stubbornness,’ EVV.). Klo. suggests חִפֵּז בָּעַר ‘evil desire,’ which Bu. adopts; but this is a poor parallel to מְרִי, and cannot be said to be satisfactory.

וַיֹּאמֶךְ] in answer to, as v. 26. Hos. 4, 6 edd. (but Baer, Gi. Kitt. !!); cf. Nu. 14, 16. Is. 45, 4. 48, 5 al.: *Tenses*, § 127 γ; GK. § 111<sup>b</sup>.

מִמֶּלֶךְ] ‘from king’ = ‘from being king’: cf. the fuller form in 26<sup>b</sup>, and the alternative מִמֶּלֶךְ in 8, 7. 16, 1. So וְסִירָה מִבְּרִירָה 1 Ki. 15, 13. יְתַחַת מַעַם Is. 7, 8 etc. (*Lex.* 583<sup>a</sup> (b),—towards the bottom).

מִמֶּלֶכְותָּה] The usual word is מִלְכָה: but the form (from מֶלֶךְ) occurs besides II 16, 3. Hos. 1, 4. Jer. 26, 1. Jos. 13, 12. 21. 27. 30. 31†. Cf. Hag. 1, 13† from מֶלֶךְ: Stade, § 304<sup>e</sup><sup>1</sup>. We, observing that the form never occurs in the *absolute state*, question the originality of the pronunciation expressed by the *plena scriptio*, and would restore everywhere מִמֶּלֶכְתָּה.

מִלְכָלֶךְ] from off thee: 1 Ki. 11, 11<sup>b</sup>, in the same expression (applied to Solomon). For the figure, cf. לְעַ Is. 9, 5.

נִצָּח יִשְׂרָאֵל] Probably the *Glory of Israel*. The root נִצָּח appears only in certain derivatives in Hebrew; the manner in which they are related is apparent only in Aramaic. נִצָּח in Syriac is properly *splenduit*, hence the adj. תְּקֻמָּה = λαμπρὸς Apoc. 22, 16; but in the *Péal* (= Heb. *Qal*), and more especially in the *Ethpa'el*, it usually appears with the derived sense of *inclaruit, celebris evasit*, and so *victoriam adeptus fuit, triumphavit* (cf. Dan. 6, 4): similarly the subst. תְּקֻמָּה = *victory* (e. g. Jud. 15, 18 = *triumphus*), and the corresponding נִצָּח in the Targg., as Jud. 7, 18 ‘and victory by the hands of Gideon;’ ψ. 35, 23 ‘*מֶרִי נִצָּחַנִי*’ ‘the lord of my *victory*.’ In Heb. נִצָּח has certainly a sense allied to this in the late passages,

<sup>1</sup> On forms in נִתָּ-, see GK. §§ 86<sup>k</sup>, 95<sup>t</sup>: more fully Kön. ii. 204–6.

Lam. 3, 18; 1 Ch. 29, 11<sup>1</sup>; and the expression here used is doubtless intended to characterize Yahweh as the *Glory* or *Splendour* of Israel. Similarly the Versions, but leaning somewhat unduly to the special (and derived) sense of *victory*: Pesh. ﴿ ﴾ ظَلِمٌ ؟ مُكْبِرٌ ﴿ ﴾ ظَلِمٌ ؟ مُكْبِرٌ the Illustrious or Triumphant one of Israel; Targ. מֶרְיוֹ נַצְחָנוּהָ דִּישָׂרָאֵל the lord of Israel's victory; Vulg. *Triumphator* (no doubt from Aq. or Symm., though their renderings have not been here preserved): so Rashi נַצְחָנוּ שֶׁל יִשְׂרָאֵל. AV. (from Kimchi חִזְקָם וּכְחָם) *strength*: but this sense rests upon no philological foundation, and is merely conjectured from some of the passages in which נַצְחָה occurs, and where such a rendering would satisfy a superficial view of the context. Ges. Ke. render *fiducia*, comparing نَصْحَ purus, sincerus, fidelis fuit (used of sincerity towards God, Qor. 9, 92, or well-wishing toward men, 28, 11. 19). But it is doubtful if this sense of the Arabic root is sufficiently pronounced and original to justify the definite sense of *confidence* being attached to the Hebrew נַצְחָה<sup>2</sup>.

[כִּי לֹא אָרֶם הוּא לְהַנְּחָת] Cf. Nu. 23, 19. Contrast here vv. 11. 35: as Le Clerc (quoted by Th.) remarked long ago, the *narrative* is expressed ἀνθρωποπαθῶς, the *prophecy* θεοπρεπῶς.

32. **מִעֲדָנָה** [An (implicit) accus. defining the *manner* in which Agag advanced, i. e. an adverbial accusative: cf. בְּתָח in confidence (12, 11 al.), מִישָׁרֶט, מִישָׁרִים in uprightness (poet.): other examples in Ew. § 279<sup>c</sup>, GK. § 118<sup>a</sup>. The sense, however, is not certain. (a) The most obvious rendering is *voluptuously*: cf. עַדְיִנָּה *voluptuous*, 'given to pleasures,' LXX τρυφερά, Is. 47, 8. II שְׁנִי עַם עֲדִינִים in Is. 24, 1. ψ. 36, 9 οἴστηνοι καὶ οὐδενί LXX χειμάρρους τῆς τρυφῆς σου. Neh. 9, 25 וַיַּשְׁמִינוּ וַיַּעֲדִנוּ נַחַל עֲדֵנִי]

<sup>1</sup> The sense of the root in Aram. explains LXX εἰς νῦκος for נַצְחָה(לְ) in II 2, 26. Am. 1, 11. 8, 7. Jer. 3, 5. Lam. 5, 20 (cf. Hab. 1, 4 RV. *m.*), and τοῦ νικῆσαι for נַצְחָה(לְ) in Hab. 3, 19; and the rend. of לְמַנְצָחָה in the Psalms (4, 1 etc.) by Aq. τῷ νικοποιῷ, and by Symm. ἐπινίκιος; also of LXX κατέπιεν δὲ θάνατος ισχύσας for בָּלַע הַמּוֹת לְנַצְחָה in Is. 25, 8 (Theod. κατεπόθη δὲ θάνατος εἰς νῦκος, exactly as 1 Cor. 15, 54; Aq. also εἰς νῦκος), and LXX τοῦ ἐνισχύσας for נַצְחָה(לְ) in 1 Ch. 15, 21, and κατισχύσασιν μου in Jer. 15, 18 for נַצְחָה(לְ).

<sup>2</sup> נַצְחָה in Is. 63, 3. 6 is a different word altogether (though identified by Kimchi, AV.), being connected with the Arab. نَصْحَ to *sprinkle*; see Ges. Thes.; Lex. 664.

LXX καὶ ἐτρύφησαν<sup>1</sup>. So Targ.<sup>2</sup> Aq. (ἀπὸ τρυφεῖας, i. e. מִעְדָּנִת), Symm. (ἀβρός), We. But this is not probable in view of the context. (b) Others compare מַעֲנָדוֹת in Job 38, 31, which can scarcely be explained otherwise than by metathesis from טַעַנְדוֹת bands: hence, here, in *settlers*. So Kimchi. (c) LXX render τρέμων, whence Lagarde very cleverly, merely by a change of punctuation, suggests מַעֲדָגִית (of the same form as אַהֲרָגִית backwards, קָדְרָגִית mourningly), totteringly (GK. § 100g). So Sm. Now. Dh. Ehrlich, probably rightly.

אָכֵן [אָכֵן סָר מֵרְמוֹת] in an exclamation, with asseverative force, as Gen. 28, 16 אָכֵן נָדַע הַדָּבָר; אָכֵן יְשִׁיבָה בָּמֶקְמָם הַוָּה Ex. 2, 14. It is a stronger word than אָקֵן, which is also used somewhat similarly (see 16, 6).

מֵר [מֵר] a subst. *bitterness*, as Is. 38, 15 עַל מֵר נַפְשִׁי is departed, gone by, as Am. 6, 7; and סָר מְרוֹחָם סְרוֹחוֹם 7 of a state of feeling (קְנַנָּה). LXX, Pesh. omit סָר, expressing merely the platitude, Surely death is bitter!<sup>3</sup> (In LXX εἰ οὐτῶ implies the misreading of אָכֵן as בְּקָבֵן.)

מְנֻשִׁים [מְנֻשִׁים] Jud. 5, 24.

שְׂסָךְ [שְׂסָךְ] Only here. Aq. Symm. διέσπασεν, Vulg. in frusta concidit, Targ. Pesh.; LXX more generally ἔσφαξεν. Of the general sense intended by the narrator there can be no doubt: but whether the word used by him has been correctly handed down may be questioned. Etymologically שְׂסָךְ stands isolated: the Syriac שְׂטָף fidit (Roed. in *Thes.*) does not correspond phonetically. Should we read רְשָׁפֵעַ (Jud. 14, 6 al.)?

וַיַּרְדֵּן [וַיַּרְדֵּן עַל־הַ] from Gilgal: cf. v. 12.

The חָנָם, referred to in this chapter, is well explained by Ewald in his *Antiquities of Israel*, pp. 101–106 [E. T. 75–78]<sup>4</sup>. The word itself is derived

<sup>1</sup> Comp. dainties Gen. 49, 20. Lam. 4, 5 מִעְדָּנִים.

<sup>2</sup> (see Dt. 28, 54 Onq.). *Hilaris animo* (Ge. Ew. Ke.) gives the word a turn which is foreign to the root from which it is derived. Vulg. *pinguisimus* [*et tremens* of the Clementine text is a doublet, derived from the Old Latin, and omitted by all the best MSS.] is based probably on Symm. ἀβρός.

<sup>3</sup> Targ. takes it as שָׁר = בְּבָעוּ רִבְנִי מַרְתָּא מַרְתָּן = בְּלָרְבִּיהָן (Aptowitzer, II, p. 28).

<sup>4</sup> See also the art. ‘Bann’ in Riehm’s *Handwörterbuch des Bibel. Altertums*<sup>2</sup> (1893); Dillmann’s note on Lev. 27, 28 f.; and *EB. BAN*; *DB. CURSE*.

from a root which in Arabic means *to shut off, separate, prohibit* (حرم), whence the *ḥaram* or sacred territory of the Temple of Mecca, and the *ḥarim* (حرم), the secluded apartment of the women, applied also to its occupants, i.e. the 'harem'<sup>1</sup>. In Israel, as in Moab, the term was used of separation or consecration to a deity. Mesha in his Inscription (ll. 14-18<sup>2</sup>) states how, on the occasion of his carrying away the 'vessels of Yahweh' from Nebo, and presenting them before his god Chemosh, he 'devoted' 7000 Israelite prisoners to 'Ashtor-Chemosh.' Among the Hebrews, the usage was utilized so as to harmonize with the principles of their religion, and to satisfy its needs. It became a mode of secluding and rendering harmless anything which peculiarly imperilled the religious life of either an individual or the community, such objects being withdrawn from society at large and presented to the sanctuary, which had power, if needful, to authorize their destruction. The term occurs first in the old collection of laws called 'The Book of the Covenant' (Ex. 20, 23—ch. 23), Ex. 22, 19 with reference to the Israelite who was disloyal to Yahweh (נִזְבֵּחַ לְאֱלֹהִים יְחֻרָם בְּלִי לְשִׁי לְבָדָיו)<sup>3</sup>. More commonly we read of its being put in force against those outside the community of Israel: thus it is repeatedly prescribed in Deuteronomy that the cities and religious symbols of the Canaanites are to be thus 'devoted' to the ban; and the spoil of a heathen city was similarly treated, the whole or a part being 'devoted' or 'banned' according to the gravity of the occasion (Dt. 7, 2. 25f. 20, 16-18). Instances of the **ḥaram**, as exemplified historically, are recorded in Nu. 21, 2f. (after a *vow*). Dt. 2, 34. 3, 6. Jos. 6, 17-19 (the whole spoil was here made *ḥerem* or 'devoted': a part of this *ḥerem* was afterwards secreted by Achan, as it was reserved by Saul on the occasion to which the present chapter refers). 8, 2. 26 al. Here, it is put in force, exceptionally, against an *external* political enemy of Israel<sup>4</sup>.

[ולא יסֶךְ... לדראות] But see 19, 24. AV. 'departs from its usual fidelity when it softens this absolute statement, and writes that "Samuel came no more to see Saul"' (OTJC,<sup>2</sup> 130).

<sup>1</sup> Also حَرَام ḥarām, sanctuary (as in the title *Harām 'es-Sherīf*, or Noble Sanctuary, applied to the area enclosing the 'Dome of the Rock' at Jerusalem, on which the Temple formerly stood); and مُحَرَّم muḥarram, the sacred (first) month of the Arabs, in which it was forbidden to carry on war.

<sup>2</sup> Quoted and translated in the Appendix to the Introduction.

<sup>3</sup> Comp. Dt. 13, 13-18 (the idolatrous city in Israel).

<sup>4</sup> In AV. the verb חֲרָמִים is generally rendered *utterly destroy* and the subst. **ḥaram** *accursed thing*; but these terms both express secondary ideas, besides having the disadvantage of being apparently unrelated to each other: in RV. by the uniform use of *devote* and *devoted thing*, in the margin, if not in the text (for 'utterly destroy,' with marg. 'Heb. *devote*', has been retained in the text where the reference was to *persons*), the idea attaching to the Hebrew is more clearly expressed, and the connexion between the different passages in which the word occurs is preserved.

## 16, 1-13. David anointed by Samuel at Bethlehem.

**16**, 1. **[וְאַנִי מֵאָסַחֲיוֹ]** a circumst. clause = ‘when I have rejected him :’ *Tenses*, § 160.

**[בֵּית־הַשְׁמִישׁ]** like, etc.; see on 6, 14.

**[רְאִיתִי . . . לִי]** Gen. 22, 8.

2. **[וַיִּשְׁמַע שָׂאֵל וְהַרְגֵּנִי]** II 12, 18 would support the construction that treated these words as under the government of **אִיךְ** (*Tenses*, § 115, p. 130), though they might in themselves be construed independently (*ib.* § 149; GK. § 159<sup>e</sup>; Gen. 44, 22 *וְעֵב אֶת־אָבִיו וְמֵת*).

**[לְבָחַד לִי]** Note the order: Gen. 42, 9. 47, 4. Nu. 22, 20. Jos. 2, 3; Jud. 15, 10; ch. 17, 25. 28<sup>b</sup>.

3. **[לְבוֹחַ]** Read *לְבוֹחַ*, as v. 5<sup>b</sup>.

**[וְאַנְכִי]** Note the emph. pronoun.

**אָמַר** = *to name, designate*, as Gen. 22, 2<sup>b</sup>. 9. 26, 2; 43, 27; II 6, 22; 2 Ki. 6, 10.

**[וַיַּהַרְדוּ . . . לְקַרְאָתוֹ]** See on 6, 13; and cf. 21, 4.

**הַאֲמִיר** sc. When the verb appears in Heb. without a subject expressed, the implicit subject is—not *one*, as in English or French—but the cognate participle **הַאֲמִיר**. The explanation is confirmed by the fact that cases occur in which the cognate participle is actually expressed, Dt. 17, 6. **יְמֹות הַמְּתִיבָה** II 17, 8. **פָּנִים הַנְּפָלָה**. **יְמֹות הַמְּתִיבָה** 22. **בְּמֹות הַמְּתִיבָה** 32. **אֲשֶׁר יְרָא הָרָא אַתָּה** 33, 4. **וַיִּשְׁמַע** 4. **הַיֹּצֵא אֲשֶׁר יָצָא וְנו'** 31. **וְיִשְׁטַף הַשּׁוֹטֶךָ** 31: with an *indef.* ptep. Nu. 6, 9. Am. 9, 1. The idiom is already rightly explained by the mediaeval Jewish grammarians, as Ibn Ezra<sup>1</sup>, e. g. on Gen. 48, (the stock example of the idiom) sc. **וַיֹּאמֶר לְיֻסְף** 1. **הַחֲרֵשׁ אֶם יְחִירֹשׁ בְּבָקָרִים** 12. **הַגְּנָשָׁא** sc. **יְשָׁא**; Am. 6, 12 sc. **הַחֲמֵר**, and constantly; Kimchi on 1 Ki. 22, 38<sup>2</sup>. Comp. Ew. § 294<sup>b</sup> (2); Hitzig on Am. 3, 11 ‘namely, ;’ GK. § 144<sup>d</sup>. However, some thirty MSS. read here **וַיֹּאמֶר**.

<sup>1</sup> Who, however, is apt to extend unduly the principle involved. Comp. Friedländer, *Essays on the Writings of Ibn Ezra*, p. 134: W. Bacher, *Abraham Ibn Ezra als Grammatiker* (Strassburg, 1882), p. 143<sup>6</sup>.

<sup>2</sup> And similarly with the plural, as Is. 2, 20 **לְעַשְׁׂים** sc. **הַעֲשָׂים**.

[**שלום בואך**] The interrogation being indicated by the tone of the voice (cf. on 11, 12). So, with the same word, II 18, 29. 2 Ki. 9, 19 (vv. 11, 17. 18, 22). There is no occasion, with Grätz, *Die Psalmen*, p. 116, and H. G. Mitchell (as cited in GK. § 150<sup>a</sup> note), to restore **תִּשְׁלֹם**. Lit. ‘Is thy coming *peace?*’ the subst. *peace* being used in preference to the adj. *peaceable*. So often, as 25, 6 **וְאַתָּה שְׁלֹם** ; Gen. 43, 27 **וְבֵיתֶךָ שְׁלֹם** ; 1 Ki. 2, 13 **וְהַשְׁלֹם בְּאַפָּךְ**. On the principle involved see *Tenses*, § 189, GK. § 141<sup>c</sup>; and comp. Delitzsch’s note on Job 5, 24 (ed. 2).

5. [**התקדשו**] viz. by illustrations (Ex. 19, 14). Cf. Ex. 19, 10. 22. Jos. 3, 5. Job 1, 5.

[**וּבְאתֶם אֲתֶיכֶם הַיּוֹם וְשִׁמְחַתֶּם אֲתֶיכֶם בָּנֶה**] LXX express **אֲתֶיכֶם הַיּוֹם**. MT. is regarded by We. Bu. Sm. Now., as an explanation of this, which they prefer, as being more original, and less tautologous with the following **יִקְרָא לְהַמִּלְחָמָה**.

6. [**אָמֵן**] So often, in an exclamation, to add force to the expression of a conviction (not necessarily a true one): Gen. 44, 28; Jud. 3, 24. 20, 39; ch. 25, 21; Jer. 10, 19; ψ. 58, 12. 62, 10 al.

7. [**בְּבָבָה**] Taken usually (GK. § 132<sup>c</sup>) as a neuter adj., with the force of a subst.: cf. **בְּדָלֶל** Ex. 15, 16. But the *st. c.* of **בְּבָבָה** is four times **בְּבָבָה**; so it is prob. intended as an *inf. c.* (Kön. iii. 578; Ehrl.). No doubt **בְּבָבָה**, and in Ex. 15, 16 **בְּדָלֶל**, should be read.

[**אֲשֶׁר יַרְאָה הָאָדָם**] LXX expresses in addition **וַיַּרְאָה הָאָדָם**, which must have fallen out accidentally. For **בְּאֲשֶׁר**, **אֲשֶׁר** must be restored; the passages in which **אֲשֶׁר** may be rendered as (Jer. 48, 8. ψ. 106, 34<sup>1</sup>) are not parallel in form to the one here.

**עֵין [לְעֵינִים]** in the *sing.* means *look, appearance*, Lev. 13, 55. Nu. 11, 7; but the dual seems so unsuitable to express this idea that in Lev. 13, 5. 37 must **בְּעֵינֵינוּ** almost certainly be read for **בְּעֵינֵי**. Klo. according to *that which the eyes behold* (Is. 11, 3. Dt. 28, 34; cf. **כִּי** **לְמִרְאַת עֵינִים** just before). This does seem to be the sense: the contrast between inner and outer is expressed not directly (‘looketh at the appearance’), but indirectly. For the *pathah* in **עֵין**, see GK. 35<sup>g</sup>.

<sup>1</sup> Where **אֲשֶׁר** is properly *that which*, and may be so rendered. But the writer cannot have intended here to say that ‘God seeth not *that which* man seeth!’ In Dt. 15, 14 read **כִּי אֲשֶׁר** for **כִּי אֲשֶׁר**: a **כִּי** has dropped out after the preceding **כִּי**. In Is. 54, 9. Jer. 33, 22 the construction is doubtful: but the sense *that which*, as the direct object of a verb, is excluded by the following **כִּי** (cf. *Lex.* 83<sup>b</sup>).

9. שְׁמֹה] So 17, 13†; שְׁמַעַת II 13, 3. 32†; שְׁמָעָה I Ch. 2, 13. 20, 7 = II 21, 21 Qrê†; שְׁמַעַי II 21, 21 Kt.†

11. הקְטַנֵּן] with a superlative force: GK. § 133g.

והנה] without the suffix, as the subject referred to immediately precedes: cf. 15, 12. 30, 3. 16. Gen. 37, 15; and on 10, 11.

סִבְבָּה] usually explained as meaning to *sit round* the table or divan. Dr. Weir writes: ‘LXX οὐ μὴ κατακλιθῶμεν, Vulg. non discumbemus, Targ. נִסְתְּחַר surround, which is used in the Targ. of sitting at meat, ψ. 1, 1. 26, 4. 5. Gen. 27, 18 = שְׁבָה [and in the Af'el, ch. 20, 5. 24. 25]. In all these passages it corresponds to the Heb. סִבְבָּה. Syr. չְּמַסְּבָּה I will not return. Perhaps we might read גְּנַשְׁבָּה.’ However, סִבְבָּה is nowhere else used in the sense supposed. Perhaps we might read סִבְבָּה (the Hebrew) in post-Bibl. Heb. (e.g. *Pesalhim* 10, 1) of sitting (or reclining) round a table at a meal (cf. also מִסְבָּה Ct. 1, 12); and the word may have been used in this sense much earlier.

12. עִם יְפָה עִינִים] So 17, 42: but the expression is very remarkable and anomalous. It is contrary to usage or analogy for עִם to be used with an adverbial force (Ew. § 352c; Keil; AV. ‘withal’): if the text be sound, יְפָה must be a neuter adj., like נִבְהָה in v. 7: ‘together with beauty of eyes.’ Grätz suggests עַלְמָם (17, 56) for עִם: so also Max Krenkel in the *ZATW*. 1882, p. 309. Sm. Now. agree.

רָאָי] in pause for רָאָי: GK. §§ 29<sup>m</sup> end, 93<sup>z</sup>. Elsewhere in this connexion טוב(ת) מְרוֹאָה is said (Sm.): Gen. 24, 16. 26, 7. II 11, 2.

16, 14–23. *First account of David's introduction to Saul. David is brought into attendance upon the king for the purpose of soothing him, during his fits of madness, by his minstrelsy, and is made his armour-bearer.*

14. וּבְעַתָּהוּ] The pf. with *waw* conv. (not simple *waw*) with a freq. force (cf. 15 end, the ptcp.). The word (which is a strong one) occurs only here and v. 15 in prose<sup>1</sup>, being elsewhere confined to poetry—chiefly the Book of Job.

רוֹחַ מְאֹת יְיָ, רֹוחַ יְיָ] רֹוחַ יְיָ as good spirit is opposed to רֹוחַ אֱלֹהִים as evil spirit. This distinction is strictly maintained in

<sup>1</sup> Except the Nif., which is found in late Hebrew (thrice).

روح אליהם only 19, 9 would form an exception, but there should doubtless be read with LXX for 'روح י' (We.).

15. [מִבְעָרֶת] GK. § 80<sup>c</sup>.

16. 'Let our lord, now, command, thy servants are before thee, let them seek,' etc. There seems to be some disorder in the sentence. The roughness and abruptness of the Heb. (which is concealed in RV.) is extreme: LXX, in far better accord with the usual form of a Hebrew period, express **יאמְרוּ נָא עֲבֹרֵךְ לְפָנֶיךְ וּבְקַשְׁוִי** (so We. Sm. Now.). **יאמָר** was probably originally (see Introd. § 4. 1 c); and **אדְנָנוּ**, inserted as an expression of courtesy which was desiderated, was intended to be taken as a vocative: but being ambiguous, it was taken actually as a nom., and so the pronunciation **יאמָר** (in lieu of **יאָמָר**) became fixed. But as **אמָר**, to say, requires to be followed by the words said, we must, if we adopt this, read **ידְבָרָו** for **יאמָר** (cf. II 14, 12). Or, following a suggestion of Ehrlich, we might read **יאמְרוּ נָא אֲדָנָנוּ וּבְקַשְׁוִי עֲבֹרֵךְ אִישׁ יְדֻעַ מִנְנָה בְּכָנָור וּמִדְרָסָל לְפָנֶיךְ** (cf. I Ki. 1, 2).

17. [יְדֻעַ מִنְנָה בְּכָנָור] 'knowing, as a player with the harp' (cf. Ew. § 285<sup>e</sup>). A particular case of the principle by which, in Hebrew syntax, one verb appears as supplementing or completing the sense of another (on 2, 3). But perhaps the inf. **מִנְנָה** should be read, as v. 18: cf. I Ki. 3, 7. Is. 7, 15. For **יְדֻעַ**, as denoting technical skill, cf. I Ki. 9, 27 **יְדֻעַ בִּנָה**, Am. 5, 16, I Ch. 12, 32, **יְדֻעַ הַיִם**, Is. 29, 11.

18. [וְנִנְנָה בְּדִיר] To specify in detail the instrument or means by which an action takes place, even though to our mode of thought it may appear superfluous, is very Hebraic: LXX is anything but an improvement. See v. 23. 18, 10. 19, 9; also such phrases as **שְׁרֵפָה בְּאַשׁ**, etc.

19. [מִיטָבָה לְנָן] Ez. 33, 32; Is. 23, 16; **הַטִּיבִי נָן**.

20. [בֶן לְשֵׁי] 'a son of Jesse:' see GK. § 129<sup>c</sup>.

21. [גָבָר חַיל] See on 9, 1.

22. [נָבָן דָבָר] LXX *σοφὸς λόγῳ*, Vulg. *prudentem in verbis*, i. e. clever, capable in speech. (*Ready in speech, fluent*, is Ex. 4, 10.) Cf. Is. 3, 3 **גָבָן לְחַשָּׁה**: clever in enchantment.

23. [חַמּוֹר לְחַם] If the text be correct, this will mean an ass *laden*

with bread. But the expression ‘an ass of bread’ is peculiar; and as elsewhere חם is regularly numbered (by loaves), it is quite possible that חמוץ is a corruption of חמישה or עשרה: LXX γομόρ, i. e. עמר<sup>1</sup> favours the latter.

21. [עמד לפני] To ‘stand before,’ said of a single occasion, is equivalent to to ‘present oneself before’ (Gen. 41, 46. 43, 15. Ex. 9, 10 al.: Lex. 763<sup>b</sup> bottom): when used of a constant relation, it acquires the force of ‘stand before so as to be in attendance on;’ see the next note.

22. עמד נא דור לפני is an idiom denoting *to be in attendance upon* one, or, as we should naturally say, to ‘wait upon:’ 1 Ki. 1, 2; 10, 8 of Solomon’s courtiers (cf. 12, 8. Jer. 52, 12): *ib.* 17, 1. 18, 15. 2 Ki. 3, 14. 5, 16 of Elijah and Elisha as the ministers of

<sup>1</sup> See Ex. 16, 36 LXX: so Γοθονῆλ = עתניאל, Γοθολια = עותליה, Γαξα = עוזה, Γομορρα = עמורה, Ζογορα (Gen. 13, 10), Ζογορ (Jer. 48 [31], 34), or Σηγωρ (Gen. 14, 2 al.) = צוּר, Γαι or (Gen. 12, 8) Αγγαι = הָעֵד (Ai), Γαιβאל = עיבל, Φογωρ = בְּעֹור, Βεελφεγωρ = בְּעֵל־בְּעֹור, Χοδολλογομορ and Θαλγα = תְּדֻלָּם and כְּדַרְלָמָר (Gen. 14, 1), Παγαν (Gen. 11, 18. Luke 3, 35) = רָעָן, Ραγונְלָה = רְשָׁאָל, Γοφερα and Σωγαλ = עֲפָרָה and שׂוּעָל (ch. 13, 17), Γαιδאָד = עִירָד (Gen. 4, 18), Γεפָרָה (Γαφֶר, Γαιפָה) = עִיפָּה (Gen. 25, 4. 1 Ch. 1, 33 [cf. 2, 46. 47]. Is. 60, 6): add Gen. 36, 2 צְבָעָן, 14 יְעָלָם, 23 עַלְלָן Γαιבָּהָל, 35 עַיְבָּל Γαιבָּהָל, 35 עַזְיָן גָּבָּר (so 1 Ch. 1, 46), 40 עַלְוָה Γָוָלָה; Nu. 1, 8 צְוָעָר סָוָגָר; 33, 35 al. Γְּסָסָוָר (Γασίων) Γָבָּרָבָּר, 44. 45 (סְמִינָה) Γָאָל, 46 עַלְמָן Γָלְמָאָן; Jos. 15, 59 מַעֲרָתָה; 19, 11 מַרְעָלָה; 12 יְפִיעָה פָּאָגָגָא, 21, 18 גָּרָמָלָה [גָּרָמָלָה]; 1 Ch. 6, 45 (60) עַיְתָן Γָאָתָהָן or אַיְתָן (עִיתָן); 1 Ki. 5, 11 (4, 27) גָּאָתָהָן (אַיְתָן); 16, 28 Γָאָבָּוָן (of Asa’s mother עָזָבָה in an addition to MT.; not with Γ 22, 42. 2 Ch. 20, 31); 1 Ch. 1, 9 רְעָמָה; 2, 47 שְׁעָפָה (Al. Σαγαφή); 4, 9 עַבְּן 'Ιγαβῆς (also ὡς γαβῆς for בְּעֵבֶר); 4, 14 עַפְּרָה Γָוָפָּרָה; 9, 4 עַוְּתִי Γָוָתְּהֵי; 42 Γָמְלָאָת; *ib.* עַמְוָתָה Γָאָסָהָת (but not so 8, 36. 12, 3, 27, 25); 11, 32 גָּרְבָּתִי. In Arabic, the soft and hard sounds of ي are distinguished by a diacritical point (ء, ئ): in Hebrew, though no such sign has been adopted, it is clear, from the transliteration of LXX, that ي had in some words a harder and stronger sound than in others (comp. Stade, § 63°). See further on this subject the studies of Růžička in *Z. für Ass.* xxi (1908), p. 293 ff., and Flascher in *ZAW.* xxviii (1908), pp. 194 ff., 303 ff. Růžička purports to give lists of all proper names in the OT. containing ي, with their LXX transliterations (but his readings are based on the text of Tisch., which sometimes differs from that of Swete<sup>a</sup>, which is based (for cod. B) on the photograph published in 1890); Flascher’s lists are limited to the names occurring in Genesis. Neither perhaps explains quite satisfactorily how it happens that γ represents ي in many words in which the corresponding word (or root) in Arabic has ئ, and not ئ (Růžička, p. 302, cf. 339 f.).

Yahweh: elsewhere it is applied technically to the *priest* as in attendance upon *Yahweh*, Dt. 10, 8. 18, 7. Jud. 20, 28. Ez. 44, 15. 2 Ch. 29, 11; and to the *Levite* as in attendance upon the *congregation* or the *people*, to discharge menial duties for them (see e. g. 1 Ch. 9, 27-9. 31-2. 2 Ch. 35, 11), Nu. 16, 9. Ez. 44, 11. See more fully the writer's note on Dt. 10, 8 (p. 123)<sup>1</sup>. It is a pity that in passages such as Nu. 16, 9. Dt. 10, 8 to 'wait upon' (with a marg. 'Heb. *stand before*') has not been adopted in EVV.: it may be doubted whether many English readers understand what to 'stand before the congregation' means.

23. Notice the series of perfects with *waw* conv. expressing what happened *habitually*, and represented rightly in the Versions (impff. in LXX, Vulg.; ptcpp. in Targ. Pesh.<sup>2</sup>). 'ל וְרוֹחַ' as Job 32, 20†.

ל וְטוֹבָה [In] טֻוב ל is a verb, 'to be good to' = 'be well with': Nu. 11, 18. Dt. 5, 30 al.

רְוֵה הָרְעָה [רְוֵה הָרְעָה] is an adj. (not a subst. in the gen.) as appears (1) from the analogy of 15<sup>b</sup>. 16<sup>b</sup>; (2) from the fact that *הָרְעָה* is not used as a qualifying genitive. Comp. above, on 12, 23. For the conception of the *רְוֵה דָעָה*, cf. Jud. 9, 23.

**17, 1—18, 5.** Second account of David's introduction to Saul. David, a shepherd youth from Bethlehem, attracts the king's attention by his victory in single combat over Goliath.

**17, 1.** שׁוֹבֵה [שׁוֹבֵה] One of the towns in the Shephēlah (Jos. 15, 35), generally identified with *esh-Shuweikeh* (1145 ft.), on the N. slope of a range of low hills running E. and W., 14 miles W. of Bethlehem.

The 'Vale of Elah' (*v. 2*) is immediately below it, on the N. It is (Bu.) strategically important, as it is close to a number of valleys and roads leading up to Hebron, Bethlehem, and elsewhere; the large PEF. Map marks a Roman road leading up to Bethlehem. LXX have Σοκχωθ. The pl. may be original;

<sup>1</sup> Dr. Orr (*Probl. of the OT*, p. 192) seeks to shew that to 'stand before Yahweh' does not denote distinctively *priestly* functions. But it is idle to argue that to 'stand before Yahweh' means nothing more than to 'stand'; and in 2 Ch. 29, 11 the last word מִקְדָּשִׁים shews that the writer has priests (*v. 4*) in his mind; for to burn incense was an *exclusively* priestly duty. See the thorough examination of the idiom in McNeile, *Deuteronomy, its Place in Revelation*, 1912, p. 74 ff.

<sup>2</sup> Cf. the same versions in 1, 3. 7, 16. Ex. 33, 8-10 al. (*Tenses*, p. 146).

for (We.) Eus. (*Onom.* 292, 32-4) says that there were *two* villages of this name, an upper and a lower, 9 miles above Eleutheropolis (which agrees fairly with the site of esh-Shuweikeh, 7 miles NE. of Eleutheropolis).

Bliss (*PEFS* 1900, p. 97 f.) doubts this site, as it shews no signs of pottery earlier than Roman times; and suggests *Tell Zakariya* (so called from a *wely* dedicated to the father of John the Baptist), 3 miles below esh-Shuweikeh, on the same side of the Wādy, where an Isr. fortress has been excavated (*ib.* 1899, pp. 10-36, 89-98), supposing the old name to have been transferred to esh-Shuweikeh.

**אֲשֶׁר לִיהוֹהָה**] Cf. 1 Ki. 19, 3; 2 Ki. 14, 11 (of Beersheba); 1 Ch. 13, 6 (of Qiryath-ye'arim): also 1 אֲשֶׁר לְפָלַשְׁתִּים Ki. 15, 27. 16, 15; 17, 9: Jud. 18, 28. 19, 14 הַגְּבֻעָה אֲשֶׁר לְבָנִים 20, 4.

**עֹזָקה**] Mentioned next to Sochoh in Jos. 15, 35; an important strong city (Jer. 34, 7. 2 Ch. 11, 9). The site is not known: Tell Zakariya (confused by Bartholomew in G. A. Smith's Maps with the village Zakariya opposite: see Rob. ii. 21), 'Askalun (1 mile S. of Tell Zakariya), and other sites, have been conjecturally suggested.

**אֶפְסָדִים**] A place, not identified, between Sochoh and 'Azekah. The name, though peculiar, is supported by 1 Ch. 11, 13 (the parallel to II 23, 9; see note there). LXX (B) has Εφερμευ, other MSS. σεφερμαειμ, σαφαρμειν, etc., which, however, lead to nothing. Aq. ἐν πέρατι Δομειμ agrees with MT. (for πέρας = אֶפְסָדִים in Aq., see Is. 5, 8. 52, 10 al.). In view of 1 Ch. 11, 13, and of there being no support from Aquila, בְּעֵבֶר הַמִּים (Kitt.), of the stream running down the Wādy, is a very doubtful emendation.

**עַמְקַת הַאלָה**] The 'Vale of the Terebinth' (v. 19. 21, 10†), the 'broad depression between hills' (on 6, 13), formed by the junction of two valleys, from the S. and E., which unite on the E. of esh-Shuweikeh; the valley then narrows to form *W. es-Sanṭ* (the 'Wādy of Acacias'), which afterwards runs down westwards, past the shining white rock of Tell es-Ṣāfiyeh, very probably Gath (on 6, 17), into the Philistine plain (see further Cheyne, *Devout Study of Criticism*, 85 f.; *EB.* s. v. ELAH; and Photograph No. 443 of the Pal. Expl. Fund).

**וְהַנִּיאָ בֵּינֵיכֶם**] 'with the ravine between them.' The ravine is probably the deep and narrow gorge cut out by the stream running down the vale on the N. of esh-Shuweikeh, mentioned in the note on v. 2 (*H. G.* 227 f.; Conder, *Tent Work*, 279).

The ptcpp. describe the *continuous* position of the parties during

the incidents about to be related. The Israelites would be on one of the hills NE. of esh-Shuweikeh, on the opposite side of the valley.

4. [אִישׁ הַבָּנִים] i. e. the man of the *μεταίχμιον*, who came forward as the *μεσότητης* to bring the warfare to a close. Kimchi: **לְפִי שְׁהָה יֵצֵא** אִישׁ הַבָּנִים **יֹם וָיָם בֵּין שָׁהִי הַמּוּרְכּוֹת נִקְרָא** אִישׁ הַבָּנִים<sup>1</sup>.

[נֶלֶת] The same fem. termination occurs in other old Semitic (mostly Canaanitish) names: אֲחֹתָה (m.) Gen. 26, 26 (Philistine); מְתֻחָת (f.) Gen. 26, 26 (Philistine); בְּכֹרֶת (f.) Gen. 36, 13, 23; and in Nabataean, Euting, *Nabatäische Inschriften*, pp. 73, 90-2, as חֲרַתָּת (= 'Αρέτας 2 Cor. 11, 32), בְּנָרָת (m.), נְיָאתָה (f.) Gen. 11, 32, as מְרָת (m.), עֲבִירָת (m.), al. (several of these similarly in Arabic).<sup>2</sup>

5. In MT. the giant's weapons of defence are of bronze, those of attack are of iron. Here there is undoubtedly a consistency, which is badly disturbed in LXX (We.).

[קְשָׁקְשָׁם] of scales (of fish, Lev. 11, 9 al.; of a crocodile, Ez. 29, 4), i. e. scaled armour. For the form, cf. Is. 18, 5. תְּלִלְלָלִים, עֲפָפִים, לְלִלְלִים, עֲפָפִים, קְשָׁקְשָׁם. For the weight, Cant. 5, 11. Qoh. 12, 5 (Kön. ii. 91 f., cf. 181, 452 n.). 5000 shekels of bronze was probably c. 220 lbs. av. (Kennedy, *DB*, iv. 904 ff.).

6. [זְמַצְתָּה] (We.) is preferable.

[וּכְדִין וְגַם] Keil quotes appositely (from Bochart) Il. 2. 45 al. ἀμφὶ δ' ἄρ' ὕποισιν βάλετο ξίφος ἀργυρόηλον. = כידון = javelin: see v. 45 and Jos. 8, 18.

7. [וְחַץ] Read, with the Qrê, and the parallel, II 21, 19, וְעַזְן, i. e. and the shaft.

[מְנוֹר אֲרֻנִים] LXX in II 21, 19. 1 Ch. 11, 23. 20, 5 ἀντίον; i. e. (Kennedy in his interesting art. WEAVING in *EB.*, iv. 5284 f.) the weaver's 'shaft,' or 'leash-rod' (Lat. *licitorium*), used for holding

<sup>1</sup> Some of the Jews imagined fancifully that the word described Goliath's mixed parentage: Lagarde's *Prophetæ Chaldaice*, p. xvi (from the margin of the Cod. Reuchl.). גָּבָר פּוֹלְמוֹרְכָא (πολέμαρχος) דָּאִיתִילִיד מְבָנִי תְּרָהִי גְּנִיסָן מִן שְׁמִישׁוֹ דְּהָוָה מִן שִׁבְטָה הָן וּמִן עֲרָפָה דְּהָוָה מִן בְּנֵי מֹאָב גְּלִיתָה יְרוּשָׁלָמִי. The same tradition evidently underlies the Vulg. *vir spurius*. Cf. Aptowitz, *ZAW* 1909, p. 244.

<sup>2</sup> And in many names of places. Comp. *Tenses*, § 181 note.

the threads of the warp apart, while the shuttle, carrying the weft, was passed between them.

8. בחרו לכם [בָּרְאַתֶּן] In all probability this is an error for (as I Ki. 18, 25. Jos. 24, 15: and בחר לך II 24, 12 ||). בחרה in Heb. means *to eat food*: and the meaning *select, choose*, is not substantiated for it by either Arabic or Aramaic. (So also Dr. Weir.)

9. 10. אני] Notice the emph. pronoun.

10. חֲרַפְתִּי] is to *reproach* (sc. with taunts), i.e. to *defy*.

12-31. We here reach the first of the considerable omissions in LXX as compared with MT. These verses are not in cod. B; and though they are supplied in cod. A, they form no part of the original and genuine LXX. This may be inferred from the different style of the translation, which (1) adheres more closely to the existing MT. than is the case in the book generally; (2) deviates in the rendering of particular words, as κοιλὰς τῆς δρυὸς 16 against κοιλὰς Ἡλα 21, 9; μεσαῖος 23 instead of δύνατος 4 for אֵישׁ הַבְנִים, Γολιαθ ὁ Φιλισταῖος *ib.* against Γολιαθ ὁ ἀλλόφυλος 21, 9. 22, 10; comp. also in the allied passage vv. 55-8 ἄρχων τῆς δυνάμεως for שֶׁר הַצֹּבָא against ἄρχιστρατηγὸς 12, 9. 14, 50. 26, 5: ἐστηλάθη 16 against κατέστη (see 3, 10. 10, 19. 23. 12, 7. 16) is of less weight, as it may have been chosen on account of the particular sense of וַיַּחַזֵּב, and recurs in a similar context II 23, 12.

12. הַזֶּה] Contrary to grammar, as well as unsuitable. ‘*This Ephraimite*’ would be *הָאִישׁ הַאֲפֻרְתִּי הַזֶּה*: but the word *this* is out of place,—for the paraphrase (Vulg.) *de quo supra dictum est* (i.e. Jesse, in ch. 16) is inadmissible. Still, as the verse, being really superfluous after ch. 16, only stands here as introducing a narrative originally unconnected with ch. 16, it is possible that *הַזֶּה* is a late and unskilful insertion made with the view of identifying the *אִישׁ אֲפֻרְתִּי* here mentioned with the *ישִׁי* of ch. 16. Or it might be an error for *הַזֶּה* (Pesh.: so Dr. Weir, comparing II 4, 4), though in point of fact no verb is required (see 25, 2. I Ki. 11, 26). Ehrlich thinks it a corruption of *הַוָּא*, and makes the plausible suggestion that *הַוָּא מִבֵּית* *לְחַטֵּם יְהוָה* is a gloss, intended to shew that *אֲפֻרְתִּי* did not mean Ephraimite (1, 1 al.), but *Bethlehemite*.

10. וְלוּ שְׂמָנָה בְּנִים] Cf. on 1, 2.

[בָּא בְּאַנְשִׁים] The text was already the same, when the translation of cod. A was made: but ‘and the man in the days of Saul was aged, entered in among men’—which is the only rendering that is justifiable—affords no intelligible sense. The most obvious correction is the omission of **בָּא** (Hitzig); which will then mean ‘aged among men.’ Grätz, after Pesh., would read **בָּא בְּשָׁנִים** זֹן בְּאַנְשִׁים will then mean ‘entered into years’ (so LXX (Luc.) ἐληλυθώς ἐν ἔτεσιν). Against the first, We. argues that the parallels הִפְחָה בְּנִים Am. 2, 16, ἐσθλός ἐν ἀνδράσιν etc. are incomplete, זֹן not expressing a *distinction* among things in other respects similar, as יִפְחָה and ἐσθλός do. Against the second proposal is the fact that the phrase in use is always זֹן בָּא בִּימִים (Gen. 18, 11. 24, 1. Jos. 13, 1. 23, 1 (cf. 2). 1 Ki. 1, 1†). In face of this constant usage, it is extremely questionable whether **בָּא בְּשָׁנִים** can be regarded as a legitimate and idiomatic alternative for **בָּא בִּימִים**. Klo., for זֹן מִבָּא בְּאַנְשֵׁי הַמְּלָחָמָה, conjectured very cleverly וַיָּלַכְוּ that was too old to enter in among, etc. (with, naturally, וְשָׁלַשָּׁת for the following שָׁלַשָּׁת); and Bu. accepts this. It may well be right.

[וַיָּלַכְוּ . . . הַלְכָה] One of the two verbs is superfluous. The theory (Ew. § 346<sup>e</sup> n.) that **הַלְכָה** is annexed for the purpose of giving the force of a plupf., is artificial and contrary to analogy. No other example of such a usage occurs in OT., cases of resumption, after a *long* intervening clause, being readily intelligible, and resting upon a different footing: e.g. Dt. 4, 42; 18, 6; וּבָא 1; Jer. 34, 18-20 וְנַחֲתֵי, etc. (see on 25, 26). Unless the conjecture mentioned in the last note be accepted, **הַלְכָה** here may be due to a copyist’s eye having glanced by error at the following verse, where the word occurs (rightly) between the same words.

14. **הָאָזֶן**] Gen. 2, 14; 9, 18 etc.: *Tenses*, § 199.

15. **הָלַךְ וַיָּשַׁב** ‘Speaker’s Comm. “was gone,” quite arbitrarily’ (Dr. Weir). *Was gone* would be expressed, of course, by **וַיָּדַר הָלַךְ** וַיָּשַׁב (see 9, 15): the participles can only be meant to describe David’s *custom* at the time: RV. rightly, *went to and fro*. The verse is no doubt an addition made by the compiler of the Book for the purpose of accounting for David’s absence from the court of Saul, after 16, 21 f. In fact, however, according to the narrative embodied in this chapter, David was still unknown to Saul (*vv. 55-58*). See the note after 18, 5-

כָּעֵל] from attendance on Saul: see Jud. 3, 19. Gen. 45, 1. Mr. Deane (*David: his Life and Times*, p. 14) has omitted to notice כָּעֵל.

17. הַקְלִיא] with אֲוֹתִוּסָום: GK. § 23<sup>1</sup>. See on II 17, 28.

הַזֹּה] וְעַשְׂרָה לְחֵם הַזֹּה cannot belong to (contrast 18) הַאֲלָה, and דְּבָר הַזֹּה is not Hebrew (Jer. 40, 3 is corrected in the Qrê). הַזֹּה must therefore be restored (cf. the *Addenda*): after הַעֲשָׂרָה הַלְּחֵם הַזֹּה might readily have dropped out. הַהְרָץ=take it quickly: Gen. 41, 14.

18. חַרְצֵי הַחֶלֶב] lit. cuts of milk, i. e. probably (*EB.* iii. 3091), fresh-milk cheeses. Luc. τρυφαλέδας, soft cheeses; Vg. ‘formellas casei.’

שָׁאֵל לְפָלְנִי לְשָׁלוֹם] תְּפִקְדָּר לְשָׁלוֹם (v. 22). Another (uncommon) variation is רְאֵה אֶת שְׁלֹמֵם אֲחֵיךְ Gen. 37, 14.

וְאֵת עַרְבָּתֶם תַּקְרַב] ‘and take their pledge,’ i. e. bring back some token of their welfare. Of the Versions, LXX (Luc.), Targ. Pesh. hit the general sense most nearly: καὶ εἰσοίσεις μοι τὴν ἀγγελίαν αὐτῶν, Τί γάπα: קְרַב בְּאֶתְאָמָן תִּהְיֶה.

20. עַל] Cf. vv. 22 (עַל יְדֵי), 28; and עַל נָתָן Is. 29, 12 (יְהִי אֶל). Mic. 1, 14.—הַמָּעֵנֶל (the loc.) to the round enclosure (camp: *EB.* i. 636): מעֵנֶל as 26, 5. 7f. Some edd. read the fem. form (milra').

וַיַּשְׁאַל] and lifted up (viz. the things mentioned in v. 17 f. on to the asses: cf. נִשְׁאָל, Gen. 31, 17. 42, 26 al.): but the ellipse is surprising. Bu. suggests the insertion of רְגִלְיוֹן after וַיַּשְׁאַל (Gen. 29, 1†): but this seems to suggest a longer and more formal journey than one of 12 miles or so. The same objection may be made to Sm.'s וַיַּפְעַל (Gen. 20, 1 al.), which also suggests a journey by stages.

וְהַחִיל הַיִצְאָה וְנִ] with the art. must of course be in apposition with הַחִיל: as the text stands, therefore, it can only be rendered ‘And the host that went forth to the battle array—they shouted in the war’ (וְהַרְעֵו, acc. to *Tenses*, § 123 a or 129: RV. implies כְּוֹרֵעַ for כְּרֹעֵשׁ). The construction, however, is very strained; and the fact of the host going forth is surely intended to form part of the information given, and not to be presupposed. No doubt, therefore, נִצְאָה should be read for הַיִצְאָה: ‘And he came to the enclosure, and (=as: a circum-

<sup>1</sup> The later Jews interpreted עַרְבָּה oddly of a *deed of divorce*; see Lagarde, p. xvi; cod. 56, Holmes and Parsons (ap. Field) βιβλίον ἀποστασίου; Jerome, *Quaestiones*, ad loc.; and Aptow. *ZAW.* 1909, p. 245.

stantial clause) the host was going forth to the battle array, and (*Tenses*, 113. 4 β; GK. § 112<sup>k</sup>) they were shouting in the war.'

**רִיעָשׁ**] Read, as elsewhere (e.g. Jud. 15, 14), **הַרְיעָשׁ**: the verb is **עָשָׂה**, not **רִיעָשׁ**.

21. **וּמֹעֲדָךְ**] Cities and countries, regarded as the *mothers* of their inhabitants, are regularly in Heb. construed with a fem. sg.; and occasionally the name, even when it denotes the *people*, is construed similarly (Ew. § 174<sup>b</sup>; GK. § 122<sup>h</sup>, i): Ex. 12, 33 וְתַחַזֵּק מִצְרָיִם עַל הָעָם. II 8, 2. 5. 6 (in the parallel 1 Ch. 18, 2. 5. 6 altered to **וַיְהִי יִבְאָה וַיְהִי**). 24, 9 (in 1 Ch. 21, 5 **וַיְהִי יִשְׁרָאֵל**). Is. 7, 2. 21, 2. 42, 11. Job 1, 15 וְתַבְלֵל שָׁבָא וְתַקְהֶם. By poets the principle is carried further: and they love to *personify* the population of a nation or city, as a woman: e.g. Is. 54, 1 ff.; and in the frequent **יֹשֵׁבְתָה צִיּוֹן**, **בָּתְכָל בָּתְצִיּוֹן**, etc., etc., Is. 12, 6 etc.: cf. Mic. 1, 11-13. Jer. 10, 17 etc.

23. . . . **וְהַוָּא מִדְבָּר . . . הַנָּה**] A special case of the idiom noticed on 9, 5: 1 Ki. 1, 22. 42. Gen. 29, 9 are closely parallel.

**מִמְעֻרְבָּה**] An error, already noted in the *Qrê*. LXX, Vulg. Targ. agree with the *Qrê* in expressing the pl. **מִמְפַעֲרְבָּת**: Pesh. has the sing. **מִמְפַעְרָבָה**; and one of these must be right.

24. **וַיַּגְּסֹבֵן**] as 14, 19<sup>b</sup>. Gen. 30, 30 (*Tenses*, § 127 a; GK. § 111<sup>h</sup>).

25. **הַרְאִתֶּם**] See on 10, 24.

**עַלְהָ**] without subj., as Gen. 32, 7; Is. 33, 5: *Tenses*, § 135. 6 (2); GK. § 116<sup>s</sup>.

**וְהַיָּה וְנִ**] and it shall be, *as regards* the man, etc.: see on 2, 36. For the *Hif.* **עִשְׁרָנוּ**, see GK. 53<sup>n</sup>; and cf. **וַיַּדְבְּרוּ** 14, 22.

26. **מַעַלְ**] Cf. Jos. 5, 9. 1 Ki. 2, 31. II 24, 21. 25 (*Lex.* 758<sup>b</sup>).

**כִּי חִרְפָּ**] not that he should reproach (**יִחַרְפֶּה**), but that he should have reproached (as a completed fact): ψ. 44, 20 that thou shouldest have crushed us in a place of jackals. Gen. 40, 15. **יִחַרְפֶּה** would no doubt be more usual (18, 18. Ex. 3, 11: cf. *Lex.* 472<sup>b</sup> f): but are we entitled to say (Ehrlich) that the pf. here is ‘absolutely un-Hebraic?’

**אֱלֹהִים חַיִם**] the plural of ‘majesty’: GK. 132<sup>h</sup>.

28. **צָאן**] **הַהֲנָה** is construed regularly as a *fem. pl.*, e.g. 25, 18; Jer. 33, 13; Zech. 13, 7.

**אָנָּי**] Note the emph. pronoun: cf. II 7, 8. Jos. 23, 2. 2 Ki. 2, 3.

29. **חַלְאָ דָבָר הוּא**] ‘Was it not a word?’ i.e. I merely asked a

תְּהִנֵּמוּ הָלָא פְתַחַם הוּא דָמֹרִית that was all. So Ki. rightly : **כִּלְמָר אֶם דְבָרְתִּי לֹא עֲשִׂיתִי דְבָרִי אֲנִי רְצֻוִּי לְעַשּׂוֹת אַפְךָ עַל פִּי שָׁאַנִּי מְדָבֵר**.

30. [אֶל מוֹל אַחֲר.] 'to the front of another.'

lit. **וַיַּשְׁבַּחוּ הָעָם דְבָרִים** = **replied to, answered**: see on II 3, 11.

32. [לְבִבְּאַרְצִי] LXX, We. which is undoubtedly more pointed, and is recommended by the **עַבְדָּךְ** which follows: cf. v. 11 (which immediately precedes in LXX). 'It is the custom, when the king is addressed, to say "my lord" in place of what would be the first *thou*' (We.).

[עַלְיוֹ] as ψ. 42, 5. 6. 7. Not 'within him' (= בְּקָרְבָּו), which suggests an incorrect idea, but 'upon him.' **לְעַלְיוֹ** in this and similar expressions is idiomatic: it 'separates the self, as the feeling subject, from the soul' (Delitzsch). So ψ. 131, 2 as a weaned child is my soul *upon me*. 142, 4. Lam. 3, 20. Jon. 2, 8. Jer. 8, 18 **עַלְיוֹ לְבִי דַי** my heart *upon me* is sick. See *Lex.* 753<sup>b</sup> d; *Parallel Psalter*, p. 464.

34. [רְעוּה הִיה וּ] Form of sentence, as 2, 11<sup>b</sup> (see note).

[הָאָרִי וְאַתְּ הָרוֹב] It is strange that here **אַתְּ** should be a redundancy, while in v. 36 **נִמְאָתְהָאָרִי נִמְאָתְהָרוֹב** it is rather desiderated before the same word for the sake of symmetry. As it is, **וְאַתְּ** stands according to Ew. § 277<sup>d</sup> end, *Lex.* 85<sup>a</sup> 3, to mark a new subj. in a sentence: but though several instances occur, they are not mostly in passages belonging to the best style, nor can this use of the particle be counted an elegancy. Here **הָאָתְהָ** is quite superfluous. It would seem as though a copyist's eye had actually interchanged **הָרוֹב** here with **הָרֹב** in v. 36 (so Now.). **וְאַתְּ בְּאֶתְּ** 'and even a bear' (Grätz, Klo. Bu. al.) is plausible: but was a bear *more* dreaded than a lion? The poet. **וְאַתְּהָ** (Perles) is not probable. The rendering in GK. § 154<sup>a</sup> n. (b) is very forced.

[שָׁה] Many edd. read **זָה**, with the note **שָׁה קָרִי**: but the note is not a Massoretic one; and in fact **זָה** is no part of the Massoretic Text at all, but is simply an error, first occurring in the Rabbinical Bible of 1525, edited by Jacob ben Hayyim, and perpetuated in subsequent editions. See De Rossi, *Variae Lectiones*, ad loc., who states that *all* MSS. known to him (184 of Kennicott's, and 64 of his own, besides others) read correctly **שָׁה**.

34<sup>b</sup>-35. The series of *perfects* with 1, instead of the impf. and *waw* conv., which is the usual narrative tense, is remarkable. A series of pff. with *waw*, in an historical book, has the *presumption* of being designed by the writer in a frequentative sense; and such is in all probability the case here, though, as the accentuation shews, the passage was understood otherwise by the punctuators. If the sense suggested be adopted, וְהִצְלַתִּי must, of course, be read וְהִצְלָתִי (see Jer. 6, 17; Am. 4, 7), and וְהַחֲזֹקֶתִי—though not quite with the same absolute necessity<sup>1</sup>—וְהַחֲזֹקָתִי. The solitary קם יִקְרֵב is not decisive against the interpretation proposed (see Jer. *l.c.*, and on 14, 52). In this case, further, as the allusion will be no longer to a single *particular* incident, the art. in **הָאָרֶץ** and **הַרְבָּה** will be generic (GK. § 126r): ‘And if a lion or bear came, and took a sheep out of the flock, I would go out after him, and smite him, and rescue it from his mouth: and if he rose up against me, I would seize hold of his beard, and smite him, and slay him<sup>2</sup>.’ (So also Dr. Weir.)

35. [הִצְלָתִי מִפְאָר] Am. 3, 12.

[וְהַמְּפַתֵּח וְהַמְּמִיתִי] ‘The dagesh is an indication that וְהַמְּפַתֵּח would be the correct form; cf. GK. § 72w’ (Bu.).

37. [וַיֹּאמֶר דָּר] In accordance with Hebrew idiom, though omitted in LXX. It is ‘a recapitulation of the substance of a preceding longer speech, entirely in the manner of popular narrative, and of repeated occurrence in Hebrew’ (We.): cf. v. 10.

38. [הָאָרֶץ] resuming the subj. with emph.: *Lex.* 215<sup>b</sup> 2.

38. [מִדְיוֹן] [מִרְעָי] is used chiefly of the outer garment of a warrior:

<sup>1</sup> On account of the *pashṭa*: see Jer. 4, 2 (*Tenses*, § 104).

<sup>2</sup> So LXX in v. 34 ὅταν ἤρχετο καὶ ἐλάμβανεν: in LXX (Luc.) the impf. are continued, as logically they should be, to the end of v. 35. (On the frequentative force of ὅταν, ἥνικα ἀν, ἔτι, ὡς ἀν, with the impf. indic., and even with the aorist, in Hellenistic Greek, see Winer, *Grammar of N. T. Greek*, § xlvi. 5; Blass, *Gramm. of N. T. Greek*, § 63. 7; Moulton, *Grammar of N. T. Greek*, 1906, p. 168: and comp. Gen. 6, 4 [wrongly explained in Winer’s note *ib.*; see the Hebrew: in 27, 30 for ὡς ἀν Tisch. must be read either ὡς with codd. AD (so Swete) and 10 cursives, or ὅστοι with E and 18 cursives (also Philo): see Hatch, *Essays in Biblical Greek*, 1889, p. 163 f.; and Brooke-McLean, *ad loc.*]. Ex. 17, 11. 33, 8f. 34, 34. 40, 30. Nu. 21, 9. Jud. 6, 3. II 14, 26 (where Lucian, as here, has also consistently the impf. ἴστα for ἔστησεν), etc.; and Mark 3, 11 in the Revised Version.)

**מְרוֹדִים**, as here, v. 39. 4. **מְרוֹדִי קָרוּעִים** 12. 18. 4. Jud. 3, 16; **מְרוֹדִי** II 20, 8 (from [בְּרוֹדָה] or **מְרוֹדָה** [בְּרוֹדִי]; but see note) II 10, 4=1 Ch. 19, 4; **וַיְלַבֵּשׂ קָלָלה בְּמִזְבֵּחַ** 18 [rd. **מְבוֹרָה**]: Lev. 6, 3 (of a priest), ψ. 109, 18; **וַיְלַבֵּשׂ קָלָלה בְּמִזְבֵּחַ** 18 [rd. **מְבוֹרָה**]: Lev. 6, 3 (of a priest), ψ. 109, 18; **מְבוֹרָה** (?) Jud. 5, 10f. Cf. *EB*. i. 1137.

[**קובע**] So Ez. 23, 24†; v. 5 and elsewhere.

39. Ehud Jud. 3, 16, for purposes of concealment, girds his sword under his belt (מִתְחַנֵּן לִמְרוֹן) מִתְחַנֵּן (chiefly late), v. *Lex.* 759<sup>a</sup> e.

[וַיָּאֶל לְלִכְתָּה] The words admit of no rendering consistent at once with the meaning of **חוֹאֵיל**, and with the following *causal* clause 'endeavoured unsuccessfully,' is not a sense that is ever possessed by **חוֹאֵיל**. In Targ. Pesh. the difficulty is felt so strongly that the positive clause is transformed into a negative one: **וְלֹא אָבָה לְמַזְלָל** (לְמַזְלָל)! LXX have *ἐκοπίασεν* = **וַיָּלַל** **לְמַזְלָל**! 'And he *wearied himself to go (with them)*,' i. e. he exerted himself in vain to go with them, which agrees well with the following clause 'for he had not tried them.' Cf. Gen. 19, 11 **וַיָּלֹא לְמַצָּא הַפְּתַח וְ** and they wearied themselves to find the door, i. e. exerted themselves in vain to find it. The reading **וַיָּלֹא** is accepted by Luzzatto *Il Profeta Isaia* [ed. i. 1855] on 1, 14 (who states that it was first suggested to him by his pupil Abraham Meinster), and Geiger (*Urschrift*, p. 377); it is adopted also (in each case, as it would seem, independently) by We. and Dr. Weir.

וַיִּסְרֶם [יִסְרָם] **דָּוֹד**. The original text had no doubt simply וַיִּסְרֶם, which was read by some as a plur., by others as a sing.; by some of the latter **דָּוֹד** was added.

smooth ones of stones = smoothest stones: GK. § 132c. **חֲלֵי אָבְנִים** 40. either read **בְּיַקְוֹת** (We. Now.), or (Ehrl., and [בְּיַקְוֹת] [וּבְיַקְוֹת]) delete **כָּלִי הַרְעִים** אֲשֶׁר לוּ, as an explanatory gloss; or (Sm. Bu.; cf. LXX  $\tau\hat{\eta}$   $\sigma\hat{\eta}\tau\eta$  αὐτῷ εἰς συλλογὴν) read **אֲשֶׁר היה לוּ לִבְקֹות** 'his shepherd's bag which served him for a (sling-stone) wallet.'

<sup>41.</sup> **וַיֹּלֶךְ** . . . **הָלֵךְ** ו**קָרְבָּן**. Contrast 14, 19. Cf. II 15, 30<sup>a</sup>†.

43: אָנֹכִי in pause with zāqēf: cf. on 1, 15.

תִּלְקֹמֶד בָּם] the plur. is the generic plural. LXX put into David's mouth the singularly vapid reply: *καὶ εἰπέ Δανειδ, Οὐχί, ἀλλ᾽ η̄ χείρων κυνός,*

46. פְנַד [בְנַד] collectively, as נְבָלִתִי Is. 26, 19. But read probably with LXX פְנַד וּפְנַרְיָה.

47. פְנַדְעַו כֹּל הָאָרֶץ [וְנַדְעַו כֹּל הָאָרֶץ] construed with a plural, as Gen. 41, 57; and, more frequently, in late poetical style, as ψ. 66, 1. 96, 1. 9. 100, 1 al.

48. כִּי יְשֵׁא אֱלֹהִים לִשְׂרָאֵל [כִּי יְשֵׁא אֱלֹהִים לִשְׂרָאֵל] 'that Israel *hath* a God.' יְשֵׁא asserts existence with some emphasis; cf. ψ. 58, 12.

49. יְהִוְשָׁעַ [יהוֹשָׁעַ] The retention of ה of the Hif'il, after the preformative of the impf., is rare and usually late: Jer. 9, 4; Is. 52, 5; ψ. 28, 7; 45, 18; 116, 6 (as here); Job 13, 9; Neh. 11, 17; Ez. 46, 22 (*Hof. ptcp.*). These are all the examples of the uncontracted *verb* that occur in Hebrew: cf. the n. pr. יְהֹוָשָׁעַ once ψ. 81, 6; יְהֹוָשָׁעַ Jer. 37, 3 (38, 1 יְהֹוָשָׁעַ). The form occurs also regularly in Biblical Aramaic, as Dan. 7, 18. 24. Comp. GK. § 53<sup>a</sup>; Stade, § 113. 2; König, i. 294 f.<sup>1</sup> But Klo's. (so Bu.) both removes the anomalous יְהֹוָשָׁעַ, and yields a better antithesis to what follows ('כִּי לִיהְוָה וּנְ

50. וְהַיָּה') See on 1, 12.

51. אֵין [אֵין] the emph. word before אֵין: 2<sup>a</sup>, 2<sup>b</sup> (see note). II 15, 3. Jud. 14, 6. וּמְאֻוָמָה אֵין בַּידָו. 16, 15. 18, 7. 28. 19, 1 al.

52. וַיִּמְתַחְתוּ [וַיִּמְתַחְתּוּ] See on 14, 13.

53. נֵיא [נֵיא] The נ in v. 3 was the ravine which separated the opposing forces; but this could not also be the goal of their flight: moreover, if a particular נֵיא were meant, the article would be required. The word must thus represent some proper name: LXX have νέα (cf. b), which is accepted by both Keil and Commentators generally.

If Gath was Tell es-Sāfiyeh, it was about 10 miles W. of Sochoh, down Wādy Sant; Ekron was 16 miles NW. of Sochoh: Sha'araim is mentioned in Jos. 15, 36, next to Sochoh and 'Azēqah, as a town in the Shephēlah, so that it was presumably some place down the valley between Sochoh and Tell es-Sāfiyeh. Its actual site can, however, only be conjectured. Tell Zakariya has been suggested: but we must first satisfy ourselves that this is not either Sochoh or 'Azēqah (cf. on v. 2). עַד is preceded naturally by מִן: so בְּדַרְךָ מִצְעָרִים (Sm. Kitt.; Bu. alternatively) is a very probable correction for בְּדַרְךָ שָׁעָרִים.

54. יְרוּשָׁלָם [יְרוּשָׁלָם] An obvious anachronism. Jerusalem was still a Jebusite stronghold; see II 5, 6-9.

55. בְּאַהֲלָה [בְּאַהֲלָה] Keil (following Th.): 'an archaism for dwelling, as 4, 10.

<sup>1</sup> So with the art., the non-syncope form בְּהַשְׁמִים ψ. 36, 6 (except in בְּהַיּוּם) is nearly always late: comp. on II 21, 20.

13, 2 etc.' But אַהֲל has (apparently) this sense only in the phrase אַהֲלָיו, inherited from a time when the nation dwelt actually in tents. The meaning can only be that David put the armour in the tent occupied by him, when he was on duty with Saul (18, 2-5 etc.); afterwards, the sword at any rate was removed to Nob, and placed behind the ephod (21, 10). Ehrl. בְּאַהֲל (1 Ki. 1, 39).

55. וּכְרָאוֹת . . . אמר] Not a common type of sentence, in early Hebrew. 'It is the tendency of the earlier Hebrew, in the case of temporal or causal clauses, which Greek often places early in a sentence, either (a) to postpone them somewhat, or (b) to prefix: it is the later Hebrew, that is apt to introduce them at the beginning. Compare ad (a) Gen. 19, 16. 34, 7. 50, 17. Ex. 31, 18. Jud. 8, 3 with 2 Ch. 12, 7. 15, 8. 20, 20. 24, 25. 26, 16. 19<sup>b</sup>. 33, 12. 34, 14. Dan. 10, 9. 11. 15. 19; and ad (b) (מִ) 2 כְּכָלֹות(ם) 2 Ch. 7, 1. 20, 23<sup>b</sup>. 24, 14. 29, 29. 31, 1 against some fourteen times in earlier books with יְהִי prefixed<sup>1</sup>, e.g. ch. 18, 1; 1 Ki. 8, 54 (יְהִי) omitted in the parallel, 2 Ch. 7, 1). 9, 1.

] Not as AV. RV. 'Whose son is this youth?' but 'Whose son is the youth?' הַ is enclitic, and belongs to מֵי, as Jer. 49, 19; ψ. 24, 8 etc. (GK. § 136<sup>c</sup>; Lex. 261<sup>a</sup> 4 b). In v. 56 EVV. render correctly.

] so always in this expression, and in other oaths not by God (חַי יְהוָה; II 15, 21; Am. 8, 14): in oaths by God always חַי פְּרוּעָה (II 15, 21; Am. 8, 14); in oaths by God always חַי אֱנֹני. Either חַי is the *st. c.* of a subst. חַי, an old sing. of the usual חַיִם (Thes., Ke. Kön. ii. 42), = (*By*) *the life of . . .!* (so the Massorites: cf. Targ. of I 20, 3 al. (קֶיִם הוּא יְהוָה וְחַי נְפָשׁ); or, in spite of the fem. נְפָשׁ, we should vocalize חַי נְפָשׁ. The explanation of חַי in GK. § 93<sup>aa</sup> n. as a contracted form of the *st. abs.* חַי is not natural.

56. שָׁאַל אַתָּה] Note both the position and the force of שָׁאַל 'Ask thou:' Ex. 20, 19 דְבָרֶיךָ אַתָּה עָמַנוּ speak *thou* with us; Dt. 5, 24; ch. 20, 8; 22, 18 סַב אַתָּה (Tenses, § 202).

] 20, 22†. The masc., of which the corresponding fem. is עַלְמָה Is. 7, 14 al. For וַיַּקְהֵל v. 57, see on 4, 20.

<sup>1</sup> Quoted from a letter of the writer by Prof. Franz Delitzsch in *The Hebrew New Testament of the British and Foreign Bible Society. A contribution to Hebrew Philology*. Leipzig, 1883 [written in English], p. 19.

18, 1. נִקְשָׁרָה וְג' Gen. 44, 30 קַשְׂוָרָה בְּנֶפֶשׁוֹ.

18, 1. וַיַּאֲהַבֵּן] The Kt. is (a rare form: Ew. § 249<sup>b</sup>; Ol. p. 469; Kön. i. 224, 621; GK. § 60<sup>d</sup>: Hos. 8, 3 יָדַפְתָּ. ψ. 35, 8 חַלְכָּרוֹ. Jer. 23, 6 יִקְרָאֵן; Qoh. 4, 12 יִתְקַפֵּן; Jos. 2, 4 [corrupt]; see also on 21, 14 and II 14, 6): the Qrê substitutes the more usual וַיַּאֲהַבֵּה.

2. לֹא נָתַנוּ לְשׁוֹבֵן] The same idiom as Gen. 20, 6. 31, 7. ch. 24, 8 etc.: and Nu. 20, 21. 21, 23 without ל.

3. וַיַּדַּר] as יְהוֹנָתָן is the subj. to the end of the verse, Sm. Bu. Now Kit. read וַיַּדַּר for וַיַּדַּר. But בְּרִית ל' בְּרִית, with the rarest exceptions (2 Ch. 29, 10. Ezr. 10, 3), is used only of a superior, especially a conqueror, prescribing terms to an inferior (11, 1. Jud. 2, 2. Is. 55, 3 al.), so that it would seem here to be unsuitable. Unless, therefore, ? (Ehrl.) is the *waw* of ‘concomitance’ (Ex. 21, 4: Lex. 253<sup>a</sup>; above, p. 29), it is better to read וַיַּדַּר אֶת דָּר for וַיַּדַּר.

4<sup>b</sup>. וּמֹתְרֵי] = and also his (warrior’s) garment: cf. on 6, 11. Without the usual מִן (before עַד: Lex. 581<sup>b</sup> 5), as Lev. 11, 42. Nu. 8, 4.

5. יִשְׁכַּל] defines how David fared when he went out: ‘And David went forth, wherever Saul sent him he prospered’ = prospering wherever Saul sent him. Jer. 15, 6 נִטְשָׁת אֲתִי אַחֲרֵי תָּלְכִּי ‘Thou didst forsake me, thou wentest ever backward’ = going ever backward. Comp. *Tenses*, § 163 with *Obs.* The impf. have of course a frequentative force.

הַשְׁכִּיל is *to deal wisely* with the implied consequence of success: in other words, it expresses not success alone, but success as the result of wise provision. No single English word expresses the full idea conveyed by the Hebrew: hence the margins in RV. here, Jos. 1, 8; Is. 52, 13. Success *alone* is denoted in Heb. by הַצְלִיחָה.

The narrative 17, 1—18, 5, precisely as it stands, it appears impossible to harmonize with 16, 14—23. The two narratives are in fact two parallel, and, taken strictly, incompatible accounts of David’s introduction to the history. In 16, 14—23 David is of mature age and a ‘man of war,’ on account of his skill with the harp brought into Saul’s service at the time of the king’s mental distress, and quickly appointed his armour-bearer (*vv. 18. 21*). In 17, 1—18, 5 he is a shepherd lad, inexperienced in warfare, who first attracts the king’s attention by his act of heroism against Goliath; and the inquiry

17, 55–58 comes strangely from one who in 16, 14–23 had not merely been told who his father was, but had manifested a marked affection for David, and had been repeatedly waited on by him (*vv. 21. 23*). The inconsistency arises, not, of course, out of the double character or office ascribed to David (which is perfectly compatible with historical probability), but out of *the different representation of his first introduction to Saul*. In LXX (cod. B), 17, 12–31. 41. 50. 55–18, 5 are not recognised. By the omission of these verses the elements which conflict with 16, 14–23 are greatly reduced (e.g. David is no longer represented as *unknown* to Saul); but they are not removed altogether (comp. 17, 33. 38 ff. with 16, 18. 21<sup>b</sup>). It is doubtful therefore whether the text of LXX is here to be preferred to MT.: We. (in Bleek's *Einleitung*, 1878, p. 216 = *Comp. des Hex. u. der hist. Bb.*, 1889, p. 250), Kuenen (*Onderzoek*<sup>2</sup>, 1887, p. 392), Bu. Dh. hold that the translators—or, more probably, perhaps the scribe of the Heb. MS. used by them—omitted the verses in question from harmonistic motives, without, however, entirely securing the end desired<sup>1</sup>. On the other hand, W. R. Smith (*OTJC*.<sup>2</sup> pp. 120 ff., 431 ff.), Löhr (p. xxxiv), Cornill, *Introd.* § 17. 6, Stade (*EB.* iv. 1276), Sm. Now. Kennedy (p. 121) maintain the superior originality of the shorter LXX text. In either case, however, 17, 1–18, 5 will,

<sup>1</sup> And so Kamphausen, *Theol. Arbeiten* (Elberfeld), vii. ‘Bemerkungen zur alttest. Textkritik,’ pp. 16–18.—Dr. Weir views the Hebrew text similarly, though accounting in a different manner for the omission in LXX : “‘ Whose son is this?’ In 16, 21 it is said that Saul loved David, and he became his armour-bearer. To reconcile the two statements, it has been conjectured (*Speaker’s Commentary*) that 16, 21 records by anticipation what did not really come to pass till after David’s victory over Goliath. But how can this be reconciled with 18, 9, 10, and especially with 18, 13? Or, again (Keil), that the question “‘ Whose son is he?’” has relation not to the name, but to the position of David’s father (but see *v. 58*); or that Saul’s madness accounts for his having forgotten David. But all these explanations are insufficient. Are the verses wanting in LXX a later interpolation in the Hebrew text? This cannot well be: for an interpolation would not insert anything at variance with the narrative interpolated. We seem therefore shut up to the conclusion that the verses omitted in the Vat. MS. belong to an independent narrative, which was in parts incorporated with the older account, but not in all MSS. existing when the LXX translated the book. The Greek translation of the added verses [in cod. A] is very exact and must have proceeded from a later period, when the Hebrew text was fixed as at present.’

more or less, have been derived from a different source from 16, 14-23 (notice how David is introduced in 17, 12 ff. as though his name had not been mentioned before), and embodies a different tradition as to the manner in which Saul first became acquainted with David.

18, 6-30. *Saul's growing jealousy of David*  
(in continuation of 16, 23).

6. [לִשְׁיד וּמְחַלֹּת] (Qrê) The two words correspond in form so imperfectly that the text can scarcely be in its original form. The least change is to read with Bu. וְצָאָן כָּל הַנְשָׁמֶן בְּמְחַלֹּת (cf. Ex. 15, 20) ; והנה בְתוּ יֵצֵא לְקַרְאָתוֹ בְתֻפְפִים וּבְמְחַלֹּת ; אחריה בְתֻפְפִים וּבְמְחַלֹּת ; Jud. 11, 34 (see 21, 21) . LXX, omitting 6<sup>a</sup> (see וְצָאָה בְנוֹת שִׁילָה לְחֹל בְּפִטְולֹת p. 155) as far as אֲתָה הַחֲלִשְׁתִּי, express then מְכֻל עָרִי יִשְׂרָאֵל בְתֻפְפִים וּבְמְחַלֹּת לְקַרְאָת דָוִר (קַרְאָת דָוִר should precede לְקַרְאָת דָוִר), at least as the text of what is regarded by them as the main narrative here (LXX, cod. B). Now. (though מבחרות should precede לְקַרְאָת דָוִר), is obviously the right correction of the Massoretic text, as we have it: the question of the relation of the Massoretic text of this verse to the LXX is one belonging to 'higher' criticism, which cannot here be considered.

[שָׁאֹל הַמֶּלֶךְ] The order is late: see p. 305 n.

[וְתַעֲזַן לְהֶם מַרְגִּים 21.] So Ex. 15, 21. [וְתַעֲנִינָה 7.]

[הַנְשִׁים הַמִּשְׁகָוֹת] 'the women which made merry.' Illustrate from II 6, 5, where David and the Israelites, as they bring the ark up into Zion, are described as מִשְׁחִקִים לִפְנֵי יְהוָה : also Jer. 30, 19 : עֹד תָּעִד תְּפִזָּה מִשְׁחִקִים וַיֵּצֵא בְמַחְול מִשְׁחִקִים .—On the omission in LXX, see at the end of the section.

8. Read with LXX [הַאלָפִים רְבָבוֹת] to correspond with (We. Bu. Sm. etc.).

[וְעוֹד לוֹ אָק הַמֶּלֶכה] 'and there is still only the kingdom (sc. to give) to him.' The correction לְי (Klo. al.) is unnecessary.

9. The Qrê is right. עַז [וַיְהִי עַז] with the ptcp. expresses at once origination and continuance—'and . . . came into the condition of one eyeing:' so Gen. 4, 17 ; 21, 20<sup>b</sup>; Jud. 16, 21

וַיְהִי טוֹחֵן; 2 Ki. 15, 5. The verb is a denom. from עָשָׂה, ‘to eye’ (sc. enviously: LXX, cod. A ὑποβλεπόμενος), the ptcip. being perhaps that of Qal, but perhaps also that of Po'el (Ew. § 125<sup>a</sup>), with the prefix ט omitted (Stade, § 229; GK. § 55<sup>c</sup>), as sometimes in Pu'al (Ew. § 169<sup>d</sup>; GK. § 52<sup>s</sup>). The omission of ט is no doubt irregular: but there is a presumption that for the sense in question, the conjugation which Ew. (§ 125<sup>a</sup>) has well characterized by the term ‘Conjugation of attack’ would be in use. Cf. לְתַשֵּׁן to be-tongue, i. e. to slander, ψ. 101, 4<sup>1</sup>, and GK. § 55<sup>b, c</sup>. The verb, however, does not occur elsewhere; and Ehrl. would read שְׁנָא (the נ dropped by haplography, and ש then taken as ע).

10. [וַיַּחֲנֹבָא] played the prophet, viz. by gestures and demeanour, as 10, 5.

[וְדוֹד מִנְנָא] ‘as (or while) David was playing:’ a circumst. clause.

[בִּירֹו] See on 16, 16.

[בַּיּוֹם בַּיּוֹם] only here. See on 3, 10. יּוֹם בַּיּוֹם itself does not occur till the latest Hebrew: Neh. 8, 18. 1 Ch. 12, 22. 2 Ch. 8, 13. 24, 11. 30, 21. Ezr. 3, 4. 6, 9 (Aram.)†.

11. [וַיַּטְלֹל] i. e. cast, from טול. But it does not appear that Saul actually cast the javelin on this occasion; hence Th. We. Kp. al. following LXX (ὑπέρ) and Targ. (אֲרִים) would punctuate וַיַּטְלֶל and took up, from גַּטְלָה, Is. 40, 15.

[אֶכֶּה בְּדָוד וּבְקִיר] ‘I will smite David and the wall,’ i. e. I will smite them together, I will pin David to the wall: so 19, 10. Cf. Dt. 15, 17.

12. [מִלְפָנִי] elsewhere, to express the source or cause of an act or feeling, mostly late (for the earlier מִפְנִי: see Lex. 818<sup>a</sup>: and cf. ch. 8, 18.

13. I. e. Saul removed him from his circle of immediate attendants, and gave him duties with the army. as מעם 14, 17.

14. [לְכָל־דְּرָכוֹ] ‘with regard to (7, 7) all his ways.’ But is better; so 18 MSS., and many Rabb. quotations ap. Aptow. I.

<sup>1</sup> So מִשְׁפָּטִי Job 9, 15 not my judge, but he that would assail me in judgement, i. e. my opponent in judgement. The conjugation is in more regular use in Arabic, where its signification is also distinctly seen (Wright, Ar. Gr. i. § 43): thus قَتْلُ to kill, قَاتِلُ to try to kill = to fight with: سَبْقُ to outrun, سَابِقُ to try to outrun = to run a race with.

15. **אִשְׁר בַּי**] for the usual (*Lex.* 83<sup>a</sup> 8 a β). Cf. on 15, 20.

**יָגֵר מִפְנֵיו**] and stood in awe (Kp.) of him. A stronger expression than in v. 12: Nu. 22, 3.

16. . . . **בַּי הֹאֲזַנְתָּה**] Notice the emph. pron. in a causal sentence (p. 110 n.); and also the participles in this verse.

17. **אַתָּה אַתָּה לְךָ**] Note the emphatic position of **אתָה אַתָּה**. Cf. Jud. 14, 3 **אַתָּה קָחْלִי**; and see on 15, 1.

**(סִפְר מִלְחָמָת יְהוָה)** [25, 28. Nu. 21, 14 ("מִלְחָמָת יְהוָה").]

**אמַר**] said mentally = thought: so v. 21. 25, 21. 2 Ki. 5, 11, and frequently (*Lex.* 56<sup>a</sup> 2).

18. **"עַמִּים"**] Punctuate **"עַמִּים"** ‘my folk’ (Kirkpatrick). The word is the same as the Arabic **عَمِّي** (so We. Keil, etc.; cf. *Thes.* 471<sup>a</sup>), explained at length by W. R. Smith in his *Kinship and Marriage in Early Arabia*, pp. 36-40 (2 41-46), and denoting ‘a group of families united by blood-ties,’ moving and acting together, and forming a unity smaller than the tribe, but larger than that of a single family. The word is in frequent use in Arabic; but was rare—perhaps only dialectical—in Hebrew, and is hence explained here by the gloss **מִשְׁפָחַת אָבִי**. The punctuation as a pl. (‘my life’) shews that the meaning of the word had been forgotten. **מי** (not **מה**) is used with reference to the persons of whom the **עַמִּים** consists: cf. II 7, 18, מי בֵּיתִי, Gen. 33, 8 **לְךָ כָּל-הַמִּתְנָה הַוָּה**.

19. **תַּת**] of giving,—though the action is (and, in the present case, remains) incomplete: cf. 2 Ki. 2, 1. Hos. 7, 1. For the omission of the suff., sometimes, as here, indefinite, sometimes definite, cf. Gen. 19, 29. 24, 30. Ex. 13, 21. Jer. 41, 6; and GK. § 115<sup>e</sup> n.

21. **מוֹקֵשׁ לְמוֹקֵשׁ**] is some kind of *fowling-implement*,—certainly not a ‘snare’ (i. e. a noose; Germ. *Schnur*, a ‘string’), but probably the trigger of a trap with a bait laid upon it (see the illustration in the writer’s *Joel and Amos*, p. 157, and p. 158). Hence it is often used metaphorically of that which *allures* a person to destruction, as here, Ex. 23, 33. Dt. 7, 16.

**[בְּשַׁתִּים]** The expression recurs Job 33, 14; lit. *with two*, i. e. a second time (RV).—not, however, excluding the first, but (as the literal rendering shews) together with it. Hence the phrase, as used here, must contain an ironical allusion to David’s loss of Merab. Still, the

expression remains strange. Ehrlich conjectures **שָׁאֵל אֶל עֲבָדִי** ‘with the help of the Philistines (*v. 25<sup>a</sup>*) shall he make himself to-day my son-in-law.’

AV. ‘with (one of) the twain,’ is derived from Rashi, Kimchi, and ultimately from the Targ. **בְּחַדָּא מַתְרִין** [with the help of the two]. A rendering which has to supply the most crucial word in a sentence, it might have been supposed, could have found no defenders: the Jews, however, discover a parallel for it in the OT.—Jud. 12, 7 and he was buried **בָּעָרֵי הַגְּלֹעָד** in (one of) the cities of Gilead!

23. **הַנְּקָלָה**] the inf. abs. construed as a fem., as Jer. 2, 17. The בְּ is of course the interrogative.

**נְכַבֵּד** [נְקַבֵּל] Cf. Is. 3, 5 where this word is opposed to (cf. 16, 14. Hos. 4, 7. Pr. 3, 35).

25. **מָהָר**] The technical word denoting the price paid, according to ancient custom, by the suitor to the father or family of the bride<sup>1</sup>. See Gen. 34, 12; Ex. 22, 15. 16 (which speaks of the **מָהָר בְּחוֹלָה**, i.e. the sum usually paid for a wife). Cf. the Homeric ἔδνα or ἔεδνα, Il. 16. 178 (of a suitor) πορῶν ἀπερείσια ἔδνα; Od. 21. 160-2 Ἀλλην δὴ τιν' ἐπειτα Ἀχαιιάδων εὐπέπλων Μνάσθω ἔέδνοισιν διζήμενος· ή δέ κ' ἐπειτα Γύμαιος ὅς κε πλεῖστα πόροι καὶ μόρσυμας ἔλθοι: also as an interesting material parallel, Il. 9. 141-8 (Nestle, *Marginalien*, p. 14).

**כִּי**] 9 MSS. have **כִּי אָם**, the more usual expression; so LXX, 3 Rabb. authorities *ap.* Aptowitzer, I; it is also a **סְבִיר** (on 12, 5).

26. **וְלֹא מָלְאוּ הַיּוֹם**] Obscure: perhaps (Ke.) alluding to the time within which David's exploit was to be performed. The clause is not in the LXX.

27. **מָאתִים** [מָאתָה] LXX, which both agrees with the express statement, II 3, 14, and also (as We. observes) is alone consistent with the following **וַיִּמְלָאֵם** (or better, as LXX<sup>2</sup>, Aq. Theod. Vulg. **וַיִּמְלָאֵם**), i.e. completed the tale of them to the king. The change was no doubt made for the purpose of magnifying David's exploit. The clause 26<sup>b</sup> may have been added with the same object: David accomplished in shorter time than was fixed more than was required of him.

<sup>1</sup> Comp. W. R. Smith, *Kinship and Marriage in Early Arabia*, p. 78 (ed. 2, 1903, p. 96); Nöldeke, *ZDMG*. 1886, p. 154.

<sup>2</sup> Cod. A and Luc.: in Cod. B **וַיִּמְלָאֵם לְמֻלָּךְ** is not represented.

28<sup>b</sup>. [וַיְמִיכֵל בְּתַשְׁאֹל אֲהָבָתוֹ] LXX καὶ πᾶς Ἰσραὴλ ἡγάπα αὐτὸν i.e. **וְכִי קָלִישֶׁרְאָל אֲחָב אָתָּה**: certainly original. The clause in this form states the *ground* for Saul's greater dread, expressed in v. 29: MT. merely repeats without need what has been said before in its proper place, in v. 20.

29. [וַיַּאֲסַף] Written incorrectly, as from נַסְפָּה: so Ex. 5, 7 (GK. § 68<sup>b</sup>).

[לִרְאָן] Read לִירָא: cf. יְדָא Jos. 22, 25 (Kön. i. 639 f.; GK. § 69<sup>n</sup>).

In 18, 6–30 there are again considerable omissions in LXX (cod. B), the text of LXX reading as follows:—6<sup>b</sup> (And the dancing women came forth to meet David out of all the cities of Israel, with timbrels, and with joy, etc.). 7. 8<sup>a</sup> (to *but thousands*). 9. 12<sup>a</sup> (And Saul was afraid of David). 13–16. 20–21<sup>a</sup> (to *against him*). 22–26<sup>a</sup> (to *son-in-law*). 27–29<sup>a</sup> (reading in 28<sup>b</sup> ‘and that all Israel loved him’). In this instance, it is generally admitted that the LXX text deserves the preference above MT.: the sequence of events is clearer; and the gradual growth of Saul's enmity towards David—in accordance with psychological truth—is distinctly marked,—observe the three stages, (a) 12<sup>a</sup> ‘And Saul was afraid of David:’ (b) 15 ‘he stood in awe of him,’ and endeavoured indirectly to get rid of him, 20–21<sup>a</sup>: (c) 29 ‘he was yet more afraid of David,’ and (19, 1) gave direct orders for his murder. The additions in MT. emphasize unduly, and *pre-maturely*, the intensity of Saul's enmity. They also harmonize badly with the account of David's betrothal to Michal: if, for instance, he had *already* been betrothed to Merab (vv. 17. 19), it is difficult to understand how he could reject as absurd the idea of his becoming the king's son-in-law as he does in v. 23<sup>1</sup>.

**19—22.** *David obliged to flee from Saul. He visits Samuel at Ramah (19, 18–24), finds through Jonathan that Saul's enmity is confirmed towards him (ch. 20), repays accordingly first to Ahimelech at Nob, then to Achish at Gath (ch. 21), and finally takes refuge in the cave (or stronghold) of Adullam (ch. 22).*

**19, 1.** **לְהַמִּית . . . וַיַּדְבֵּר**] Cf. 2 Ki. 14, 27.

<sup>1</sup> Comp. Wellh., in Bleek's *Einleitung* (1878), p. 218 (= *Die Composition des Hexateuchs u. der hist. Bücher*<sup>2</sup>, 1889, p. 251 f.); Stade, *Gesch.* i. 37–40; Kirkpatrick, on 1 Samuel, p. 242; Kamphausen, *l.c.* pp. 18–23; Kennedy, p. 131.

3. [וְאָנִי] Notice the emph. pron. (twice).

[בְּ] **אֶדְרֵב בְּ** = *about*, as v. 4. Dt. 6, 7. ψ. 87, 3. Respecting another, more special sense of **בְ'**, see on 25, 39.

[וַיַּרְאֵה יְהוָה וְהִנֵּה לְךָ] ‘And I shall see somewhat, and I will tell thee’ = and *if* I see aught, I will tell thee: construction like that of **מִתְּהִנֵּה** Gen. 44, 22: *Tenses*, § 149; GK. § 159<sup>g</sup>. **וְעֹזֵב אֲכִיכָּה וְמֵת** (not **תְּלִי**), as II 18, 22. 23; Pr. 9, 13; 25, 8 al. Comp. Nu. 23, 3<sup>b</sup> [וְיֹרֶבֶר מִהִיאִינָןִי וְהִנֵּה לְךָ], lit. ‘and he will shew me the matter of aught, and I will tell thee’ = and *if* he shews me . . . , I will tell thee.

4. [מְעַשֵּׁי] Sing. not plural, the ' being due to the fact that **מְעַשֵּׁי** is originally **מְעַשֵּׁי** Dan. 1, 5; Dt. 23, 15; Is. 30, 23: Ew. § 256<sup>b</sup>; Stade, § 345<sup>a</sup>; GK. § 93<sup>ss</sup>.

5. [וְיִשְׁמֶן וְגַם] 28, 21; Jud. 12, 3; Job 13, 14: cf. ψ. 119, 109.

[לְהִמְתִּית] ‘in slaying:’ cf. 12, 17.

9. [רוּחַ אֱלֹהִים] LXX *Rou* γεινεται: see on 16, 14.

[וְהָוָא בְּבַיתְיוּ יִשְׁבֶּת] The position of the ptc. as 24, 4. 25, 9. II 11, 11. The circumst. clause, as Gen. 18, 1. 8. Jud. 3, 20. 1 Ki. 19, 19, etc. (*Tenses*, § 160; GK. § 141<sup>e</sup>).

[בַּיְדֵו] Read (16, 16. 23), noting the following 1,—unless, indeed, were purposely chosen, for the sake of avoiding the assonance with the preceding (comp. on 26, 23).

10. [בְּדוּר וּבְקִיר] Cf. on 18, 11.

[וַיַּפְתַּר] Only here in the sense of *depart, escape*. In post-Biblical Hebrew, the *Nif.* occurs frequently (e. g. *Yoma* 1, 5), particularly in the sense of departing from life: cf. Phil. 1, 23 in Delitzsch's Hebrew N. T. (published by the British and Foreign Bible Society), where **לְחַפֵּט** = εἰς τὸ ἀναλησσαῖ.

[בְּלִילָה הָוָא] A rare variation for the normal **בְּלִילָה**, which should probably be restored: Gen. 19, 33. 30, 16. 32, 23†; on this and the other passages quoted, **הָוָא** is a **סְבִיר** (on 12, 5). On the words themselves, We. remarks, ‘As David no doubt fled immediately after Saul’s attempt, and there is no ground for supposing that this was made *at night*, it is better to connect the definition of time with v. 11, where it is required [cf. the following **כְּבָקָר**], and to read with LXX: **וַיַּיְמַלֵּט: וַיַּהַי בְּלִילָה הָוָא וַיַּשְׁלַח וְנִ**.’ So Kp. Klo. Weir, etc.

11. [לְשִׁמְרוֹ וְלַהֲמִיתוֹ בַּבָּקָר] The messengers, it would seem, were not commissioned to *kill* David (see *vv.* 14. 15), but only to watch the house where he was: hence doubtless י must be omitted with LXX, and the words rendered, ‘to watch it (cf. ψ. 59, 1), that he might slay him in the morning.’ So Th. We. Klo. etc.

[אמ אינך . . . מחר אתה כוימת] The use of the ptcp., especially in the protasis, is very idiomatic: *Tenses*, § 137; GK. § 159<sup>v</sup>. Cf. Ex. 8, 17; 9, 2 f. (where, as here, the apodosis also is expressed by a ptcp.).

13. [חֶתְּרָפָם] See on 15, 23.

[כָּבֵר הַעִוִּים] The exact sense is uncertain. כָּבֵר is a *sieve*; is the *coverlet* with which Benhadad was smothered by Hazael, 2 Ki. 8, 15. The phrase appears thus to denote something made of goats’ hair in the manner of net-work,—probably a quilt. Ew. *Hist.* iii. 107 (E.T. 77) and Keil suggest a *fly-net* (*κωνωπεῖον*), such as might be spread over the face whilst a person was asleep. (The *κωνωπεῖον* of Judith 10, 21. 13, 9 was, however, suspended on στῦλοι—the posts of the bed.) כָּבֵר הַעִוִּים does not define whether the *coverlet* was placed *above* or *under* or *round* the head: it merely expresses *proximity* to the head, see 26, 7.

[בְּנֵנָה] So Jos. 2, 15; 2 Ki. 10, 7. To be explained on the analogy of what was said on 1, 4, and 6, 8: the garment, the cord, the pots, are each not determined by some antecedent reference or allusion, but are fixed in the writer’s mind, and defined accordingly by the article, *by the purpose to which it is, or is to be, put*. Comp. Gen. 50, 26; Ex. 21, 20 *בְּשֻׁבְטָם* with a rod: Nu. 17, 1; *בְּאַרְון*; אֶת־הַמִּחְתָּה 11; אֶת־הַמִּזְבֵּחַ 21, 9 and he put it *על־הַמִּזְבֵּחַ* on a pole: Jud. 4, 18; 7, 13 *בְּאַבְןָן אֶל־הַשְׁעָרָה* to a tent; 20, 16 every one able to sling *הַאֲהָל* with a stone at a hair, and not miss it; ch. 9, 9 *הָאִישׁ* a man; 10, 25 (where see note); 21, 10 *הַנְּחָל* a girl; 23, 21 *בְּשֻׁבְטָם*: in compound expressions, Ex. 16, 32; Jud. 6, 38; ch. 10, 1 *אֶת־פְּרִידְהַשְׁמִין*; 25, 38 (see note), etc. The principle alluded to on 6, 8 might possibly account for the art. in *some* of the passages cited, but it will not account for all: and a difference between Hebrew and English idiom must here be recognised. Comp. GK. § 126<sup>q-s</sup>.

17. [למה כבה רמייתני] The position of כבה as *as* 1 Ki. 1, 6: cf. II 13, 4. Notice afterwards the emph. הוּא.

[למה אמיתך] The use of *למה* is thoroughly idiomatic; and it is by no means to be corrected (Th.) after the paraphrase of LXX to **אם** לְמִתְחָדֵךְ: see Gen. 27, 45. 2 Ch. 25, 16 (quoted by Ges. *Thes.*, p. 770). II 2, 22—each time in deprecation: similarly Qoh. 5, 5. Introducing, however, as it does, the *ground* upon which the depreciation rests, it is virtually equivalent to *lest*, and is so rendered by LXX in the passages cited ( $\mu\bar{\eta}\pi\sigma\tau\epsilon$ ,  $\bar{v}a\mu\bar{\eta}$ )<sup>1</sup>. And in dialectical or late Hebrew, as in Aramaic, it actually assumes this meaning, שׁ (שׁ) being prefixed for the purpose of connecting it more distinctly with the principal clause. See, in OT., Cant. 1, 7, and (with אֲשֶׁר) Dan. 1, 10. In Aram. **לְמַה** is thus the ordinary word for *lest*, פֹּן being not in use<sup>2</sup>. The punct. **לְמַה** (instead of the usual **לְפֹה**), on account of the gutt. (other than ה): cf. 28, 9. Jud. 15, 10 etc., and before יְהֹוָה (i. e. אֱלֹהִים) ψ. 10, 1 etc. See *Lex.* 554<sup>a</sup>; GK. § 102<sup>n</sup>.

18. [בְּנִיּוֹת] Qrê. The origin and meaning of this word, which occurs six times in the present context, are alike obscure.

Mühlau-Volck<sup>3</sup> derive it as follows: **לְוִי** in Arabic is *to intend, propose, conceive a design, make an aim for oneself*, hence the subst. **לְוִי** is not merely *intention, project*, but also *the goal of a journey*. Upon this basis, M.-V. conjecture that the root may have come to signify *to reach the goal of a journey, to rest there, bleiben, bestehen*; hence **לֹא יָנוֹה** in Hab. 2, 5 shall not abide, and **place of rest after a journey** (Ort der Niederlassung, spec. für den Nomaden), and in a different application **בְּנִיּוֹת** dwellings, of the Coenobium of the prophets. The explanation is in the last degree precarious, the process by which a secondary and subordinate sense in Arabic is made the origin of the primary sense in Hebrew being an incredible one, and the number of stages—all hypothetical—assumed to have been passed through before the age of Samuel being most improbable. All

<sup>1</sup> And so elsewhere in LXX, as Gen. 47, 19; Ex. 32, 12; Joel 2, 17 ( $\delta\pi\omega\sigma\mu\bar{\eta}$ ); ψ. 79, 10; 115, 2.

<sup>2</sup> In OT. **לְיִלְמָה** Ezr. 7, 23. In Phoenician **לִם** (i. e. **לְ**) by itself has the force of *lest* (*CIS.* 2 [= Cooke, *NSL.* 5], 21 **לִם יִסְגְּרִים אֶלָּם** = *ne trahant eos Dei*): in Hebrew it is not clear that **לְמַה** alone has acquired this force, for Qoh. 7, 17. 18. Neh. 6, 3 are sentences in which the sense of *why? wherefore?* appears to be distinctly present to the writers.

<sup>3</sup> In the 11th ed. of Ges. *Handwörterbuch* (1890). In Buhl's editions (1895–1910) of the same work the explanation is not repeated.

that can be said is that, if the text of Hab. 2, 5. ψ. 68, 13 be sound, Hebrew must have possessed a verb נָוַה with some such sense as *to sit quiet* (which does not, however, appear in the cognate languages); and that נָוַה may perhaps be connected with it. נָוִי, however, does not signify ‘habitation’ in general, it denotes in particular a *pastoral abode* (see especially II 7, 8), and is only applied figuratively to other kinds of *abode* in poetry Ex. 15, 13, or the higher prose II 15, 25. The application is so different that it seems doubtful whether a word closely allied to this would have been chosen to denote a residence of prophets. Ewald, *Hist.* iii. 70 (E. T. 49 f.), starting from the same root follows a different track, and reaches accordingly a different goal. נָוִי is *to intend, propose, direct the mind upon* a thing; hence—here begins the process of conjecture—*to study* (‘for what is study but the direction of the mind upon an object?’), and the subst. a *place of study, a college, a school!* Again, not merely is a hypothetical change of meaning postulated: but a very special sense, unsupported by analogy, and unheard of afterwards, is assumed to have been acquired by the word at a relatively early period in the history of the Hebrew language.

The Kt. should probably be pointed בְּנֵיִת (cf. LXX ἐν Αὐαθ<sup>1</sup>) with the original fem. termination, preserved in many old proper names (*Tenses*, § 181 n.: comp. e.g. צָרֶפֶת, בְּנֵת, בְּצָקֶת). The form נָוִית is rare צָפִית, עֲמִית, נָוִית (Ol. p. 412). It is just possible (on the ground of the masc. נָוִה) that the word in itself might have signified *dwelling* (although, as Dr. Weir remarks, *the absence of the art.* is an objection to its being supposed to have any such appellative sense here): more probably it is the name of some locality in Ramah, the signification of which is lost to us.

20. **עָמַד נָבָן** [עָמַד נָבָן] ‘standing as one appointed over (1 Ki. 4, 7. Ruth 2, 5. 6) them.’ Both ptcpp. are represented in LXX, but the combination is peculiar and suspicious, שָׁכַב יִשְׂרָאֵל 26, 7 being not quite parallel. Omit prob. (Sm.). For read וַיַּרְאוּ (Versions).

22. **עַד בָּור הַנְּדוֹל אֲשֶׁר בָּשָׁכוּ** LXX ἔως τοῦ φρέατος τοῦ ἀλω τοῦ ἐν τῷ Σεφεὶς, **עַד בָּור הַגְּדוּן אֲשֶׁר בָּשָׁפֵי**, no doubt rightly. The article in הנְּדוֹל is irregular (on 6, 18); and a שָׁפֵי or *bare height* (often in Jeremiah) is a natural site for a גְּדוּן.

22<sup>b</sup>. **סְבִיד וַיֹּאמֶר** [וַיֹּאמֶר] האומר, as 16, 4. The more usual סְבִיד is a (cf. 12, 5, with the note).

23. **שָׁם** LXX ἐκεῖθεν = מִזְמָם. So Th. Klo. Weir, Bu. etc.

<sup>1</sup> ν having dropped out in transcription; comp. Jud. 16, 4 ἐν Αλσωρηχ for בְּנָחָל שָׁרוֹק. Am. 1, 1 ἐν Ακκαρειμ for בְּנָקִים.

הַלְּקָה חֶלֶב וַיַּקְלֵל [וַיַּלְךְ הַלְּקָה] Irregular: comp. II 16, 13 with the pf. (as a freq.) 13, 19. וַתַּלְךְ הַלְּקָה וַיַּעֲקֹה: Jos. 6, 13<sup>a</sup> הלְקָה וַתִּקְעֵד בְּשׁוֹפְרוֹתָה. These four are the only irregular cases. The normal type would be (on 6, 12<sup>a</sup>) וַיַּלְךְ הַלְּקָה וַיַּתְנַבֵּא; and this should doubtless be restored in each (so Ehrl.): notice the regular type in Jos. 6, 13<sup>b</sup> הַלְּקָה וַתִּקְעֹז . . . .

24. עַרְמָה] i.e. as Is. 20, 2. Mic. 1, 8 without the upper garment, and wearing only the long linen tunic, which was worn next the skin. The passage records another explanation of the origin of the proverb הנֵם שָׁאוֹל בְּנִבְיאִים, which refers it to a different occasion from the one described in 10, 10 f.

20, 1-10. David entreats Jonathan to let him know if he can discover that it is really Saul's purpose to kill him, and suggests to him a plan by which he may do this (*vv. 5-7*).

1. כִּי מִבְקָשָׁ] with no subj. expressed: cf. on 17, 25.

2. לֹא עָשָׂה] The Kt. can only be pointed i.e. ‘*If* my father *had done . . .*,’ which, however, yields a sense unsuited to the context. The Qrê לֹא is therefore to be preferred. As for the verb, עָשָׂה would be grammatical (*hath not done = doth not do*: *Tenses*, § 12): but the impf., which is expressed by the Versions, is preferable (Am. 3, 7): ‘My father doth not anything great or small, without revealing it to me’ (lit. uncovering my ear: 9, 15).

3. עַד וַיִּשְׁבַּע] is no doubt an accidental dittograph of י and ד: but seems sufficiently justified by the chiyyah which follows: David strongly protests that there *is* ground for his suspicion of Saul's intentions. There is thus no occasion to follow We. al. in reading with LXX (*καὶ ἀπεκρίθη* for וַיִּשְׁבַּע) alone for השיב פ' דבר alone for השיב פ' דבר (II 3, 11) is found only in poetry, and *late* Heb. (see on 12, 3).

וְאַוְלָם] a strong adversative: *but indeed*, as Ex. 9, 16 (*Lex. 19<sup>b</sup>*).

כִּי] introducing the fact asserted in the oath, as 14, 44 etc.

כְּפֶשֶׁע] ‘*the like of a footprint is, etc.*’ בְּ is properly an undeveloped subst., *the like of*<sup>1</sup>: for instances of a subst. compounded with it forming the subj. of a sentence, see Lev. 14, 35 Lam. 1, 20 בְּבַית בְּפֶשֶׁע.

<sup>1</sup> See *Lex.* 453<sup>a</sup>; and especially Fleischer, *Kleinere Schriften*, i. 2 (1885), pp. 376-381.

[בשׁע] only here: the meaning is clear from the Aram. פִּסְעָא, **פְּשָׁעָה**. Comp. the cognate verb in Is. 27, 4.

4. Jonathan offers to test his father's state of mind, in any way that David may suggest.

[מה] lit. ‘what doth thy soul say?’ and I will do it for thee: = *whatsoever thy soul saith, I will do it for thee*: similarly Est. 5, 3. 6: *Tenses*, § 62. Cf. on 11, 12.

[נפש] The נֶפֶשׁ in Hebrew psychology is the usual seat of the emotional impulses: hence נֶפֶשׁ (נֶפֶשׁ, נֶפֶשׁ) is used as a *pathetic* periphrasis for the simple pronoun: Gen. 27, 4. 19. 25. 31; Nu. 23, 10 and Jud. 16, 30 (obliterated in A.V., on account of the difference in the Hebrew and English conception of the ‘soul’); ch. 2, 16 (comp. note): in poetry (often in parallelism with the pronoun), ψ. 3, 3. 11, 1. 34, 3. 35, 9; Is. 1, 14. 42, 1. 55, 2; Jer. 5, 9. 29 al. Its use, in a passage like the present, is a mark of grace and courtesy.

[חאמר] ‘LXX ἐπιθυμεῖ, reading perhaps חאנֵר [cf. on 2, 16], which is usually the Hebrew of ἐπιθυμέω, or חאנֵל, as in Dt. 14, 26, where also it is connected with נֶפֶשׁ. Only here is ἐπιθ. the translation of אמר’ (Dr. Weir). Bu. Sm. Now. all read חאהו: cf. II 3, 21.

5. [ישב אשב] ‘David, as appears from v. 25 ff., was, together with Abner and Jonathan, Saul's daily and regular companion at table: thus the sentence וְאַנְבֵּי יִשְׁבֵּן וּג' cannot be so related to the preceding one, as though the new-moon were the occasion of his being a guest at the king's table: on the contrary, the new-moon is rather alleged as the excuse for his absence. Consequently, the rendering, “To-morrow is new-moon, and I must sit with the king at meat” is excluded; and the only course remaining open is to read with LXX “To-morrow is new-moon, and I will not sit with the king at meat; but thou shalt let me go” etc.’ (We.). So Löhr, Sm. Now.: Bu. dissents. For the new-moon, as a festival and popular holiday, see 2 Ki. 4, 23. Am. 8, 5.

[השלשית] cannot be construed grammatically with הערב, and is omitted by LXX. Targ. ‘(Or) on the third day.’ ‘But *on the third day* is always בַּיּוֹם הַשְׁלִישִׁית; and *שְׁלִישִׁית*, when without a noun, is always *a third part*’ (Dr. Weir). Probably the word is a gloss due

to a scribe who observed that in point of fact David remained in concealment till the third day (*v.* 35).

6. In this verse we have two idiomatic uses of the inf. abs. combined: (*a*) to emphasize the terms of a condition expressed by **אם**, which has been briefly noticed before (1, 11): add Ex. 15, 26. 19, 5. 21, 5. 22, 3. 11. 12. 16. 22. 23, 22; *ch.* 12, 25. 14, 30, below *vv.* 7<sup>b</sup>. 9. 21: (*b*) at the beginning of a speech, where a slight emphasis is often required: so *v.* 3. Gen. 43, 3. 7. 20. Jud. 9, 8. *ch.* 10, 16. 14, 28. 43, 23, 10; II 1, 6; 20, 18.

**נשאָל**] on the force of the *Nif.* (*asked for himself, asked leave*; so Neh. 13, 6), see Ew. § 123<sup>b</sup>; Stade, § 167<sup>b</sup>; GK. § 51e.

[**זבְּחַת הַיּוֹם**] as 1, 21: cf. on 1, 3.

[**אָמֵן כִּי יֹאמֶר**] See on 14, 9.

[**כְּלַתָּה . . . מִעֵמוֹ**] *v.* 9. 25, 17. Est. 7, 7: *is accomplished* (= determined) *of him or on his part.* **מִעֵם** expresses origination (= Greek *παρὰ* with gen.): 1 Ki. 2, 33. 12, 15. Is. 8, 18. 28, 29.

8. **עַל עֲבֹדֶךָ**] Everywhere else **עַשְׂתָּה חַסְדֶּךָ עַם**, or, occasionally (*Lex.* 794<sup>a</sup>), **אַתָּה** or **לָ**. There occur indeed **נְתָה חַסְדֶּךָ אֶל** Gen. 39, 21, and **נְתָה חַסְדֶּךָ עַל** Ezr. 7, 28. 9, 9: but **לָ** suits as naturally with **נְתָה** as it is alien to **עַשְׂתָּה**. Doubtless, therefore, **עַם** should be restored, which is expressed also by LXX, Pesh. Targ. For the ‘covenant,’ see 18, 3.

[**הַמִּתְנִינִי אַתָּה**] For the emphatic position of **אַתָּה**, cf. on 17, 56.

[**וְעַד אָבִיךָ לִמְהָה וְהַתְבִּיאָנָה ?**] ‘but to thy father wherefore shouldest thou bring me?’ Notice the emphatic position of **עד אָבִיךָ**, before the adv.: cf. before **הַ** and **הַלֹּא** Jer. 22, 15. Neh. 13, 17. Job 34, 31. **כִּי אֶל אֶל** **הַאֲמָר** for unto God did one ever say? before Gen. 18, 20. 1 Ki. 8, 37. Mic. 5, 4. Ez. 14, 9. 13 al.; before **אָמֵן** ψ. 66, 18; before **מַה** Est. 1, 15. 9, 12<sup>a</sup>; before **עַד** ψ. 141, 10.

[**חַלְלָה לְךָ**] in answer to the remark in the previous verse; so *v.* 2.

[**כִּי אָמַנוּ**] ‘for if I *know* that the evil is determined of my father to come upon thee, shall I not tell thee *that?*’ **וְלֹא** as Ex. 8, 22 (GK. § 150<sup>a</sup>; cf. on 11, 12. 16, 4); but very probably **הַלֹּא** should be read (so Bu.). Ke. We. construe affirmatively, assuming an apo-

siosesis: '... and I do not tell thee *that*' (*sc.* so and so may God do to me!)<sup>1</sup>.

'**אַתָּה וְגֹלְאֵךְ**' [אתה גולאך] is very emphatic: cf. on 15, 1 (*d*); and 21, 10.

10. **אוֹ מִהָּרִעֵנָךְ אֲבִיךְ קִשָּׁה** 'if perchance (?) thy father answer thee with something harsh.' If the text is correct, **אוֹ** must have here the unusual sense of *if perchance* (RV.). There is no difficulty in the indef. **מַה** (19, 3), or in the position of **קִשָּׁה** in apposition to it at the end (see on 26, 18): but **וְ** means as a rule *or or or if* (Ex. 21, 31 al.); and *if perchance* is so different from *or or or if*, that it is very doubtful if it is sufficiently supported by this passage and Lev. 26, 41. Most probably we should read here **מֵן** for **אוֹ**, and in Lev. 19, 14 for **אוֹ נָאֵן** (Bu. Sm. Now.).

11-17. Jonathan renews his promise to let David know, if he finds his father's evil intentions towards him confirmed (*vv.* 12-13. 17). In view of David's future accession to the throne, he implores David's kindness for himself, or, in case he should not survive, for his children (*vv.* 14-16: cf. 2 S. 9). It will be noticed that whereas in *vv.* 1-10 David entreats the help of Jonathan, the *rôles* are here reversed, and Jonathan entreats the favour of David.

12-13. This difficult passage is best rendered: 'Yahweh, God of Israel [be witness]! when I shall sound my father to-morrow [(or) the third (day)], and behold there is good toward David, shall I not (**וְ**, as *v.* 9, though again **אֶלְלָה** would be better) then send unto thee, and disclose it to thee? Yahweh do so to me and more also: if one make evil towards thee pleasing to my father<sup>2</sup>, I will disclose it to thee' etc. (so RV., the sentence being merely somewhat more closely accommodated to English idiom). It is true that commonly a more emphatic particle follows **כִּי**, and that the analogy of other passages might have led us to expect **כִּי אֱלֹהָה וְ** '... **כִּי אֶנְגָּלָה וְ**' ... (II 3, 9) or **כִּי יִתְּבִּיבָּה** ... **אֶנְגָּלָה וְ** (*cf.* II 19, 14); but the types of sentences with **כִּי עֲשָׂה וְ** are not perfectly uniform, and there

<sup>1</sup> It is difficult to think that Haupt is right in identifying **אֶל** (*la*) here with the Arabic asseverative particle **ل** (*AJSL*. xxii, 1906, p. 201, cf. p. 206).

<sup>2</sup> Or, with Klo. (see p. 164, note on **יִתְּבִּיבָּה**), inserting **לְהַבִּיאָה** after **אֲבִי**, 'if one make it pleasing to my father to bring evil upon thee.'

seems to be no *necessity* for such a particle to be used, if the sense is sufficiently plain without it. At the beginning, if יהוה is a *vocative*, it agrees badly with the speech following, in which the second person is throughout Jonathan, and in this case עַד has probably fallen out after דָוד (so Pesh. RV.)<sup>1</sup>. On בְּעֵת מִתְרָא see on 9, 16; and on גָּלָה אָזֶן 9, 15. הַשְׁלִשִׁית is as perplexing and intrusive as in v. 5, and is no doubt, as there, ‘a correction *ex eventu*.’

**וְהִנֵּה**] lit. *and behold*, used similarly in the enunciation of a particular hypothetical alternative, Dt. 13, 15; 17, 4; 19, 18; and in Lev. 13—14 frequently. Comp. above, on 9, 7.

**יִיְתֶּבּ**] The punctuation (*make good or pleasing to*) implies as subject **הַמִּיטִיב** (on 16, 4). Perhaps, however, the word ought to be read as *Qal* (*be pleasing to*), construed with **את** as **יָרֻעַ** II 11, 25, where see note (though Klo.’s **לְהַבִּיא** after **אָבִי** would remove even this irregularity). But the Heb. idiom for *seem good to* is not **יִיְתֶּבּ אֶל** but **יִיְתֶּבּ בָּעֵנִי**; so **יִיְתֶּבּ בָּעֵנִי** after all may be right.

**14—15<sup>a</sup>**. Another difficult passage. ‘And wilt thou not, if I am still alive (*sc.* when thou comest to the throne), wilt thou not shew toward me the kindness of Yahweh, that I die not?’ The second **וְלֹא** must be treated as merely resumptive of the first: cf. 1 Ki. 20, 31; וְהִי Gen. 27, 30; Dt. 20, 11. But most moderns prefer to point **וְלֹא** (II 18, 12) for **וְלֹא** twice: ‘And *oh that*, if I am still alive, *oh that thou wouldest shew toward me the kindness of Yahweh!*’ (on **וְלֹא** see the next note). Resumption, however, of either **וְלֹא** or **וְלֹא** would be very unusual (see on 25, 26); and what we should expect is simply **חֶסֶד אֱלֹהִים יְיָ וְאֶם עֲוֹדֵנִי חִי הַלֵּא תַעֲשֶׂה וְנִ**, as **חֶסֶד אֱלֹהִים**, as II 9, 3.

**וְלֹא אָמוֹת**] This clause does not in itself cause difficulty: nevertheless LXX, Vulg. both render as if it expressed the opposite alternative to **אָמַת אָמוֹת** (*kai èav θανάτῳ ἀποθάνω, si vero mortuus fuero*). Accepting this view, we must either (Sm.) read **וְלֹא מָות אָמוֹת** for **וְלֹא אָמוֹת** (though **לֹא** would be unusual in such a connexion), or (Bu. Now.) read **וְאֶם מָות אָמוֹת**, supposing **וְלֹא** to have come into the text by some

<sup>1</sup> Ehrlich, however, regards ‘**יהוה אֲ**’ as an accus. expressing an oath (= By ....!): cf. in the Talm. **הָאֱלֹהִים הוּא** = *By God!* = *By the Temple!* (*Randglossen*, i. 216).

error—**ואם מות**—for instance, having dropped out, **אמות** being connected with v. 14, and **ולא** being needed to complete the sense. Render then (connecting with v. 15), ‘And, if I should die, thou wilt not cut off thy mercy from my house for ever<sup>1</sup>.’ Or, with a slighter change in MT., but at the cost of another ‘resumption,’ we might read **ולא אם כות אמות ולא חכמת גן** ‘And thou wilt not, if I should die, thou wilt not cut off,’ etc. But again, what we should expect is **ואם מות אמות לא חכמת חסדך גן**.

15<sup>b</sup>-16. **[ולא בהכרת גן]** A third difficult passage. V. 15 will just admit of the rendering, ‘And thou wilt not cut off thy kindness from my house for ever, and not (= yea, not) when Yahweh cuts off the enemies of David,’ etc. But the repetition of **ולא** is very awkward; and in v. 16 not merely is the covenant concluded with the *house* of David strange, but clause b is anacoluthic, and what is expected is not that Yahweh should require it from the hand of David’s enemies, but from the hand of David himself, in case he should fail to fulfil the conditions of the covenant. LXX points to another and preferable reading, uniting 15<sup>b</sup> and 16, and treating the whole as a continuation of Jonathan’s speech in 15<sup>a</sup> (as rendered in the last note): *kai εἰ μή, ἐν τῷ ἔξαίρειν Κύριον τὸν ἐχθρὸν Δαυεὶδ ἔκαστον ἀπὸ προσώπου τῆς γῆς, εὐρεθῆναι [cod. A ἔξαρθῆναι] τὸ ὄνομα τοῦ Ἰωναθαν ἀπὸ τοῦ οἴκου Δαυεὶδ i.e.* **ולא<sup>2</sup> בהכרת יהוה את איבי דוד איש מעל פנֵי האדרמה יברוח** = ‘And when Yahweh cutteth off the enemies of David, each one from the face of the ground, *the name of* Jonathan shall not be cut off *from* the house of David.’ The clause **ובקש גן**, which was incongruous in MT., is now in its appropriate place, in Jonathan’s speech, as a final wish expressed by him on behalf of his friend: ‘and may Yahweh require [Gen. 31, 39. 43, 9. Jos. 22, 23; cf. II 4, 11] it at the hand of David’s enemies!’ (viz. if they presume to attack or calumniate him). The reading is also supported by 24, 22, where Jonathan says to David, ‘Swear to me now by Yahweh that thou wilt not cut off my seed after me, nor destroy my name out

<sup>1</sup> We. s. **ולא אם אמות לא חכמת גן** is a form of sentence against analogy.

<sup>2</sup> We. Bu. **ולא...!** and may not . . . ! (LXX, representing **ולא** by *kai εἰ μή*, vocalized wrongly **ולא**: see below, on II 13, 26; and comp. Jer. 11, 21 LXX).

of my father's house.' Jonathan, being David's brother-in-law, and prescient that David will succeed Saul upon the throne, prays that when his enemies are destroyed—especially, in accordance with the usual Oriental custom (cf. 1 Ki. 15, 29. 16, 11. 2 Ki. 10, 6. 11, 1), the family of his predecessor—his own relationship with David's house may not be forgotten or disowned. David's acknowledgement of the obligation is recorded II 9, 1: cf. 21, 7. The expression נברת שם מעם . . . . recurs Ruth 4, 10.

The passage is very difficult; and other suggestions have been made about it. Thus Smith reads: 'And if (אֲלֵיכָי), when Yahweh cutteth off the enemies of David, etc., the name of Jonathan should be cut off with the house of *Saul* (so Luc.), then will [or may] Yahweh require it at the hand of *David*;' i. e. should David forget the covenant, God will be the avenger. Upon this view אִיבְּרִי will be a scribe's insertion to avoid the imprecation on David (cf. 25, 22. II 12, 14). For the constr. of אֲלֵיכָי, see *Lex.* 530, לְלַיְלָה 1b, לְלַיְלָה 1b: it occurs once (*Mic.* 2, 11) with a pf. and *waw* consec. in the apodosis. But with regard to all these restorations, it must be remembered that the separation of either נִלְאָה or לִלְאָה from its verb by a long intervening clause is very un-Hebraic: in ordinary Hebrew we should expect either אֶמְנָה יִפְרַת וְג' (or אֶמְנָה בְּהִכְרִית . . . . . לֹא) or (with (with אֶמְנָה וְג' before יִפְרַת (or נִלְאָה) before יִפְרַת (cf. on v. 14-15<sup>a</sup>; and see more fully on 25, 26; *Tenses*, § 118 n.), though it may be doubted if there are any cases of this quite parallel to that of נִלְאָה (or לִלְאָה) here or in v. 14-15<sup>a</sup>.

17. **[וַיֹּסֶף יְהוֹנָתָן לְהַשְׁבָעָה אֶת דָּרֹךְ]** 'And Jonathan made David swear again.' But this does not agree with the context. 'The impassioned entreaties addressed by Jonathan, *vv. 14-16*, to David might with some show of plausibility be termed an *adjuration* of David: as, however, they are entreaties *on behalf of himself*, they cannot be regarded as any special token of his love *towards* David. It follows that בְּאֶחֱבָתוֹ אֶתְהוּ in *v. 17* agrees only with the reading of LXX **[וַיֹּסֶף יְהוֹנָתָן לְהַשְׁבָעָה לְדָרוֹךְ]** "And Jonathan *swore to David* again,"—i. e. repeated the oath of *v. 13*, that he would inform David if his father still meditated evil against him,—which also has the advantage of admitting of a strict interpretation: for *v. 12 f.* (to which the reference will now be) express an actual oath, whereas *vv. 14-16* do not properly express an adjuration' (We.). With 17<sup>b</sup> cf. 18, 3<sup>b</sup>.

<sup>1</sup> Or (Bu. Sm.) אֶל דָּרֹךְ (Jer. 38, 16).

18-23. The sequel to v. 10. Jonathan unfolds to David his plan for acquainting him with Saul's intentions towards him.

19. וְשָׁלַת תַּרְדֵּן מְאֹד] For תַּרְדֵּן LXX has ἐπισκέψῃ, i.e. תִּפְקֹד, incorrectly vocalized for תִּפְקֹד thou shalt be missed (so Targ. תִּתְבֻּשִׁי, Pesh. מסכְּדָה לְ), which agrees as it should do with מְאֹד greatly, and is evidently right. To go down is an idea which, as used here (Jud. 19, 11 is different), would not be qualified by greatly: RV. quickly takes an unwarrantable liberty with the Hebrew.

שְׁלֵט is a denom., to do a thing the third time (1 Ki. 18, 34), or, as here, on the third day<sup>1</sup>. Lit. 'and thou shalt act on the third day, thou shalt be missed greatly' = and thou shalt on the third day be missed greatly; cf. Is. 29, 4 וְשָׁלַת מְאֹרֶן הָדָרִי lit. 'and thou shalt be humbled, thou shalt speak from the earth' = and thou shalt speak humbly from the earth, the second verb, in each case, defining the application of the first. The principle is the same as that which underlies the idiom explained on 2, 3 אל חֲרָבוֹתָיו, though as a rule the two verbs are in the same tense (GK. § 120<sup>g</sup> end<sup>2</sup>).

מְאֹל הַאֲלָן] LXX τὸ ἐργαβ ἐκεῖνο: cf. v. 41, where is rendered ἀπὸ τοῦ ἀργαβ. Clearly, in both passages, the translators found before them the same word, which they did not understand, and therefore, as in similar cases (e.g. v. 20 Αρματαρει; 14, 1 al. Μεσσαβ), simply transliterated. And in both passages their reading, as compared with the present Hebrew text, has the presumption of originality in its favour. Here הַאֲלָן is a vox nihili; in v. 41 'beside the south' is a position which does not admit of being fixed, and from which, therefore, no one can be conceived as arising; at the same

<sup>1</sup> Expressions not quite identical, but analogous, are cited by Roed. from Arabic in the *Thes.*, p. 142<sup>a</sup>b.

<sup>2</sup> Better here (by the side of Is. 29, 4) than in § 120<sup>c</sup>, where the second verb is subordinate to the first (*Tenses*, § 163 Obs., second paragraph).

Lagarde (*Bildung der Nom.*, p. 212) illustrates the combination of different tenses from analogous constructions in other Semitic languages: thus in Arabic كَرِبَ يَدْوُبْ = he continued looking, بَقِيَ يَنْظُرْ = he was nearly melting; لَا يَكُونُ بَقِيَ there shall not have been left (Wright, *Ar. Gramm.* ii. § 10); and in Ethiopic ወጪኝኩ፡ ህጭ፡ he is about to come, ወጪኝ፡ ወተበር፡ it hath finished to lie = it is already laid, Mt. 3, 10 (Dillm. *Eth. Gr.* § 89. 2, *Eth. Lex.* col. 932 f.).

time, there is the presumption that אַצְלָה was in both passages followed by some similar word. Restore, therefore, here (הָאֶרְקָב הָלוּ or הָלְאוּ<sup>1</sup>) and in v. 41: מִאֵצֶל הָאֶרְקָב has occurred before in 14, 1, and is expressed here also by Pesh. (עַמְּנָב): אֲרָנָב is a word which (cf. גָּבֵב) would naturally signify a *mound of earth*.

20. [וְאַנְיִ] Notice the emphatic pronoun.

וְאַנְיִ אַשְׁלֵשׁ בְּחַצִּים צִדְהָ אָרוֹהה... אַנְיִ... אָרוֹהה] LXX, the claims of which are well stated by We. אַשְׁלֵשׁ will be construed as in v. 19, to which Jonathan's promise now forms the counterpart, 'And I on the third day will shoot to its side with arrows.' It is true, of course, that Jonathan in fact shoots but one arrow, and the boy at once runs to fetch it; but in the first general description of what Jonathan will do, the expressions 'shoot with arrows,' 'find the arrows that I shoot' are naturally used. As a מָעוֹד, however, must evidently be carried out in accordance with the terms arranged, the fact that in v. 35 ff. no mention is made of the three arrows of MT. is an indication that they were not originally part of v. 20. צִדְהָ, though omitted in LXX, may be retained, but must be pointed צִדְהָ (i.e. אֲזָה, referring to the האֲרָנָב: see on II 21, 1). In MT. צִדְהָ (not צִדְהָ, with ה loc.) is for צִדְהָ (referring to the האֲבָנָה), the *mappiq* being omitted, as occasionally happens (about 30 times), e.g. Ex. 9, 18; 2 Ki. 8, 6; Is. 23, 17. 18: Ew. § 247<sup>d</sup>(2); Stade, § 347<sup>c</sup>; GK. §§ 91<sup>e</sup> (under '3rd fem.'), 103<sup>e</sup>.

[לְשַׁלְחַ לִ] so as to send it for me etc. The reflexive לִ, implying that the שלח is done with reference to the speaker, or for his pleasure, cannot be properly reproduced in our idiom. Comp. on II 18, 5.

21–22. [הַחַצִּים] LXX throughout have the sing., i.e. חַחְצֵי, an unusual form (see on v. 36<sup>b</sup>), which might readily be changed erroneously into a pl., as in MT.

21. Either prefix לְאמַר [לְמַצָּא] (which is required in prose), or (Sm. Ehrl.) read לְמַצָּא.

[קְחַנוּ וּבוֹא] As the text stands, קְחַנוּ is addressed to *David*, the suffix relating to the lad: 'Fetch him and come.' We. reading with LXX חַחְצֵי (sg.) makes קְחַנוּ the end of the words addressed to the boy, 'fetch it,' and treats וּבוֹא as beginning the apodosis. But though

<sup>1</sup> Like the sporadic נִקְםָה, פָּגָן, רָאשָׁן, לְאַטְמָה (II 12, 1): GK. §§ 7<sup>b</sup>, 23<sup>s</sup>, 72<sup>p</sup>.

may be right, for the apodosis to be introduced by ו and the *imperative* is most unusual, if indeed it occurs at all in the OT.; if, therefore, this view of קחנו be adopted, it will be necessary to read either בְּאַחֲר or (Bu. Sm.) בְּאַחֲת; the latter is favoured by the corresponding לְך in v. 22. With דבר אין, cf. Nu. 20, 19.

22. [שָׁלַח] 'will have sent thee away' (*sc.* in the case supposed). The pf. as 14, 10; Lev. 19, 8; II 5, 24 (*Tenses*, § 17; GK. § 106<sup>a</sup>).

23. . . . [וְהִדְבֵּר אֲשֶׁר] the *casus pendens*: GK. § 143<sup>a</sup>. The reference is to David's promise to shew kindness to Jonathan and his descendants in the future (*vv. 14-16*).

24-34. Jonathan, adopting the plan suggested by David (*vv. 5-7*), discovers what his father's intentions towards him are.

25. [וּקְם יְהוֹנָתָן] LXX καὶ προέφθασεν τὸν Ἰωνάθαν (Luc. more correctly αὐτὸν Ἰωνάθαν), implying קָרְם. *Rose up* is out of place: the relative position of those at the table is described, and Jonathan was *in front*, opposite to Saul: the seat opposite to Abner was vacant. True, קָרְם commonly denotes *to come or go in front*; but not perhaps necessarily, and the use of the word here would closely resemble that in ψ. 68, 26 קָרְמוּ שָׁרִים the singers *were in front*.

26. [בְּלִתִי טהוֹר] The only passage in which בְּלִתִי is used to negative an adj. (as elsewhere—at least in poetry—*בלִי*, e.g. Hos. 7, 8). It negatives a subst. once, Is. 14, 6. See *Lex.* 116<sup>b</sup>.

[כִּילָא טהוֹר] LXX ὅτι οὐ κεκαθάρισται = *כִּילָא טָהָר*, which relieves the tautology of MT.: 'he is not clean; for he hath not been cleansed.' As thus read, the clause will state the ground why Saul supposed David to be still *בלִתִי טהוֹר*.

27. [וַיְהִי מִמְחֻרֶת הַחְדִשׁ הַשְׁנִי] Keil: 'And on the morrow of the new-moon there was the second (day);—a fact so patent as hardly to be worth recording. Better with LXX (and substantially RV., for the word cannot be *understood*) insert בַּיּוֹם before *הַשְׁנִי*, 'on the morrow . . . , even on the second day.' A slight redundancy of expression is not out of harmony with Hebrew style, especially when, as here, the 'second day' will suggest to the reader a repetition of the scene described, v. 24 f. On *מִמְחֻרֶת* see GK. § 80<sup>g</sup> n.

29. [וְהִוא יָבֹנֶת עַלְיוֹן צוֹהֶלְיָה אֲחֵי] Cf. ψ. 87, 5 'and *He* will establish it, even the Most High.' The unusual form of expression

may have been intended to suggest that David had received the command from one whom he would not willingly disobey. But it does not read naturally. We. Bu. would read **וְהִיא** and **לו** (Gen. 47, 23. Ez. 16, 43<sup>t</sup>; cf. Aram. **אַתָּה**). For the words quoted LXX express **וְהִיא צְאֵה לִ אֶחָיו**. This, or **וְהִיא צְאֵה לִ אֶחָיו**, is most probable (note ‘my brethren’ just below).

**אֶחָיו**] in pause for **הַחֲרֵב**, but **הַחֲרֵב**. So **הַחֲרֵב**, see GK. § 29v.

30. **[בֶּן נָעוֹת המרדות]** Commonly rendered ‘son of a perverse<sup>1</sup> woman (**נָעוֹת** being ptcp. Nif. fem.) in respect of rebelliousness.’ The expression is, however, peculiar, and excites suspicion. The genitive is attached commonly to a descriptive adj. for the purpose of defining it (Ew. § 288c; GK. § 128x, y) : thus (a) **בָּר לֵב** pure of heart, clean of hands ; (b) **אֶבֶד עַצּוֹת** perishing in regard to counsels ; (c) **בָּר פְּשֻׁעַ** forgiven in respect of transgression ; (d) **סְבָת טָעַם** (Pr. 11, 22) a woman turned aside in respect of discretion (= turned aside from discretion) ; (e) **שְׁבֵבִי פְּשֻׁעַ** (Is. 59, 22) = those turned back from transgression ; (f) **שְׁוִיבִי מִלְחָמָה** (Mic. 2, 8) = averse from battle. **מְרֹדוֹת**, however, does not define, but repeats the same idea under a different form. Further, **מְרֹדוֹת**, if derived from **מִרְדָּך** to rebel, ought by analogy (cf. **מְלֹכָה**, **מְרֹדוֹת**, **לִרְדוֹת** : Ol. § 219<sup>a</sup>; GK. § 86k) to be pointed **מְרֹדוֹת** (with aspirated **ד**). On these grounds, Lagarde, in a note on the expression (*Mittheilungen*, i, 1884, p. 236 f.) contends that **מְרֹדוֹת** is not derived from **מִרְדָּך**, but corresponds to the Syr. **لَكْهَ** discipline (from **لَكِ** to discipline) ; and connecting with **נוֹהָה** to go astray, leave the right path, he renders the phrase ‘son of a woman gone astray from discipline,’ comparing the Arabic expression (Lane, p. 230<sup>b</sup>) **وَلَدُ غَيْةٍ** son of a woman gone astray, i.e. son of a whore. But though Lagarde’s argument is philologically just, the distinctively Syriac sense which it postulates for **מְרֹדוֹת** is not probable<sup>2</sup>.

<sup>1</sup> Used (N. B.) in EVV. not in its modern sense, of *contrary*, but in the etym. sense of *perversus*, διεστραμμένος (Prov. 11, 20 βδέλυγμα Κυρίφ διεστραμμέναι ὁδοί), i.e. twisted, crooked ; of one pursuing crooked and questionable courses (cf. the writer’s *Deuteronomy*, on 32, 5, p. 353).

<sup>2</sup> But Lagarde is unquestionably right in maintaining that in **עוֹה** and its derivatives two roots, distinct in Arabic, have, as in many other cases (see *Tenses*<sup>3</sup>, § 178 (pp. 230–232); and cf. on 15, 29), been confused in Hebrew, viz. **עֲוֹה** to bend (e.g. in Is. 21, 3 ; נְעוּחוּ מִשְׁמָעָ ; ψ. 38, 7) ; and **غَوِي** to err, go astray

The text must be at fault. It is best, with We., to follow LXX (*νιὲ κορασίων αὐτομολούντων* = בָּנֶן נְעָרָת (בְּמִרְדֹּות), at least as far as the ר in נְעָרָת goes, and to read בָּנֶן נְעָרָת *הַמִּרְדֹּות* son of a rebellious girl, i.e. of a girl who has contumaciously rebelled against her master, and left him,—in other words, of a runaway slave-girl. We. compares Judith 16, 12 *τιὸν κορασίων κατεκέντησαν αὐτούς*, καὶ ὡς παῖδας αὐτομολούντων ἐπίτρωσκον αὐτούς, in the Syriac version **אֲמָם ?לְדִקְתָּא מְתָה ?לְבָן**<sup>1</sup>.

[בָּחָר] LXX *μέτοχος*, i. e. *伙伴* art a companion of, which agrees with the following ל (see Pr. 28, 24). בָּחָר is construed with ב, not with ל. ‘LXX good’ (Dr. Weir). So Bu. Sm. etc.

31. 26, 16. II 12, 5. Cf. the poet. (ψ. 79, 11. 102, 21†); and II 19, 29; 1 איש מוות 1 אנשי מוות (1 Ki. 2, 26).

33. [גִּיטָּל] Read probably *גִּיטָּל*, as in 18, 11.

[כִּי בְּלָה הִיא . . . לְחַמִּית] For this use of *הִיא* (which is uncommon), cf. 2 Ki. 18, 36. Jer. 50, 15. 25. 51, 6. 11. *בלָה* is, however, else-

(Qor. 2, 257. 7, 143. 19, 60 and often: especially, as Lagarde abundantly shews, opp. to *שָׁדֵד* to go straight, to keep on the right path), which is found in *הָעוֹתָה* to act erringly, II 24, 17 al., and in the common subst. *יְשֻׁעָה* *iniquity*, properly error. The idea expressed by *עוֹתָה* (= غُرْوَى) and its derivatives is thus not that of crookedness, ‘perverseness’ (= שְׁקָעָה), but deviation from the right track, error: and this sense is still sometimes expressed by the ancient versions: as Is. 19, 14 (though here probably wrongly) *רוֹחַ עֲוָנִים πλανήσεως*, פְּסָלָס קְדָשָׁא; Pr. 12, 8 **בָּבָבָן נְזַחֲתָה** = one deficient in understanding, Vulg. *vanus et excors* (as though *lit.* one gone astray from understanding). The conventional rendering of the frequent יְשֻׁעָה by words of general import, such as *ἀδικία, ἀμαρτία, iniquitas, iniquity*, tends to conceal from those to whom the Hebrew term is thus familiarly represented, the metaphor which originally underlay both يְשֻׁעָה itself, and the cognate verb.

<sup>1</sup> In Lucian's recension of the LXX there is a second rendering of the phrase in question, viz. γυναικοτραφῆ, i. e. (as it seems) woman-nourished, effeminate. Symm. has ἀπαιδεύτων ἀποστατούντων, Theod. . . . μετακινουμένων. Vulg. substitutes another disparaging comparison, based upon an old Jewish Haggadah (see Rashi; and Aptow. ZAW. 1909, p. 245), *Fili mulieris virum ultro rapientis*, which seems to stand in some relation to the first part of the paraphrase of Chrysostom (X. 301 D, quoted by Field), as the second does to the rendering of Lucian: νιὲ πορνίδιων ἐπιμανομένων ἀνδράσιν, ἐπιτρεχόντων τοῖς παριοῦσιν, ἐκνενευρισμένε καὶ μαλακὲ καὶ μηδὲν ἔχων ἀνδρός.—Pesh. **לְבָן ?לְדִקְתָּא מְתָה ?לְבָן** (comp. the rendering of Pr. 12, 8 cited in the last note: hardly נְעָרָת).

where confined to poetry, and expresses the idea of *consumption, destruction* (usually with עַשְׂה, as Is. 10, 23), not that of *complete determination*. בָּלַתָּה (LXX, We. etc.) for בָּלָתָה is certainly a more idiomatic expression (cf. *vv.* 7, 9), and is to be preferred.

34. معם הַשְׁלֹחַן] Cf. 2, 33 (*Lex.* 769<sup>a</sup>).

35–39. Jonathan acquaints David with Saul's intentions.

36. . . . רִצְנָה] הנער רִצְנָה See on 9, 5. For the idiomatic *fut. instans*, מורה, cf. 10, 8, 24, 5. 1 Ki. 2, 2; and on 3, 11.

37. הַחֲצֵץ] So 37 *bis*, 38 Kt., 21 f. (LXX), and 2 Ki. 9, 24 MT. Probably a genuine alternative form of חַצֵּן (Ew. § 186<sup>e</sup>). Though the pl. in Hebrew is חַצְצִים, the form in Arabic (خُطْقَنَة) and the plural in Eth. (አክኬድ: አክኬድናት: Dillm. col. 134) shew that there is a parallel form, the root of which is a חַצֵּב verb.

38. מִהְרָה חַוִּישָׁה] מִהְרָה before the verb which it qualifies, as 2 Ki. 1, 11, מִהְרָה רְדָה 1, ψ. 31, 3, מִהְרָה הַצִּילָנוּ; and (for the sake of the rhythm) 37, 2. Is. 58, 8. Ehrlich's note is arbitrary.

39. וַיַּבְאֵן] LXX, Pesh. Vulg. *וַיַּבְאֵן*, which is preferable.

40–42. The final parting between Jonathan and David.

40. אֲשֶׁר לְ] 17, 40. 21, 8. 24, 5. 25, 7. II 3, 8. 1 Ki. 1, 8. 33. 49, 4, 2, 10, 28. 15, 20. 22, 31. 2 Ki. 11, 10. 16, 13<sup>b</sup>. Not always with a compound expression. Cf. GK. § 129<sup>h</sup>.

41. מְאַצֵּל הַגָּבֵעַ] See on *v.* 19.

עד תְּנִינָל] There seems no occasion to alter this; and עד תְּנִינָל (with the inf. *abs.*) is unparalleled Hebrew.

42. אֲשֶׁר] = *in that, forasmuch as*, Gen. 30, 18 etc.: cf. on 15, 15.

נִשְׁבְּעָנוּ] Though an oath is not expressly mentioned, an agreement such as that of *vv.* 14–16 would be naturally sealed with one (cf. 24, 22). For לְאָמַר וּג', see *v.* 23.

21, 2. נִכְּבָה] So 22, 9: cf. דִּרְגָּה Ez. 25, 13; also the anomalous punctuation הַ־ in the imper. דַּעַת Pr. 24, 14, and 1 and 3 pers. impf. ch. 28, 15 וְאַקְרָאתָה (but see note), and ψ. 20, 4 דִּרְשָׁנָה. See GK. § 90<sup>i</sup> (*end*); Ew. § 216<sup>e</sup>; Stade, § 132.

Nob, as Is. 10, 32 shews, was a place between 'Anathoth (now 'Anāta, 2½ miles NE. of Jerusalem) and Jerusalem, whence the Temple hill could be seen; perhaps a spot on the *Rās el-Meshārif*, 1 mile N. of Jerusalem, a ridge from the brow of which (2685 ft.) the pilgrim along the north road still catches his first view of the holy city (2593 ft.). See NOB in *DB*.

[אֲחִימָלֶךְ] ‘LXX Αβειμελέχ, as also in ch. 22. 23, 6. 26, 6. ψ. 52, 1: on the contrary, Αχειμελέχ 30, 7. II 8, 17. The same mistranscription occurs in 1 Ch. 18, 16 MT., where LXX has rightly Αχειμελέχ,’ We. (the readings of LXX as given by Swete).

[לְקַהֵר . . . לְקַהְרָה] as 16, 4.

[וְאִישׁ אֵין אָתָּה] Cf. Gen. 40, 8 פְּתַחַר אֵין אָתָּה. Jud. 13, 9. 16, 15 [וְאִישׁ אֵין לְשֹׁתָּה]: (but Nu. 20, 5 וְאִישׁ אֵין אָתָּה) !לְבָדָק אֵין אָתָּה See Lex. 34<sup>b</sup> top.

[מְאוֹמָה אֲשֶׁר אֵלֶיךָ] The same expression, Jer. 36, 19. 38, 24. מְאוֹמָה as regards anything = at all.

[יָזַעַתִּי] Po'el from יָזַע, according to Ew. § 125<sup>a</sup>, ‘to make a person know a thing in order to determine him to act accordingly’ = to direct. But this explanation requires more to be supplied than is probable. LXX διαμεμαρτύρηματι, which points to a reading يُعَذِّبَ, Po'el from יָעַד (see p. 77 bottom), in Qal to designate or appoint (a place, II 20, 5; a person, Ex. 21, 8. 9): hence in Po'el with a sense in which it is difficult to perceive the characteristic force of the 3rd Arabic conjugation (Wright, *Arab. Gr.* i. § 43: comp. above, p. 152 n.), but which is at least that of the corresponding form (from يَعْدُ to promise) in Arabic, as وَاعْدَهُ Arnold, *Chrestom. Arab.*, p. 197, 10; Qor. 7, 138; 20, 82 وَاعْدَنَاكُمْ جَانِبَ الطَّوْرِ الْأَيْمَنِ and we appointed you to the right side of the mountain. So here, ‘the young men I have appointed to the place of such and such a one.’ The Hif. is used in a similar, but specially forensic, sense Jer. 49, 19=50, 44; Job 9, 19. Dr. Weir however writes: ‘Is it not rather يُعَذِّبَ? comp. Jer. 47, 7 אל חֹף הַיּוֹם שֵׁם יָעַרְתָּה?’ The Qal would certainly seem to express all that is required.

[כָּלַמְנִי אַלְמַנִּי] So Ru. 4, 1†: in Dan. 8, 13—*the one example* of a real contraction which the Hebrew language affords. فُلَانْ (Qor. 25, 30) and فُلْمَنْ are used in the same sense, perhaps derived from the root of فَلَّهَ, and meaning properly a *separate, particular* one. אלְמַנִּי perhaps signifies *one whose name is withheld* (from אלָם to be dumb). Ew. § 106<sup>c</sup> renders, ‘ein gewisser verschwiegener.’

4. [וְעַתָּה מַה וּמָן] Keil, RV. and others: ‘And now what is under thine hand? Five loaves of bread give into my hand, or whatsoever there is present.’ But this leaves the emphatic position of חמישה להם

unaccounted for: and how could David ask specifically for five loaves, when his previous words had just implied that he did not know whether Ahimelech possessed them? Read, with LXX (A, Luc.) *εἰ εἰσὶν* (in B the first *εἰ* has dropped out), **מִנֶּה** for **מָה** ('And now, if there are under thy hand five loaves of bread, give them into my hand, or whatsoever there is present'); or else (Ehrlich), **מְהַיֵּשׁ** **חַחַת** **הַנֶּמֶצָא**. **יַדְךָ אָם יִשְׁלַח** **לִחְם** **תְּנַהֲבָה** **בְּרִי** **וּמִ** **מִנְאָה**. which is here present, as 13, 16. Gen. 19, 15. Jud. 20, 48. An idiomatic use of the *Nif.* of the *Nif.*

[**אֶל**] The use of **אֶל** **תְּחַת** **יָדִי** here is destitute of analogy. In Jer. 3, 6. Zech. 3, 10. Ez. 10, 2 **אֶל** **תְּחַת** **אֶל** of course expresses *motion under*. Here it is simply a corrupt repetition of **לְחַלָּ**.

[**לִחְם** **קָרְשָׁ** **יִשְׁ**] The position of **לִחְם** **קָרְשָׁ** **יִשְׁ** is partly for variety (after the preceding clause with **יִשְׁ**), partly for emphasis: comp. Is. 43, 8 **וַיֵּשְׁ**; and **וְ** **עַלְיָנִים** **יִשְׁ**; similarly, Lev. 26, 37. Mic. 7, 2 **וַיֵּשְׁ** **בְּאַדְמָ** **אָנָּ**. Pr. 17, 16. 25, 14 (cf. Gen. 2, 5. Is. 37, 3 al.).

[**כִּי** **אָמָ**] apparently, as Jud. 15, 7, with the force of an oath: see Ges. s. v. who renders *hercule*.

[**אָשָׁה**] a good example of a sing. term used collectively. For other rather noticeable instances see Gen. 30, 37 **מִקְלָ** (note the following **בְּהַזְּ**). Jud. 19, 12 **עִיר** (*חַפְּה*). 21, 16 **אָשָׁה** as here). Jer. 4, 29<sup>b</sup> **עִיר** (*בְּהַזְּ*). Cf. GK. § 123<sup>b</sup>. Also in **אָשָׁ** **יְשָׁרָאֵל**, etc. (14, 24, and often); and with certain numerals (as **אַיִשְׁ** **שְׁלַשִּׁים** **אַיִשְׁ**, GK. § 134<sup>e-h</sup>).

[**עַזְרָה-לְנָ**] kept away (viz. by a religious *taboo*, on account of war being a sacred work) *in reference to us*, i. e. (Anglice) *from us*: cf. **לְ** construed with verbs of removing or withholding in ψ. 40, 11; 84, 12; Job 12, 20; and in the Syr. **كُو**. War was regarded as sacred; and the prohibition of women to men engaged in it is wide-spread (*DB.* iv. 827<sup>b</sup>; W. R. Smith, *Rel. Sem.*<sup>2</sup> 455).

[**כִּתְמֹול** **שְׁלַשִּׁים** **וּג'**] 'as heretofore (i. e. on previous occasions), when I have gone forth (viz. on a military expedition), so that the gear (clothes, arms, etc.) of the young men is holy, even though it is a common (i. e. not a sacred) journey; how much more so [*Lex.* **אָנָּ** 2], when to-day they will be consecrated with (their) gear?'—a distinction being drawn between expeditions of an ordinary kind,

and campaigns opened by consecration of warriors (cf. the Heb. expression to ‘consecrate’ war, and warriors: Mic. 3, 5. Jer. 6, 4. 22, 7. 51, 27. 28. Is. 13, 3. Joel 4, 9), and David hinting that his present excursion is of the latter kind, and that the ceremony of consecration will take place as soon as he joins his men (so W. R. Smith, *Rel. Sem.*<sup>2</sup> 456; Now.). **בְּחַמֵּל שָׁלֶשׁ** always means *as heretofore* (e.g. Gen. 31, 2. 5. Ex. 5, 7), not (as EVV.) ‘about these three days;’ and for the rend. here adopted (which places the greater break at ‘gone forth’), we must move the *zāqēf qāṭōn* from **בְּצֹאתִי שָׁלֶשׁ** to **בְּצֹאתִי**. Read also **יִקְרָשׁוּ** (LXX, Pesh. We. al.) for **יִקְרָשׁ**. Kennedy, however, renders the last clause, ‘how much more to-day will they be consecrated with (their) gear?’ (viz. by the consecrated bread being put into their wallets, and so, according to ancient ideas (Lev. 6, 27 [for *be* read *become*], Ez. 44, 19; see *DB.* ii. 395), conveying the contagion of ‘holiness’ to them): *Lex. נָאָף כִּי* 3.

7. **[לְחֵם הַפְנִים]** *Presence-bread*, i.e. bread set out in Yahweh’s presence, and designed originally as His food. See the writer’s note on Ex. 25, 30; and *DB.* s.v. SHEWBREAD.

]**הַמוֹסְרִים** The plur. might be explained as a reference to the separate loaves (cf. **חַמֵּשָׁה לְחֵם עִשְׂרָה**): but this does not accord well with **הַלְקָחוּ** at the end of the verse. It is better, therefore, either to read there **מִסְרָם** with LXX, or to suppose that the final **מ** in **הַלְקָחוּ** has arisen by error from the first **מ** of the word following, and for **מְוֹסְרִים** the **מְלֵבָנִי** (cf. on 1, 24) to restore **הַמְּוֹסְרָם לְפָנֵי**. Comp. Jer. 29, 9 (read 17); 36, 21 (rd. **עַל**, in accordance with idiom); Jos. 10, 21 (**אִישׁ**); 2 Ch. 28, 23 (rd. **עֲלִים**); Hab. 1, 16 f. (rd. **בְּרִיאָה**); Job 27, 13 (rd. **מְאַלָּל**). See further instances in *ZAW.* 1886, 211-213 (some doubtful). On the other hand, sometimes a repeated letter has dropped out, as *ch.* 17, 17. II 3, 22. Is. 45, 11 (read with Hitzig, Weir, Cheyne, al.). Dt. 15, 14 (p. 133 n.); and probably *ψ.* 42, 2 (**אִילָת**), 45, 7 (**כְּסָאָר נָאָלָהִים**): Edghill, *Evid. Value of Prophecy*, 252).

8. **[נָעַצְר]** i.e., probably, *detained* in the precincts of the sanctuary, and precluded from entering it, by some ceremonial impurity. Comp. Jer. 36, 5 **אֲנִי עָזָר לֹא אָכֵל לְבוֹא בֵּית יְהוָה**; Neh. 6, 10.

**אֲבִיר הַרְעִים** is not *chief* (RV.), but *mighty*, which, however, does not well agree with **הַרְעִים**, *might* or *heroism* being hardly a

quality which in a shepherd would be singled out for distinction. Read, with Grätz, **הַרְעִים** for **רָצִים**, 'the mightiest of Saul's *runners*,' or royal escort (so Now.): Saul's **רָצִים** are mentioned afterwards, 22, 17. In a runner, strength and size, such as **אֲבִיר**—elsewhere, it is true, only used in poetry—connotes, would be a qualification which the narrator might naturally remark upon.

LXX has *νέμων τὰς ἄμυνονς Σαονλ*, whence Lagarde (*Bildung der Nomina*, p. 45 n.) would restore **אֲבִיל הַעֲיִירִים** *manager of Saul's young asses* (Jud. 10, 4, 12, 14): cf. **אֲזָבִיל**, the name of an Ishmaelite, the overseer of David's camels (**עַל הַגְּמֻלִים**) Ch. 27, 30. *'Ibil* in Arabic is a *herd of camels*, *'abila* (denom.) is to be skilled in managing camels, and *'abil* (adj.) is skilled in the management of camels; hence **אֲבִיל**, more generally, *manager* (of animals). The suggestion is ingenious: but the strong Arabism is hardly probable: and the n. pr. **אֲזָבִיל** is not Hebrew, but *Ishmaelite*.

9. **אֵין יֵשׁ**] The combination **אֵין יֵשׁ** occurs ψ. 135, 17; hence **אֵין** here is commonly regarded as an anomalous punctuation for **אֵין**; cf. Gen. 49, 11. **שִׁיתוֹ** Is. 10, 17. **עִינּוֹת** Pr. 8, 28 (for what, by analogy, would be **עִינּוֹת שִׁיתוֹ עִירָה**: Kö. ii. 483; GK. § 93<sup>v</sup>). So Kimchi, Ges. Ew. § 213<sup>e</sup>, 286<sup>h</sup>; Stade, § 194<sup>c</sup> (2). Delitzsch, however (on ψ. l.c.), treats **אֵין** as equivalent to the Aram. **אֵן num?** **אֵין** occurs in the Palestinian Targums = *if* (ψ. 7, 4. 5 etc.), also = **הַ** in *indirect* questions, and = **אֵם**, where the answer *No* is expected, Job 6, 12. **אֵין חִוָּלָה הִכְּאָבְנִיא חִילִי** 10, 4<sup>b</sup>. 5<sup>b</sup>. 11, 7<sup>b</sup>. 13, 9<sup>b</sup>: and **אֵין אִתָּה** (= Heb. **אֵם יֵשׁ**) occurs (e. g.) simply = *if there is . . .* ψ. 7, 4<sup>b</sup>. Job 33, 23<sup>a</sup>. 32<sup>a</sup>; Job 6, 6<sup>b</sup> **אֵין אִתָּה טָעַם וְג'** *or is there taste in the white of an egg?* in an indirect question, ψ. 14, 2 **לִמְחָמִי אֵין אִתָּה** *and where . . .* **טְשִׁבְלִי**. Lam. 1, 12. But though the *punctuators* may have thought of this, or (Kö. ZAW. 1898, 242 f.) of the *'in* underlying the later **אֲלִי**, such a pronounced Aramaism is not probable in an early narrative, clearly of Judaic origin; and it is better to read simply **אֵין**, — **אֵין** having the same interrog. force as in Gen. 38, 17. **אֵין** *and where . . .?* (Klo. Sm.) is not probable. Ehrl. **אֲנוֹלִי** *and perhaps.*

**נִחְווֹן**] **נִחְווֹן** is stated to mean *instituit ursitque rogando*; so possibly **נִחְווֹן** may have meant *pressed on*. But the root is a doubtful one in Heb.; and perhaps **נִחְווֹן** *urged on*, from **נִיחַן** to *urge* (Ex. 5, 13), should be read.

10. **לֹטָה**] Is. 25, 7. 1 Ki. 19, 13 II 19, 5 **לְלֹאת** ; **וַיֹּלֶט פָּנָיו בְּאַפְרָתָה** If thou wilt take *that* for thyself, take it. Cf. for the position of **אַתָּה**, Ex. 21, 8 Qrê **לוּ** (opp. to **לְבָנָה**, v. 7), and p. 35; also on 15, 1.

11. **בָּנָה**] Elsewhere always pointed **בָּנָה**.

12. **מִלְךָ**] See on 6, 17.

13. **מִלְךָ**] an anachronism, generally explained now as is done by Bu. Sm. Dh. Kenn. Ehrlich, however, would read **מִבֵּחָה** (18, 27).

14. **וַיִּשְׁנוּ אֶת־עַמּוֹ**] ‘And he changed it, (even) his understanding (25, 33).’ The anticipation of the object of a verb by a suffix is common in Aramaic; but, though cases occur sporadically in Heb., it is not a genuine Heb. idiom; and while there are no doubt instances in which for distinctness the original writers explained the suff. by the addition of the object, there are others in which the combination is open to the suspicion of being due to a faulty or glossed text, or, in late Heb., to Aramaic influence.

Comp. Ex. 2, 6 **וְתַرְאָהוּ אֶת־הַיּוֹדֵד** and *she saw him, the child*, 35, 5 (P) **בְּאַשׁ תְּשִׁרְפָּנוּ אֶת אֲשֶׁר בּוּ הַנֶּגֶב** (rd. **יְבִיאָה**) **אֶת תְּרוּמָתֵי** (Lev. 13, 57<sup>b</sup> **וְיִצְחָא** . . . . **בְּשָׁלָם הַבָּשָׂר** (LXX om. 21, 13 **הַבָּשָׂר** . . . . 1 Ki. 19, 21 **וְיִעֲרָה** . . . . **אֶת־נְבָנֹות** . . . . 2 Ki. 16, 15 Kt. Is. 29, 23 (render, with Hitzig, ‘when his children see it, the work of my hands,’ etc.; but many regard **יְלִידָיו** as a gloss). Jer. 9, 14 **הַנִּנִּי מְאַכְּלָם** (LXX om. 44, 7 **הַזְּהָרָת** **הַעַם הַהֵּה**). Ez. 3, 21 (read **לְעַנְהָה** 44, 7 **אֶת הַעַם הַהֵּה**). **שְׁתִיכְמֹו נְדִיבָמֹו** (om. with LXX) **אֶת בִּיתֵּי** **לְחַלְלוֹ אֶת־בִּבְיתֵי** ‘make them, (even) their nobles,’ etc.<sup>1</sup>. Here the emphatic anticipation of an object such as **עַמּוֹ** is not probable, and the form of the suffix—rare even in strong verbs (see on 18, 1)—is found only once besides with a verb **לְלֹה**, II 14, 6, where there are *independent* grounds for questioning its correctness. No doubt **וַיִּשְׁנוּ** is an error of transcription for **וַיִּשְׁבַּחַה**. So Ol. p. 547; Stade, § 143<sup>a</sup>; Kön. i. 546.

<sup>1</sup> Comp. Ew. § 309<sup>c</sup>; GK. § 131<sup>m, o</sup>. There are also other types, as Jer. 48, 44 **כִּי בָּא עַלְיהָ עַל בְּבֵל שְׂוֹדֵד** 56, 51. **כִּי אֲבִיא אֱלֹהָה אֶל מוֹאָב שָׁנָת פְּקֻרְתָּה** (so often in Syr., as II 11, 3. 12, 5 Pesh.; comp. above, on 5, 3); and with the suffix in the *genitive*, as Ez. 10, 3. 42, 14. Job 29, 3 (GK. § 131<sup>n</sup>); and in Ch., in a form recalling strongly Syriac usage, 1 Ch. 5, 26. **וַיָּגַלְמַל לְ** 23, 6. 2 Ch. 25, 10. 28, 15. For the Mishnic usage, see Segal, *Mishnaic Hebrew*, p. 82 ff. Only with one word, the interrog. **אָ**, does the apparent pleonasm appear to be idiomatic: Is. 19, 12 **אֵי מֶלֶךְ חַמָּת** Where are they, then, thy wise men? 2 Ki. 10, 13 **אִם אֲפֹאָה חַכְמִיךְ** **אִי יְהֹוָה אֱלֹהֵיךְ** (in the II, Is. 37, 13 **אִי**). Mic. 7, 10 **וּמֶלֶךְ אֲרָפֵד וְנִ**.

בעיניהם פ' : [בְּעִינֵיכֶם] Read *לעיניהם*, as Ehrlich rightly observes, is used always idiomatically to denote *in the opinion of* (so even Pr. 1, 17).

ויתההלוּ] *and he behaved himself madly.* The word recurs, applied metaphorically, Nah. 2, 5. Jer. 25, 16. 51, 7.

[בָּיַדְם] in their hands, i. e. as they sought to restrain him (Th. Ke.).

[וַיַּחַתְּחַלֵּל] Pi'el from *חתול*, with anomalous *gamez*, for *וַיַּחַתְּחַלֵּל*, i. e. *scratched*, made meaningless marks. But LXX ἐτυμπάνιζεν i. e. *and he drummed* on the doors of the gates,—‘a more suitable gesture for a raving madman’ (Kp.). So moderns generally: cf. GK. § 75<sup>bb</sup>.

16. חסר וְ] ‘Am I in lack of mad men?’—The question is indicated by the tone of the voice: see GK. § 150<sup>b</sup>. Cf. on 11, 12; and 22, 7. 15.

[אתזה] See on 10, 27.

עלִי] *lit. upon me*, i. e. to my trouble: Gen. 48, 7.

22, 1. מערת עדלם] So II 23, 13 = 1 Ch. 11, 15†. It is remarkable that the *מערה* is afterwards, both here, *vv. 4. 5*, and in the other passage, II 23, 14 = 1 Ch. 11, 16, spoken of as a *מצורה*. Can a *מערה* be also termed a *מצורה*? A *מצורה* is a mountain-stronghold (ψ. 18, 3); and in Jud. 6, 2. Ez. 33, 27 *מערות* and at least *מצורות* (Is. 33, 16) are named side by side as *different* kinds of hiding-place. We. answers the above question in the negative; and believes that both here and in II 23, 13 = 1 Ch. 11, 15 is an old error for *עדלם* the *stronghold* of ‘Adullam (so Bu. Now. Sm. Kitt. Kennedy<sup>1</sup>, Buhl, *Geogr.* 97, Ehrlich).

‘Adullam is mentioned in Jos. 15, 35, next before Sochoh and ‘Azēkah, among the cities of the Shephēlah. This at once shews that it cannot be *Khareitun*, about 4 miles SE. of Bethlehem, with which, since the twelfth century, tradition has identified it. Clermont-Ganneau identified it in 1871 with ‘Id el-miyeh, 2½ miles SE. of esh-Shuweikah (see on 17, 1), supposing the ancient name to have been transformed by a popular etymology into one of similar sound, significant in the vernacular (*PÉQS.* 1877, p. 177). ‘Id el-miyeh is ‘a steep hill, on which are ruins of indeterminate date, with an ancient well at the foot, and, near the top, caves of moderate size’ (*EB.* s.v.). The site is suitable, but not certain (*H.G.* 229 f.).

As regards the meaning of ‘*Adullām*, Lagarde (*Bildung der Nomina*, 54) derives it plausibly from *علل* to turn aside (ψ. 119, 157; Lane, p. 1973), with the formative

<sup>1</sup> ‘The expression *cave of Adullam*, which has passed into a proverb among us, is due to a corruption of the similar Heb. word for “stronghold” in v. 4’ (*Century Bible*, ad loc.).

affix מְלָעֵם (Ol. § 216<sup>a</sup>: Stade, § 293; Barth, *Nominalbildung*, 352 f.; cf. G.K. § 85<sup>t</sup>), found frequently in proper names מִרְיָם, בְּלִעֵם, &c.), so that the word would signify originally a *retreat*. Heb. proper names have in many cases preserved roots not otherwise found in the OT.

2. [וַיַּרְדוּ] 'Adullam being in the Shephēlah, and David's brethren, presumably, on the high ground of Bethlehem (2550 ft.), 12 miles to the ENE. So Gen. 38, 1. II 23, 13.

2. [כִּלְאִישׁ אֲשֶׁר־לוֹ נִשְׁאָב] Cf. Is. 24, 2 as (one) who has a lender (creditor).'

3. [מַרְנָפֶשׁ] Jud. 18, 25; cf. Job 3, 20; and on 1, 10.

3. [מַצְפָּה מוֹאָב] There are several places in Palestine, both E. and W. of Jordan, called the *מַצְפָּה*, or *הַמַּצְפָּה*, 'the outlook-point;' and the situation of this one is not known.

4. [וַיָּצַא אֶתְכֶם . . .] If the text be sound, these words can only be rendered 'come forth (to be) with you.' But the case is not one in which such a strongly-marked pregnant construction would be expected. LXX γινέσθωσαν, Pesh. מָאַת, Vg. *maneat*. Read probably, not יִשְׁבֶּן (Bu. al.), but גָּזַן (Ehrl.), which is closer to אָצַל, and is used specifically of being *left behind* in a place, Gen. 33, 15. Ex. 10, 24. For אֶתְכֶם LXX has παρὰ σοὶ = מִתְּחִילָה; so Sm. Bu. (cf. v. 4<sup>a</sup>).

4. [וַיִּגְּנַחֲם] 'led them (so as to be) in the presence of the king of Moab.' Another pregnant construction, hardly less expected than the last. אֶת פְּנֵי is not used in conjunction with verbs of motion; and in Pr. 18, 16 לְפָנֵי גָּדְלִים יִנְחַנֵּן the prep. is different. Targ. ואֲשֶׁר־יָנוּן, Pesh. מַחְמָד point to the punctuation וַיִּגְּנַחֲם (see Jos. 6, 23 Targ.; II 16, 21 Pesh.) and *he left them*, which is altogether to be preferred. (LXX καὶ παρεκάλεσε = וַיִּגְּנַחֲם.)

5. [בְּמִצְוָה] i. e. the 'hold' of 'Adullam: see on v. 1.

5. [בְּמַצְפָּה] Pesh. בְּמַצְפָּה (cf. v. 3), which, as the 'hold' was in the land of Judah, seems to be correct.

תְּחִרְתָּה] The site of Ḥereth is not known. LXX has ἐν πόλει Σαρεικ. Conder's Kharās, a village on a wooded mountain, 4 miles SE. of 'Id el-miyeh (*Tent Work*, 243), does not agree phonetically. The suggestion that תְּחִרְתָּה is an Aramaism for חַרְשׁ wood is very precarious: in Targ. חַרְשָׁן corresponds to חַרְשָׁ (14, 27 al.); and the rare תְּחִרְתָּה (Levy, *ChWB*. 286<sup>b</sup>) does not mean 'wood.'

וְכָאַתְּלֵל] The reflexive ל (Lex. 515<sup>b</sup> bottom; G.K. § 119<sup>s</sup>). Cf.

כְּפָנֶיךָ לְכָם וְפָנֵיתִי לְךָ Ki. 17, 3; and often in the imper., as Dt. 1, 7  
40. 2, 13: שׁוֹבוּ לְכָם עֲבֹרוּ לְכָם 5, 27 Is. 40, 9 עַלְיָהָךְ.

6. נָרוּעַ] *known* = discovered: cf. Ex. 2, 14. Jud. 16, 9. II 17, 19.  
וְהָאָנָשִׁים] Read with LXX and אָנָשִׁים.

[בְּנֵבָעָה] i.e. in Gibeath of Saul: see on 9, 1.

[אַשְׁלֵי] 3, 13. Gen. 21, 33†.

[בְּרָמָה] RV. ‘in Ramah,’ which is inconsistent with ‘in Gibeath.’  
RV. *m.* ‘in the height:’ but רָמָה is not used of a ‘height’ in general (Ez. 16, 25 forms hardly an exception); and it is better to read with LXX ἐν Βαπτῷ (= *in the high-place* (cf. 9, 12)). Saul held his court under a sacred tree (cf. Jud. 4, 5 of Deborah administering justice under a *ṭerebinth*), and in a sacred place.

[נִצְבִּים עָלָיו] stationed by him, i.e. standing in attendance on him, and similarly עַמְדָה עַל (and similarly עַמְדָה עַל) is said idiomatically of one standing by (lit. over: *Lex.* 756<sup>a</sup> c) another (Gen. 18, 2. 28, 13), esp. of servants, or courtiers, in attendance on their master (*vv.* 7. 17. Gen. 45, 1; cf. with עַמְדָה Jud. 3, 19), or the people standing about Moses, as he sat to judge them (Ex. 18, 14<sup>b</sup>: cf. עַמְדָה עַל 13<sup>b</sup>).

In clause *b* the series of ptcpp. describe the situation, as (e.g.)  
1 Ki. 1, 40; 22, 10; 2 Ki. 6, 32.

7. לְכָלְכָם (2)] is most probably an error for וּבְכָלְכָם; otherwise it will be an example of ל marking the accus., on which see 23, 10.

8. 18, 3. 20, 8. 16: without בְּרִית וּן [בְּרִית וּן], as 20, 16.

[חֲלֵה] is sick because of me. This can hardly be right. In the poetical passage Am. 6, 6 the apathy of the boisterous revellers of Samaria is well described by the words וְלֹא נִחְלֵי עַל שְׁבַר יוֹסֵף ‘and feel no sickness by reason of Joseph’s breach:’ but the passage here is different. LXX πονῶν, which represents חַמְלָה in the passage of similar import 23, 21. Hence Grätz, Klo. Bu. al. חַמְלָה: ‘and none of you hath compassion on me.’ Dr. Weir makes a similar suggestion: ‘Is it ? חַמְלָה? [“and there is no compassion on your part upon me:” cf. Gen. 19, 16] comp. 23, 21 LXX.’

9. לְקוּם אֱלֵי לְאַרְבָּה . . . לְאַרְבָּה] Cf. 13. Cf. 13. ‘to rise up against me into (= so as to become) one lying in wait;’ Mic. 2, 8 (reading, for עַפְיִי יָקֹם לְאוֹיב) תְּקֻמָּה, or יָקֹם, יָקּוּם. LXX (in both verses) εἰς ἐχθρόν,

which Dr. Weir prefers, remarking that ‘הַקִּים’ is not suitable to אָרֶב, but is so to אָיֵב.’ So Sm. Now, Ehrl.

9. נִצְבֵּעַ [נִצְבֵּעַ עַל] may mean here either merely *standing by* (Gen. 18, 2), or (v. 6) *standing in attendance* on Saul’s courtiers).

10. הַצִּירָה נָתַן לוֹ] the variation in order is pleasing in itself, and also gives a slight emphasis on צִירָה. Cf. 6, 14<sup>b</sup>. 7, 1<sup>b</sup>. Gen. 27, 16. 32, 17<sup>b</sup>. 43, 12. 13. 1 Ki. 11, 18. וְלֹחָם אָמַר לוֹ etc.

13. וַיָּשָׂאֹל לוֹ] the inf. abs., according to GK. § 113<sup>e</sup> (cf. § 113<sup>x</sup>), Ew. § 351<sup>c</sup>, Kön. iii. § 218<sup>c</sup>. After an *inf. c.*, as 25, 26. 33; cf. Ex. 32, 6.

14. וָסֶר אֶל מִשְׁמְעָתֶךָ] RV. *is taken into thy council*, following Ges. (qui *devertere solet ad colloquium tuum, qui interioris apud te admissionis est*), and Keil. This, however, assumes an unusual sense for סֶר, which is hardly justified by the parallels quoted, Gen. 19, 2. 3. Jud. 4, 18. 19, 12 (to ‘turn aside’ to *visit* a person). Probably for סֶר we should read with LXX, Targ. (ἀρχῶν, ‘chief’ or ‘captain over thy body-guard’) (אֶל for עַל; see on 13, 13), which would imply a position of responsibility, and close attendance upon the king. For this sense of (lit. *obedience*, i.e. a body of men bound to obedience), cf. II 23, 23 (= 1 Ch. 11, 25) (Ch. 15, 25): the word is also used in a concrete sense in Is. 11, 14. וּבְנֵי עַמּוֹן מִשְׁמְעָתֶם. So Ew. Bertheau (on 1 Ch. 1. c.), Then. etc.

15. הַחֲלַתִּי] ‘Have I begun?’ The question is indicated by the tone (11, 12).

16. בְּעֵבֶד דָּבָר] אל יִשְׂמַח . . . בְּ[אֶל יִשְׂמַח בְּ] lit. *to lay in*, i.e. to attribute to, as Job 4, 18: so Dt. 22, 8.

17. בְּכָל בֵּית אָבִי] LXX, Pesh. ‘and in every house’, which is required.

17. הַרְצִים] *the runners*, or royal escort of the king: so 21, 8 (emended text). 1 Ki. 14, 27. 28 (= 2 Ch. 12, 10. 11). 2 Ki. 10, 25. 11, 4. 6. 11. 13. 19: cf. II 15, 1. 1 Ki. 1, 5; and ch. 8, 11 וְרַצּוֹ לְפָנֵי מֶרְכָּבוֹ. If the emendation on 21, 8 is correct, Doeg will have been the most stalwart of Saul’s ‘runners.’

18. יִדְמֵעַ] Ch. 4, 10: II 14, 19 (*אתה*); Jer. 26, 24 (*את*).

18. דְּזִוֵּג] Ew. § 45<sup>d</sup>. Kt. uses ‘ in the Syriac fashion: the Qrê warns the reader to pronounce it softly, and not differently from דְּוָאנֵג v. 9. 21, 8. Cf. p. 120 n.; and *פְּתַחִים* beside (GK. § 93<sup>x</sup>).

[סב אתה] For the emph. אתה, cf. on 17, 56.

[וַיִּפְנֶן הוּא] Note the emphasis expressed by the pronoun: as Ex. 18, 19. 22. 26 etc. (*Tenses*, § 160 note).

So 2, 18. II 6, 14 (= 1 Ch. 15, 27)†. LXX, however, omits בָּר, probably rightly: for this ‘ephod’ is not worn, but ‘borne,’ by the priests (cf. on 2, 28).

20. GK. § 129<sup>b</sup> and 129<sup>e</sup>.

22. in Biblical Hebrew is used somewhat peculiarly in 1 Ki. 12, 15 [2 Ch. 10, 15 מִעֵם יְיָ] lit. ‘for there was a turning about (i. e. a turn or change of affairs: LXX μεταστροφὴ) from Yahweh that he might establish his word,’ etc.: in the philosophical Hebrew of the middle ages, it acquires the sense of *cause*. Hence this passage has been rendered, ‘I have been the cause in (the death of) all the persons of thy father’s house.’ The legitimacy of this rendering is questionable. There is no evidence that possessed the sense *cause* in Biblical times; nor is it probable, if it did, that סבב (in *Qal*) would be a denominative of it; and thirdly, even though there were a verb סבב to be the cause, its use with ellipse of the crucial word *death* is more than is credible. It is best for to read, with Th. We., I am guilty in respect of all the persons, etc.: cf. Pesh. לְמַשְׁחָה. The construction with ב' as as 19, 5, where Targ. has the same word in the *Ethp.* with the same construction, viz. אהחיב ב'.

23. [נֶפֶשׁ . . . נֶפֶשׁ] The suffixes must have been accidentally transposed: נֶפֶשׁ . . . נֶפֶשׁ (Th. We. Bu. etc.).

[כִּי מִשְׁמָרָת אַתָּה עֲמֹרִי] ‘For thou art a keeping with me,’ i. e. shalt be jealously guarded with me. The abstract for the concrete, according to a usage of which there are many other examples in Hebrew (*Tenses*, § 189. 2): comp. Is. 11, 14. LXX ὅτι πεφύλαξαι σὺ παρ' ἐμοὶ = כִּי נִשְׁמָרָת אַתָּה עֲמֹרִי (מ for נ) (the two letters being very similar in the old character),—which has nothing to recommend it.

<sup>1</sup> And the remarkable parallel in Moabitic: Mesha, line 28  
lit. for all Dibon was obedience.

**23—26.** *David as an outlaw, in the Shephēlah, the Hill-country, and the Wilderness of Judah.*

**23, 1.** קָעֵילָה] In the Shephēlah (Jos. 15, 44; see v. 33); now Qīlā, a ruined village on a hill, on the E. side of W. es-Sūr, 3 miles S. of 'Id el-miyeh, ‘the terraced sides of which are even to-day covered with corn,’ so that we can understand why the Philistine raiders should have swarmed up the Vale of Elah and the Wādy es-Sūr, past Sochoh and 'Id el-miyeh, to rob the threshing-floors (cf. Cheyne, *EB.* s.v.; *H.G.* 230).

וְהַמָּה שָׁסִים] *robbing* (without ‘and they are’),—a circ. clause, like Gen. 15, 2. 18, 8 etc. (*Tenses*, § 160), and following another ptcp., as 28, 14. II 15, 30. 2 Ki. 2, 12. Jer. 38, 22.

**2.** וְהַפְּנִיתִי . . . וְהַבִּתִּי There is considerable irregularity in the punctuation of the 1 and 2 pers. of the conjugations (other than Qal) of הַנְּהָרֶת verbs: but the following points may be usefully noted:—

'— is found always in Pu. Hof. (as חִרְאַת Ex. 26, 30), and Nif. (except *once*, Gen. 24, 8 etc.) (וְנִקְרַת); '— is found always in 1 pl. (וְנִ—), and before suffixes, and in 2 sing. Pi.; and almost always in 2 pl. (as הַשְׁתְּחֹתִים), probably the only exceptions being חִרְבִּתִם Ez. 11, 6, and חִתְעֹתִים Jer. 42, 20 Qrē (Kt. סְתִמָּה).

The irregularity is greatest in 1 and 2 sing. Hif. and Hithp. and in 1 sing. Pi.; but here '— is very common in the first person, and '— in the second (as always in Pi.; see above): thus we find 15 times, but 17 הַבִּיתִי (3 times), but הַעֲלִיתִי (10 times), but הַעֲלִיתִי (6 times; also Ex. 32, 7. 40, 4†); הַרְבִּיתִי (12 times), but 4 fem. הַרְבִּיתִי (4 times; but 2 fem. צוֹוִיתִי 5 times, but 30 צוֹוִיתִי 5 times; comp. also הַרְבִּיתִי). A notable exception is 4 בְּפִיתִי twice, but 4 בְּלִיתִי 4 times. See Bö. i. pp. 410 f., 429; in GK. § 75<sup>z</sup>,<sup>eo</sup> the usage might have been stated more clearly.

**3.** וְאַפְּ כֵּי] = *and how much more, when*, as 2 Ki. 5, 13.

מִיעֻרְכּוֹת] Cf. 4, 2. 12. 16; 10 times in ch. 17; and II 23, 3.

**4.** רַד קַעַלָה] Not from 'Adullam,—at least if this was at 'Id el-miyeh (1468 ft.), which is *lower* than Qe'ilah (1520 ft.),—but presumably from the ‘forest of Héreth’ (22, 5), which will have been somewhere in the higher, central part of Judah.

נִתְנַ] the *fut. instans*: see on 3, 11.

**5.** וַיְנַהֵג] The word used as 30, 2. 20, like the Greek ἀγεν.

6. There is some disorder in this verse: Abiathar fled to David, before he reached Qe'ilah; and clause *b* cannot be construed so as to yield an intelligible sense (as it stands it can only be rendered '(the) ephod came down in his hand')<sup>1</sup>. The simplest course is to read after either, with LXX (B), וְהִיא עַמְדָה קָעֵילָה יָרַד וְהַאֲפֹר בַּיָּדוֹ אֶל דָּוֹד (so Bu. alt.), or (cf. Now., but not Luc.<sup>2</sup>) אֲפֹר בַּיָּדוֹ יָרַד קָעֵילָה וְהַאֲפֹר בַּיָּדוֹ. Even this change does not entirely relieve the verse of difficulty; for the sense required is *after* Abiathar fled, which is not strictly expressed by בְּבָרְךָ אֲבִיתָר. AV. RV. 'that he came down with an ephod in his hand.' This (irrespectively of the difficulty in clause *a*) yields an excellent sense: only it should be clearly understood that *it is no rendering of the Massoretic text* (אֲפֹר יָרַד בַּיָּדוֹ). AV. (and occasionally even RV.) sometimes conceals a difficulty by giving a sense that is agreeable with the context, regardless of the fact that the Hebrew words used do not actually express it: i.e. they implicitly adopt an emendation of the text. Comp. on 17, 20: 24, 20; 25, 30: and see Jer. 19, 13. Ez. 45, 21 RV. 48, 29 בְּנַחַלָה (for בְּנַחַלָה). Ley's proposal to read אֶת for אֶל (ZATW. 1888, p. 222) does not touch the real difficulty of the verse.

7. [נִכְרָה] LXX πέπρακεν = מִכְרָה (comp. Jud. 4, 9). *Sold*, however, is here scarcely suitable. If the text be correct, the sense will be *to treat as strange* = *to alienate, reject* (cf. Jer. 19, 4 יְנַגְּרוּ אֶת הַמִּקְומָה הַזֶּה), construed here pregnantly with בַּיָּר. But the context in Jeremiah is not parallel; and the figure here would be rather a forced one. Ch. 26, 8, in a similar context, we have סְפִיר, which, however, would here give rise to an inelegant alliteration with the following נִסְגָּר. Perhaps Krochmal is right in suggesting סְפִיר, which is construed with בַּיָּר in Is. 19, 4 in exactly the sense that is here required, and only differs from נִכְרָה by one letter. The Versions, other than LXX, render only by a general term *deliver* (μεταχειρίζει, tradidit), from which nothing can be inferred as to the reading of the text which the translators had before them.

<sup>1</sup> It is moreover out of connexion with clause *a*: for according to all but uniform usage וְהִיא would be resumed by either אֲפֹר יָרַד or יָרַד אֲפֹר or אֲפֹר יָרַד, but not by אֲפֹר יָרַד (Tenses, § 78 end).

<sup>2</sup> Luc. omits καὶ αὐτὸς μετὰ Δαυεῖδ, but otherwise agrees with B.

נסגר לבודא] *hath shut himself in* (Ez. 3, 24) *in (by) entering etc.*

דְּלָחִים וּבְרִית Dt. 3, 5. 2 Ch. 8, 5; cf. 14, 6.

8. לְרוֹדֶת] presumably from Gibeah of Saul (22, 6),  $2\frac{1}{2}$  miles N. of Jerusalem (on 9, 1).

9. מְחַרֵּישׁ] *was fabricating, forging.* Apparently a metaphor derived from the working of metal: cf. חָרֵשׁ נָחָשָׁת Gen. 4, 22. 1 Ki. 7, 14. Elsewhere in this figurative sense only in Proverbs, and only there in Qal (3, 29 עַל רֹעֵךְ אֶל חָרְשָׁךְ 6, 14. 18. 12, 20. 14, 22†). The position of עַל makes it emphatic, *against him* (and not some one else): comp. Jer. 11, 19, and on II 15, 4.

10. שָׁמַע שָׁמַע] See on 20, 6.

לְשִׁיחָת לְעֵיר] So, with ל, Nu. 32, 15. שִׁיחָת is construed so constantly with an accus. that, though there is a tendency in Heb. for Pi'el, and especially for Hif.<sup>1</sup>, to be construed with ל, expressing the *datus commodi* (*or incommodi*), this is probably an instance of the use of ל to mark the accusative, such as is regular in Syriac, and occurs in Hebrew, rarely in the early and middle periods of the language, and with greater frequency in exilic and post-exilic writings. See 22, 7. II 3, 30 (see note); Jer. 40, 2 לְרִמְתָּה אֲבָנָר; ψ. 69, 6 וַיַּקְרַב . . . לְרִמְתָּה; ψ. 73, 18 תְּשִׁיחַ לִמְוֹד; אַתָּה יָדַעַת לְאַוְלָתִי Lex. 512<sup>a</sup>.

11 f. בְּעָלִים קַעַילָה] This use of בְּעָלִים to denote the *lords* or *citizens* of a town is rare: Jos. 24, 11 (of Jericho). Jud. 9, 22 ff. (Shechem). 20, 5 (Gibeah). II 21, 12 and 2, 4 LXX (Jabesh of Gilead)<sup>2</sup>.

13. נָגָר בְּאָשָׁר תָּנוֹרִי זָהָלְבָוּ בְּאָשָׁר יְחַלְבָוּ Cf. 2 Ki. 8, 13. II 15, 20 וְאָנָי הַולֵּךְ עַל אֲשֶׁר אָנָי הַולֵּךְ; comp. also Ex. 3, 14. 4, 13. 16, 23. 33, 19. Ezek. 12, 25. A Semitic idiom, copiously illustrated by Lagarde, in a note at the end of his *Psalterium Hieronymi* (1874), p. 156 f., especially from Arabic authors, and employed where either

<sup>1</sup> E.g. הרחיב ל' to give life to, Gen. 45, 7; הרחיב ל' to give width to, ψ. 4, 2 al.; הרחיב ל' to give right to. Comp. Ew. § 282<sup>c</sup>; Lex. 511<sup>b</sup> 3 a; and Giesebricht's careful study on this preposition, *Die Hebräische Praeposition Lamed* (Halle, 1876), p. 80f.

<sup>2</sup> Comp. in Phoenician CIS. i. 120 'הָרָנָה בְּעָלָת בָּונָה' Irene citizen of Byzantium' (in the Greek Ἐρήνη Βυζαντία); and Cooke, NSI. p. 50.

the means, or the desire, to be more explicit does not exist. ‘And they went about where they went about:’ in the present case, no doubt, the vagueness of the expression corresponds with the reality. From Lagarde’s instances may be quoted: אונקלוס תרגם מה-שְׁתַּרְגָּם (Rashi on Gen. 20, 13, and elsewhere) Onqelos renders as he does render; فاصنع ما كان suit quod fuit = missa haec faciam; انت مانع age quod agis = non curo quid facturus sis, et liberam agendi ut volueris potestatem tibi concedo; طلع من طلوع qui emersit [ex undis] qui emersit = non attinet exponere qui et quot emerserint; وفد على كسرى ابرویز فيما كان يغدو عليه ad regem Persarum Parwêzum profectus est eo consilio quo profectus est = nil attinet explicare quaenam itineris causa ac ratio fuit: Arnold, *Chrestomathia Arabica*, p. 143, 7 nisi forte غيرهم ما غيرهم mutaverit eos quod eos mutavit = nisi forte nescio quae res eos mutaverit. Sm. quotes also Qor. 53, 16.

14. בְּמִדְבָּר] i.e. in some part of the rocky and desolate region called the ‘wilderness of Judah’ (Jos. 15, 61–62, where six cities belonging to it are enumerated; Jud. 1, 16 [text very doubtful]; Ps. 63 title), bearing down by steep and rough descents to the Dead Sea, and extending some 15 miles from W. to E., and some 35 miles from N. to S. (*H. G.* 312,—followed by a vivid description of its wild and barren scenery). It begins in about the longitude of Ma’on and Carmel (23, 24, 25, 1), but becomes wilder and more desolate as it descends towards the Dead Sea.

מצdots סלעים] (mountain-)fastnesses; cf. Is. 33, 16 [במצdots] vi. 19. 29. Jud. 6, 2; and (in the sing.) 1 Ch. 12, 9. 17 [al. 8. 16].

בָּהָר] the elevated central ‘hill-country’ of Judah (Jos. 15, 48–60).

בְּמִדְבָּר זִיפֶּה] probably an intrusive anticipation of v. 15.

15. וַיֹּרֶא] ‘Here, in spite of 26, 3, we must with Ew. *Hist.* iii. 127 (E.T. 92) vocalize נִירָא, not only in order to secure a connexion with what precedes, but especially to obtain a motive for what follows: cf. v. 16 “strengthened his hand,” and v. 17 “fear not”’ (We.). And so Dr. Weir: ‘Rather, *was afraid*; see next verse.’

נִירָא] now Tell ez-Zif, a conspicuous mound, 2882 ft. above the sea, 4 miles S. by E. of Hebron, on a plateau of ‘red rolling ground,

mostly bare, partly wheat and barley, broken by limestone scalps partly covered by scrub, and honey-combed by caves,' which begins soon after Hebron is left (*H. G.* 306 n.). This plateau is the 'wilderness' of Ziph. Jos. 15, 55 mentions Zif as in the Hebrew.

**בְּחַרְשָׁה**] The prep. ב and the ה locale combined. So v. 19; 31, 13 בְּרֵבֶלֶת; Jos. 15, 21 בְּגִבְעָה; II 20, 15 בְּאַבְלָה; Jer. 52, 10 בְּרֵבֶלֶת. And even with מִן, as Jud. 21, 19 מִצְפֹּנָה ל'; Jos. 15, 10 מִצְפֹּנָה; Jer. 27, 16 מִכְבָּלָה. Here the ה was already read by LXX (though wrongly understood) ἐν τῇ Καυηῇ = בְּחַרְשָׁה.

The word is pretty clearly (notice חַרְשָׁה, not in v. 16) not an appellative ('in the wood'),—Conder (*T.W.* 243) observes that trees could never have grown on the dry porous formation of the plateau of Zif,—but the name of a place, *Hōresh* or *Hōrēshāh* [on ה loc. in names of places, see *Tenses*, § 132 Obs.],—perhaps the ruin *Hurësa* (or *Khoreisa*), 1½ miles S. of Tell ez-Zif (Conder; Buhl, 97; *H.G.* 307 n.).

16. **וַיַּחֲזֹק אַת יְדָיו**] fig. for encouraged; so Jud. 9, 24. Jer. 23, 14. Is. 35, 3. Ezr. 6, 22. Neh. 2, 18. 6, 9 al., always with the pl. hands (so LXX here): cf. with the Qal II 2, 7 al.

17. **חַמְצָאָךְ**] Cf. with יָד Is. 10, 10. ψ. 21, 9. But מצא does not correspond phonetically with Aramaic מִטְּאָ, with which Mühlau-Volck, in the 10th edition of Gesenius' *Lexicon*, compare it: מִצְּאָ = حَمْظَى = מִצְּאָה: advenire: מִטְּאָ = מִטְּמָאָ:—in conj. I 2 (= *Piel*) porrigere, praebere. See Nöldeke, *ZDMG*. 1886, p. 736.

**כִּن**] so, in accordance with what has just been stated. Cf. ψ. 90, 12 'so—i. e. in accordance with v. 11—teach us,' etc.

18. Cf. 18, 3.

19—24, 22. A doublet to ch. 26, beginning with almost the same words, and containing a different version of the same occurrences.

19. **יַיִלּוּ**] Tell el-Fûl (2754 ft.) = Gibeah (see on 9, 1) is lower than Ziph (2882 ft.); but the road from Ziph to the N. would ascend considerably (Hebron, 3040 ft., Halhul, N. of Hebron, 3270 ft.); and though it descends again to Jerusalem (2593 ft.), it rises again to Gibeah (2754 ft.), so that there would be considerable ascents between Ziph and Gibeah. The parallel, 26, 1, has, however, יַיִלּוּ for וַיַּעֲלוּ.

**זְפִים**] Read **חַזְפִים**, as 26, 1.

[בְּחִרְשָׁה . . . הַיְשִׁימֹן] These definite localities are inconsistent both with the preceding indefinite **מִצְדּוֹת**, and with the need of searching for David, expressed in the verses which follow. The words from **בְּגֻבָּע** seem to have been inserted here from 26, 1, and added to agree with *vv.* 15, 16, 18 (Sm.). On **חַחִילָה** and **יְשִׁימֹן**, see on 26, 1.

20. **לְכָל אֶתְוָת וּלְ** [לְכָל = *in accordance with* (*Lex.* 516<sup>b</sup>)]: elsewhere (Dt. 12, 15. 20. 21. 18, 6†; comp. Jer. 2, 24) the phrase is used with **בָּ**: comp. on 2, 16. With the rhythm or run of clause *a*, cf. Qoh. 9, 10 (accents and RV. *margin*).

[וְלֹנוּ הַסְנִינוּ] ‘and ours (will it be) to deliver him,’ etc. Not a common use of **לְ**. Cf. Jer. 10, 23 (reading **וְלֹא** **לְקָרְבָּן**); and (with **לְ** before the inf.) Mic. 3, 1; and, in late Hebrew, 2 Ch. 13, 5. 20, 17. 26, 18. Comp. **עַלְיִ** in II 18, 11.

22. **הַכְּנִינוּ עוֹד**] certainly not ‘make yet more sure’ (RV.), but most probably, if the text is correct, ‘*Prepare further;*’ cf., in a military sense, Nah. 2, 4. Jer. 46, 14. Ez. 7, 14. 38, 7. ‘Give attention still,’ with ellipse of **לְבָ**, is a very doubtful rend.: not only is the ellipse uncertain elsewhere (see Moore on Jud. 12, 6), but **הַכְּנִין לְבָ** elsewhere has only the sense of fixing the heart firmly in a given direction, esp. towards Yahweh (*ch.* 7, 3), or to seek Him (2 Ch. 12, 14 al.), cf. (absol.) **ψ.** 78, 8. Job 11, 13 (*Lex.* 466<sup>b</sup>).

[מֵי רָאָהוּ שָׁם] The Hebrew is abrupt (comp. on 2, 35). LXX for **הַמְּתַהֲרָה**—**מֵי רָאָהוּ**, whence Th. We. al. restore ‘know and consider his place where his  *fleeting* foot may be.’ **מִתְהַרְ**, however, is a doubtful form: it occurs only Zeph. 1, 14, where it is explained questionably (see esp. Schwally, *ZAW.* 1890, p. 176) as a Pi. ptcp. (**מִתְהַרְ**) with aphaeresis of **מִ** (GK. § 52<sup>a</sup>); and it is better to read in Zeph. **מִתְהַרְ**, and here, with Ehrl., **מִתְהַרְ** (from **מִתְהַרְ**).

[אָמַר] **הָאָמַר** (16, 4).

[עַרְם יְעַרְם הָוָא] Ex. 4, 14 ; **דְּבָר יְדָבֵר הָוָא**; *ch.* 22, 18<sup>b</sup>: cf. also 27, 2; 28, 8; Qoh. 9, 15. For the inf. *Qal*, see GK. § 113<sup>w</sup>.

23. **וְרָאוּ וְדָעוּ**] In this order, only here and Jer. 5, 1. Elsewhere regularly **דָעוּ וְרָאוּ** (*v.* 22. 12, 17. 14, 38. 1 Ki. 20, 7. 2 Ki. 5, 7), **דָעַ וְרָאֵי** (25, 17. Jer. 2, 19), **דָעַ וְרָאֵה** (24, 12. II 24, 13. 1 Ki. 20, 22). **וְרָאוּ וְרָאֵוּ** MSS. have here **וְרָאֵוּ**.

[**מִכְלָל**] Very hard. . . . **מִכְלָל** may mean *any of* (Lev. 11, 24), esp. with a neg. or **אֵם** (*Lex.* 580<sup>b</sup>); but this does not suit here: it cannot mean *everyone* (Now.); and ‘take knowledge of’ (*EVV.*, Dh.) gives to **מִן** a sense which it does not possess. **יְדֻעַ ב'** does, however, occur with the meaning *know about* (Jer. 38, 24. Job 37, 16, perhaps ψ. 31, 8; cf. *ch.* 22, 15); and as **ו** and **ב** are often confused in the old characters (Introd. p. lxvii), we may, in default of anything better, read **בְּכֶל**, and then we may rightly render ‘take knowledge of.’

[**וַיִּשְׁבַּתּוּ**] *and return.* Neither this (We.) nor **וְהַשְׁבִּתּוּם** (Bu. Now. Kit.) can mean *bring back word*: see on 12, 3.

[**אֲלֹן נְכוֹן**] **אֲלֹן** must here be used as the equivalent of **לָעַל**, which is joined sometimes with substantives to express an adverbial relation; ψ. 31, 24 **עַל יְתָר** *upon* (the basis of) abundance = abundantly; Jer. 6, 14 **עַל נְקָלָה** = lightly; Is. 60, 7 **עַל רָצֹן** = acceptably. Here *on a certainty* = *assuredly* (*Lex.* 754<sup>b</sup>).

[**אַלְפִי יְהוּדָה**] not ‘thousands’ (*EVV.*), but *clans* of Judah; see on 10, 19.

24. [**מִדְבָּר מְעוֹן**] Ma'on, in the ‘hill-country’ of Judah (Jos. 15, 55,—mentioned beside Carmel and Ziph), was identified by Robinson with *Tell Ma'in* (2887 ft.), on a ‘great hump of rock’ (Conder, *Tent Work*, 244), 4½ miles S. of Ziph. The ‘wilderness of Ma'on’ is an extensive steppe, E. of the Tell, consisting of ‘waste pasture-land, rough rocks with that dry vegetation on which goats and even sheep seem to thrive’ (*EB.* s.v.).

[**בָּעָרֶכְתָּה**] The ‘Arābāh (or Steppe) is the alluvial floor of the deep depression through which the Jordan runs, and in which the Dead Sea lies. It is difficult to understand how any part of the wilderness of Ma'on (2887 ft.) could be described as being ‘in’ the ‘Arābāh (in which the Dead Sea is 1292 ft. *below* the Medit. Sea). If the text is in order, we must suppose that the wilderness of Ma'on extended sufficiently far in the E. to reach a point which could be reckoned as ‘in’ the ‘Arābāh.

[**אֶל יְמִין הַיְשִׁימּוֹן**] ‘on the South of the Desolation’ (AV. *Jeshimon*; RV. *the desert* is too vague). **הַיְשִׁימּוֹן** (notice the *article*), though it is used as a general term (Dt. 32, 10; Is. 43, 19 al.), is here and v. 19, 26, 1. 3 (cf. Nu. 21, 20. 23, 28) used specifically of some part of the wild and desolate ‘wilderness of Judah’ (see on v. 14)—if **אֶל יְמִין**

is correct (26, 1 has פְנֵי עַל), of the part *South* of about the latitude of Ma'on.

25. לְבָקַשׁ [לְבָקַשׁ] 'Read with LXX' (We.). ה has dropped out before the following. So Klo. Bu. Sm. etc.

וַיֵּרֶד הַסְלָעַ [וַיֵּרֶד הַסְלָעַ] In illustration of the fact, Dr. Weir refers appositely to Jud. 15, 8; וַיֵּשֶׁב בְּסֶלֹעַ רְמִון אַרְכָּעָה 20, 45. 47 עַיטִים: חֲדִשִּׁים are also mentioned as hiding-places in ch. 13, 6. The 'crag' here meant cannot be identified; but it must have been in some part of the mountain מִדְבָּר מְעֻן lower than that meant in v. 24.

וַיָּשַׁב אֲשֶׁר [וַיָּשַׁב אֲשֶׁר] LXX: 'and came down to the crag which is in,' etc. This is probably right, הַסְלָעַ not being a proper name (We.).

מִדְבָּר מְעֻן [מִדְבָּר מְעֻן] into the wilderness, etc.; not *in*, as EVV.

26. שָׁאָל וְאַנְשֵׁי [שָׁאָל וְאַנְשֵׁי] LXX: probably rightly.

About 4 miles SE. of Tell ez-Zif there begins a deep and narrow gorge, with rocky sides, called first *W. el-Wa'r* and then *W. el-Malāqy*, which runs to the E. for a distance of some 6 miles; and it is a plausible suggestion of Conder's (*Tent Work*, 245) that this may have been the scene of the incident here recorded: there is, Conder says, no other place near Ma'on, where cliffs, or crags (*Sela'*, v. 28), can be found. But it is precarious to support the identification by the phonetically imperfect resemblance of 'Malāqy' to מְחַלְקֹת (v. 28).

וַיָּהִי דָּרָךְ נַחֲפֹן [וַיָּהִי דָּרָךְ נַחֲפֹן] 'And David came to be (on 18, 9) hurrying in alarm, . . . and Saul and his men were surrounding David and his men to take them,'—the ptcpp. describe the situation, into the midst of which the message, v. 27, came. For the idea expressed by נַחֲפֹן, cf. II 4, 4 (Qal), 2 Ki. 7, 15 (Nif.). עַטְר is, however, a very rare word, found otherwise only once in poetry (ψ. 5, 13†, of surrounding protectingly with a shield); and Klo. proposes עַטְים (14, 32. 15, 19) were flying at David (so Bu. Sm.). This, however, cannot be said to be probable. Ehrlich, more probably, suggests עֲבָרִים were crossing over to the other side of the mountain to take David, when the message arrived.

28. מִירְדָּף [מִירְדָּף] with dag. f. implicitum (GK. § 22<sup>c</sup> end) in the ר, as in קִרְנוֹן Is. 14, 3 Baer and Ginsb. (GK. § 22<sup>s</sup> end). So B and Kit. Baer and Ginsb. read מִירְדָּף: cf. 1, 6. 10, 24 (see the *Addenda*).

מְחַלְקֹת [מְחַלְקֹת] prob. of divisions<sup>1</sup>, Saul and David there parting from

<sup>1</sup> Though מְחַלְקֹת is elsewhere used only in a concrete sense, of the divisions

the neighbourhood of one another: cf. the Nif. in 1 Ki. 16, 21. Gen. 14, 15. A popular explanation of the meaning of the name. ‘Dathe, Ges., De Wette, “rock of *escapes*;” but Th. objects rightly that the sense of *escaping* is not established for חַלֵק’ (Dr. Weir)<sup>1</sup>. LXX πέτρα ἡ μερισθεῖσα = סָלָע הַמְחַלְקָה. Targ. has the characteristic paraphrase, ‘the place where the heart of the king was divided to go this way and that.’

**24. 1.** עַל יְעֻלָּו] Very surprising, in the present context. ‘En-gedi, in the ‘wilder-ness’ of Judah (Jos. 15, 62), the modern ‘Ain-jidi, is a spring, bursting out from under a great boulder on the rocky precipitous descent to the W. shore of the Dead Sea, and 612 ft. above it (cf. G. A. Smith, *EB*. s.v.; and the writer’s note on Gen. 14, 7): it is 680 ft. below the Medit. Sea, and consequently some 3560 ft. below Ziph (2882 ft.), and considerably below any place which could reasonably be included in the ‘wilderness of Ma’on’ (*v. 25*); David could not therefore have ‘come up’ to ‘En-gedi from any of the places mentioned before. Either something has been omitted (so that מישׁ does not refer to מישׁ in the ‘wilderness of Ma’on,’ *v. 35*), or the verse is due to some redactional confusion.

**3.** עַל פְנֵי] The expression is ambiguous. עַל פְנֵי may denote either (1) *on the surface of*, Gen. 11, 8. Ex. 32, 20. II 18, 8; or (2) *on the front of* (usually in the sense of *on the East of*; see on 15, 7). In sense (1) עַל פְנֵי is commonly used with words of *scattering* or *casting*: nor does it appear why here the *surface* of the rocks of the chamois-goats should be so particularly specified. Probably, therefore, (2) is preferable: though, as Ges. remarks, there is nothing here to guide us as to whether the ‘front’ definitely means the East. Wild goats still abound in the neighbourhood of ‘En-gedi; and the צורִי היְעָלִים must have designated some locality in which they were particularly apt to congregate.

**4.** נְדֹרֶת הַצָּאן] Cf. Nu. 32, 16. 24. 36. Zeph. 2, 6. Low stone-walls (‘build,’ Nu. 32, 16), forming enclosures for sheep.

**5. יֹשְׁבִים]** ‘were in the recesses (Am. 6, 10. Is. 14, 15. 37, 24 al.) of the cave, sitting down.’

of a people (Jos. 11, 23. 12, 7. 18, 10), or (especially in Ch.) of the divisions (i.e. ‘courses’) of priests and Levites.

<sup>1</sup> It is assumed (though very questionably) by the Rabbis, and even favoured by Gesenius, for the Hif. in Jer. 37, 12.

5. **אֲשֶׁר אמר**] Do these words mean *of which he said*—the allusion being to some previous assurance of deliverance from Saul, which David's followers *apply* to the present occasion (Kp.) ; or *on which he says*,—*the occasion itself* being interpreted by them as an indication of Yahweh's purpose to deliver Saul into his hands (Th. Ke. We.) ? In order to answer this question properly, the nature of **אשר** and its use in parallel cases must be considered in some detail.

**אשר** is properly not a relative *pronoun*, but a relative *sign*, indicating generally and indeterminately the idea of relation = *as to which* : it is followed in strictness by a pronominal or adverbial (**בָּשָׁם**) supplement, defining more closely the nature of the relation which it is used to express—**הָאִישׁ אֲשֶׁר דִּבֶּר עָלָיו** the man *as to whom* he spake concerning him = the man *concerning whom* he spake. There are, however, certain cases—besides the familiar one, in which the pronominal supplement is the direct object of the verb—in which the pron. or adv. supplement is dispensed with. (a) with **אשר אָמַר**, followed by the words used, where, however, its place is really taken by a pronoun in the speech which follows, as Gen. 3, 17 the tree *as to which* I commanded thee, saying, Thou shalt not eat *from it*, Dt. 28, 68. 1 Ki. 8, 29. Jer. 32, 43; ch. 9, 23<sup>b</sup>: ib. 17 the man *as to whom* I said unto thee, *This one* (זה) shall rule my people Israel; Jud. 7, 4 (exactly similar) and (where the noun repeated takes the place of the pronoun) Jud. 8, 15 Behold Zebah and Zalmunna', *as to whom ye reproached me*, saying, Is the hand of Zebah and Zalmunna' now in thine hand? etc. In 2 Ki. 17, 12. 21, 4 a term nearly equivalent to the antecedent of **אשר** follows similarly in the speech. The pron. or adv. supplement is dispensed with (b) when a word denoting *time* or *place* or *manner* has immediately preceded **אשר** : thus (a) Dt. 4, 10 *יֹם אֲשֶׁר עַמְדָת* the day *on which* thou stoodest, Gen. 45, 6. 1 Ki. 9, 10. 22, 25 and frequently : (b) Gen. 39, 20. Dt. 8, 15. Is. 64, 10 al.<sup>1</sup>: (γ) *וזה הדבר אשר* . . . this is the matter *as to which* (or, account *how*) . . . Jos. 5, 4; 1 Ki. 11, 27<sup>2</sup>. It is dispensed with (c) in a few extreme instances, in which it is left to the reader's intelligence to define the relation intended : as Nu. 21, 16; Dt. 7, 19; Is. 8, 12 *הַעַם הַזֶּה קָשֵׁר* *שׁוּבוּ לְאַשְׁר* *לְכָל אֲשֶׁר יֹאמֶר* where **יאמר** would normally be followed by **לו**; 31, 6 *הַעַמִּיקוּ סָרָה* Turn ye to (him, as to) whom they have deeply rebelled.

Applying the principles that have been thus determined to the passage before us, we shall see that presumption favours its being regarded as analogous to b (a). Had the sense intended by the

<sup>1</sup> And regularly after **בְּכָל אֲשֶׁר בָּאֵין** (ch. 14, 47) = *wherever*, (Ex. 5, 11. Nu. 2, 9) *from the place where* = *whencesoever*, **אֲלָל אֲשֶׁר עַל** (ל) *whithersoever*, II 15, 20 al.

<sup>2</sup> Comp. the use of **דִּבֶּר** in the phrase . . . **וְהִיא דִּבֶּר** Dt. 15, 2. 19, 4. 1 Ki. 9, 15; and in the first line of the Siloam Inscription.

narrator been, ‘Behold the day, as to which Yahweh said to thee, I will etc.’ we should have expected (on the analogy of *a*) **הנה היום** *אשׁר אמר יהוה אליך ביום ההוא א נכי אתנו וְנ'*. As it is, has the presumption of being determined by the preceding **היום**: ‘Behold the day *on which* Yahweh saith unto thee, Behold, I am about to deliver etc.’ Compare the very similar passage, Jud. 4, 14.

**[א] אִיּוֹב]** The Qrê is right (notice **ל**). Cf. on II 24, 13.

5<sup>b</sup>. 6. To produce a logical sequence in the narrative 5<sup>b</sup>. 6 should be transposed so as to follow 8<sup>a</sup>.

6. **[את כנף]** After **כנף** eight MSS., and LXX, Pesh. Vulg. insert **כַּפְעֵיל**,—necessarily, as the art. is wanting’ (Dr. Weir). So We.

7. ‘**חֲלִילָה לִי מִיחָה**’ *Ad profanum sit mihi a Domino*’—the usual (12, 23) being strengthened by the act being represented as deprecated on Yahweh’s part: cf. 1 Ki. 21, 3; and see on II 23, 17.

**[א]** After **חֲלִילָה** with the force of an oath, as II 20, 20: more impassioned than the more ordinary constr. of **מִן** of the act deprecated (e. g. 26, 11). See GK. § 149; *Lex.* 321<sup>a</sup>.

**[בְּמִשְׁחַת יְהוָה אָדָנִי]** See GK. § 16h. So v. 11. 26, 9 al.

8. **[וַיִּשְׁפַּע . . . בְּדָבְרִים]** ‘And David *tare* his men with words.’ **שָׁפַע** is to *cleave*: in Qal only ptc., of the cloven hoof, Lev. 11, 3. 7. 26. Dt. 14, 6. 7; in Pi’el, Lev. 1, 17. Jud. 14, 6 and he *rent* it (the lion) as one would *rend* a kid. It follows that the Heb. text here yields no sense’ (Dr. Weir). We. defends MT. on the ground that the addition **בְּדָבְרִים** (cf. Job 32, 4) implies that the verb is a *figurative* one; but if MT. be correct, David—to judge from such knowledge of the Heb. word used as we possess—must have expressed himself with singular violence, and in terms which would be suitable rather to an abusive and malicious attack by words (comp. the Lat. *proscindere* = to satirize, defame), than to a simple rebuke or ‘check’ (so RV., but not fully representing **שָׁפַע**). None of the emendations that have been proposed is, however, satisfactory (Th. **וַיִּשְׁבַּת**; Dr. Weir, ‘Perhaps **וַיִּמְנֻעַ** or **וַיִּשְׁקַט**;’ Klo. **וַיִּאֶסֶד**). Bu. agrees. **וַיִּחְשַׁךְ** is a word that would be appropriate to the context (cf. II 18, 16); but **שָׁפַע** could scarcely have arisen out of this by the ordinary processes of transcriptional corruption. The renderings of the Versions are: LXX **ἐπεισέ**, Pesh. **כָּא**’ *made to repent*, Targ.

**בָּסַם** persuaded, pacified, Aq. συνέκλασεν (hence Vulg. *confregit*), Symm. περιέσπασεν, Theod. ἡτάρησεν.

10. [מְבֹקֵשׁ] is seeking,—much more expressive than ‘seeketh’ (EVV.).

11. [וַיֹּאמֶר] The tense is irregular: the pf. with simple *waw* is improbable: the pf. with *waw* conv. is out of place, the idea of reiteration being evidently not what is here intended to be expressed. Jerome’s אָמַר (et cogitavi ut occiderem te), of course, cannot be right. Either **וַיֹּאמֶר** and one said must be restored, or we must follow LXX καὶ οὐκ ἤβούληθην and read **וַיֹּאמַת** and I refused (We. etc.).

[לְהַרְגֵּנָה] -og-: cf. on 15, 1.

[וְתוּחָס] Elsewhere followed always by עִין (Dt. 7, 16 and frequently). The ellipse, considering the standing usage of the word, is not probable. Sept. Targ. Pesh. express the first person הוּא חָסֵם: may have been ‘written in error by a scribe, who expected עִינִי to follow’ (We. Sm. Now.). Or (Bu.) עִינִי may have dropped out after הוּא חָסֵם: it is expressed by Vulg.

12. [רָאָה גַם רָאָה] The repetition of the imper. after נִמְנִמָּה is certainly very un-Hebraic: and Ehrl. would read—as Hupfeld did long ago (*Comm. in quosdam Iobeidos locos*, 1853, p. vi)—**רָאָה גַם**—the inf. abs. (see on 1, 6).

[כְּבָרְתִּי הַרְגֵּנָה] carrying on **כְּבָרְתִּי**: GK. § 114<sup>r</sup>; *Tenses*, § 118.

[צִדְתָּה] liest in wait (not hunttest, צָדֵךְ): see Ex. 21, 13; also Nu. 35, 20. 22. ‘LXX δεσμεύεις (= צִדְתָּה), translating from an indistinct text’ (Dr. Weir).

13<sup>a</sup>. Cf. Gen. 16, 5<sup>b</sup>. 31, 53. For **וְנִקְמַנִּי**, see GK. § 112<sup>a</sup>.

16. . . . [וְהִיה] The pf. and *waw* conv. with the force of a wish: cf. *Tenses*, § 119 <sup>δ</sup>.

[וַיְשַׁפְּטָנִי מִידָּךְ] and judge me (and free me) from thy hand: see on 25, 39.

19<sup>a</sup>. [הַנְּדָתָה] viz. by thy action in sparing me. But Klo.’s ‘hast magnified (cf. Gen. 19, 19) that which thou hast done to me (as) good’ yields a better sense; so Sm. Bu. Now. Kitt. Ehrlich.

[עֲשָׂה] after **עֲשָׂה**, as II 2, 6<sup>b</sup>; cf. with **חַסְרָה**, Gen. 24, 49 al.

19<sup>b</sup>. [אַתְּ אֲשֶׁר] alone = *forasmuch as* (15, 15): the **תָּה** is out of place, and is doubtless a scribal error, due to **אַתְּ אֲשֶׁר** just before.

20. וְשַׁלְחוּ] will he send him away? For the question thus introduced, cf. Ez. 15, 5<sup>b</sup>: *Tenses*, § 123 β; GK. § 150<sup>a</sup>. Klo.'s פָּתַח (GK. § 112<sup>hh</sup> n.), with 'the general subject limited afterwards to the specific אִישׁ,' is highly improbable,—though of course without אִישׁ it would have been quite suitable.

21. תְּהִתָּה וְנִ] 'in return for this day—the sense being explained by what follows—wherein (on v. 5) thou hast wrought for me.' But as Klo. remarks, such a use of הַיּוֹם is un-Hebraic. Klo. reads הַטּוֹב *this good* (Nu. 10, 32) for הַיּוֹם; and we must either do the same, or adopt the transposition followed tacitly (cf. on 23, 6) by EVV., and read תְּהִתָּה אֲשֶׁר עָשָׂתָה לִי הַיּוֹם הוּא θλύψει) and Th. see We.

22. וּקְמֵה] = *and be confirmed*, as 13, 14; Gen. 23, 30. Nu. 30, 5.

23. עַל עַל המצוודה] from 'En-gedi (23, 29), 680 ft. *below* the Medit. Sea, up past Hebron (3040 ft.) and Ḥalḥul (3270 ft.) over the high backbone of central Judah, and then down into the Shephēlah to the 'hold' (22, 4) of 'Adullam (if = 'Id el-miyeh, 1160 ft.).

25, 1. וַיָּרַד] The place from which David 'came down' does not appear. The intention of the note seems to be to state that David, on hearing of Samuel's death, came down from some unnamed higher spot in the הר יהודה to the wilderness of Ma'on (*c.* 2500 ft.).

פָּאָרָן] Read מעון (23, 24, 25, 26), with LXX, as the context (*vv. 2, 4*) requires. The wilderness of Paran (Nu. 12, 16) is much too far to the south.

2. וְאִישׁ] without a verb: see on 17, 12; and cf. 1 Ki. 11, 26.

בְּכָורי מְעִשֵּׂיךְ וּמְעִשְׁתָּהוּ] of work in the fields: cf. Ex. 23, 16.

בְּכָרְמֵל] now *el-Kurmul*, 1 mile N. of Ma'on, 'on the edge of the wilderness of Judah, but to the west the land is broad and fertile, not unlike scenes of upland agriculture in Scotland. The name Carmel ("garden-land") is therefore suitable' (G. A. Smith, *EB.* s. v.; cf. on ch. 15, 12).

גְּדֹלָה] So II 19, 33 of Barzillai; 2 Ki. 4, 8 of the Shunammite woman.

יְהִי בְּנָוֹ] apparently = *and he was* (engaged) *in* the shearing of his sheep,—a most unusual type of sentence. יְהִי נָוֹ, or rather יְהִיא נָוֹ,

is what would be expected in that sense. For the unusual form of the inf. (in *y'* verbs), בְּנֵי (so Gen. 31, 19 : 38, 13 לְ), see GK. § 67<sup>cc</sup>.

3. מִקּוֹר חַיִם שֶׁבֶל בָּעֵלִי [שֶׁבֶל] *insight, shrewdness* : Pr. 16, 22.

מעלְלִים [מעלְלִים] elsewhere only in poetry, and in prose written in the elevated style of Dt. (Jud. 2, 19. Neh. 9, 35). רַע מַעֲלִיכֶם (חַטָּא) occurs in Is. 1, 16, Dt. 28, 20, and often in Jer. (as 4, 4).

כָּלְבוֹן [כָּלְבוֹן] Qrê, a Calebite, the ' being the usual patronymic termination. So Targ. (מִדְבִּית כָּלֵב) Vulg. (*de genere Caleb*), Rashi, Kimchi, (הַיּוֹד לִיהְיָה מִשְׁפָּחָת כָּלֵב קָרָאוּ בָּן).

Nabal belonged to the Caleb-clan, a clan originally distinct from Judah, but afterwards incorporated in it, which had settlements in the country about Hebron (see 1 Ch. 2, 42-49, where Ziph, Hebron, Tappuah, Joqde'am [so read for *Jorq'am*], Ma'on, Beth-zur [ $4\frac{1}{2}$  miles N. of Hebron], are specified as some of its settlements), and also in the Negeb (see ch. 30, 14 the נָגֵב כָּלֵב). See further *DB*. and *EB*. s.v. CALEB; and Kittel's *Die Bücher der Chronik*, pp. 13 f., 19 f.

5. עַלְוָה [כְּרַמְלָה] Carmel (2887 ft.) is considerably above most of the surrounding plateau.

כְּרַמְלָה Cf. Ew. § 216<sup>c</sup>; GK. § 90<sup>i</sup>.

וְשָׂאַלְתָּם [וְשָׂאַלְתָּם] GK. §§ 44<sup>d</sup>, 64<sup>f</sup>.

6. לְחיִי [לְחיִי] A most perplexing and uncertain word. (a) The text can only be the pausal form of לְחיִי = *to him that liveth* (GK. § 29<sup>v</sup>). But the rendering, 'And ye shall say thus to him that liveth, Both thou,' etc., affords a poor sense; hence it is thought by some to be a form of salutation, of which no other instance occurs, 'And ye shall say thus, To him that liveth! Both thou,' etc. So substantially Ges. 1 Ke., the former comparing the common Arabic formula of salutation حَيَّاْكَ اللَّهُ God keep you in life = grant you good health. (b) Vulg. renders *fratribus meis* (יְחִי אֶלְךָ), following which We., admitting the difficulty of the passage, thinks that *relatively* the best explanation of it is to punctuate לְחִי<sup>2</sup>, and to render 'And ye shall say thus *to my brother*' (cf. II 20, 9 הַשְׁלָמָה אֶחָה אֶחָי, where Joab uses the same term

<sup>1</sup> *Thes.* 469 f. The rendering *In vitam* is, however, doubtful, the sing. הַlife occurring otherwise, at most, in a particular form of oath (p. 148).

<sup>2</sup> In this case, however, it is almost necessary to read לְחִי אֶלְךָ (so Bu.). It is true, cases of the elision of נ occur (GK. § 23<sup>f</sup>), but none after a prep. with —.

in addressing Amasa, and 1 Ki. 9, 13 Hiram addressing Solomon)<sup>1</sup>. This seems the most probable (so Bu.). (c) Sm. would read **ואמרתם לו ולחיניו אתה ו/or** ‘And ye shall say to him and to his clan, Be thou (at) peace,’ etc. (so Now.); but a reference to Nabal’s clan does not seem called for. The other Versions evidently presuppose nothing different from the MT. LXX *eis ὥπας*<sup>2</sup> (= **כעת חיה** Gen. 18, 14); Targ. **לחץ**; Pesh. **לְחַצֵּן וְלְחַצֵּן**. For **חַצֵּן** = *clan*, see on 18, 18.

**וְאַתָּה שָׁלוֹם**] Lit. *Both thou (be) peace*: cf. II 20, 9 **אתה שָׁלוֹם**; and see on ch. 16, 4. On **וְ** = *both* (rare), see *Lex.* 253<sup>a</sup> h.

7. **[כִּי גְוּווִים לְ]** Cf. II 13, 23, 24.

**לֹא הַכְלִמּוּנָם**] So v. 15; cf. Ruth 2, 15 end. For the irregular **לֹא**, cf. Gen. 41, 28 al., **לֹא חִנְלָה** 2 Ki. 17, 11: GK. § 53<sup>p</sup>.

**לְ** after the pass. verb, as Ex. 12, 16 al.: *Lex.* 514<sup>a</sup>.

8. **יְמֵי טֻבָּל**] **לְ** of time is most unusual. **יום טוב** recurs in Esther (8, 17, 9, 19, 22).

**אֲתָה אֲשֶׁר תִּמְצָא יְדָךְ**] Cf. (though in different connexions) ch. 10, 7. Lev. 12, 8. Jud. 9, 33. Qoh. 9, 10.

10. **[רָבוּ]** irregular: see GK. § 67<sup>ee</sup>.

**עֲבָדִים הַמְתִפְרִצִים**] The combination of a ptcp. with the art. and a subst. without it occurs sporadically in OT., often (but not invariably) where the subst. is definite in itself or defined by the context. Thus Gen. 1, 21. 28. 7, 21 (with **כָל־בָּשָׂר** and **כָל־חַיָּה**) : Dt. 2, 23. Jud. 14, 3 (with a n. pr.): 16, 27. Jer. 27, 3. 46, 16. Ez. 2, 3<sup>3</sup>. 14, 22<sup>4</sup>. Pr. 26, 18. **ψ.** 62, 4 (read **דְּחִיָּה דְּחִיָּה**). 119, 21 (accents)<sup>5</sup>. Here the

<sup>1</sup> Dr. Weir: ‘Or is it **לְאַחִי** to my brother? But see v. 8 thy *son* David, may follow the verb, as Ex. 5, 15, though rarely.’ Against the view that treats **לְחִי** as commencing the speech is the extreme abruptness which attaches then to **כָה** and **ואמרתם כָה**: what is regularly said is **כָה תֹאמְרוּ (חָמָרוּ)**, e. g. ch. 11, 9. The objection derived from v. 8 against ‘my brother’ is not conclusive: for both *brother* and *son* being used metaphorically, the terms may be interchanged (especially when not addressed to the same person).

<sup>2</sup> I. e. *next year*: comp. Theocr. 15. 74 (quoted by Liddell & Scott, and also by Field here) *καὶ ὥπας κῆπειτα, φίλ' ἀνδρῶν, ἐν καλῷ εἴης*.

<sup>3</sup> Where, however, **אֶל יוֹם** should probably be omitted with LXX.

<sup>4</sup> Where Cornill is probably right in vocalizing with LXX, Pesh. Symm. Vulg. **הַפּוֹצְאִים**.

<sup>5</sup> Some other instances are noted in *Tenses*, § 209 (2).

idea ‘slaves’ is virtually limited by the words **היום רבו**, which shew that the speaker has only a particular class of them in view.

**מפני** [מִפְנֵי] is more than **מן**, and usually suggests *on account of, for fear of:* cf. Jud. 9, 21<sup>b</sup>. ch. 18, 11. 19, 10. 23, 26: *Lex.* 818<sup>a</sup>. It is used especially with verbs of fleeing.

**ילקחתי**] *and shall I take?* cf. Nu. 16, 10. Is. 66, 9<sup>b</sup> (tone *mil'el* on account of *Tifsha*, *Tenses*, § 104): GK. § 112<sup>cc</sup>.

**מיימי**] LXX **יָמִים**, which is generally preferred by moderns. **מיימי** probably, as Abu'lwalid (*Riqmah*, ed. Goldberg, p. 175) suggested long ago, due to a *lapsus calami*. It is true, in a district (Jos. 15, 19) in which it was scarce, water might have been a commodity which would not readily be given away; still, among the viands provided for the **נוויזים**, some more special beverage than water might not unnaturally find a place (cf. v. 18), and the change to **מיימי** is readily explained as a consequence of the frequent collocation of **לחם ומים**. For other instances of error due to *lapsus calami*, see *ch.* 12, 15. II 21, 8. Jer. 27, 1; and no doubt also 1 Ki. 2, 28.

13. **ויעלו**] See on *v.* 5.

**עוט** [עֹטָם] from *עוט* (14, 32 *Qrê.* 15, 19), here pointed regularly. The Versions mostly guess. LXX ἐξέκλινεν (but with ἀπ' αὐτῶν: **מהם** for **בָּהֶם**), as 14, 32 ἐκλίθη; Aq. ὠτρύνθη; Symm. ἀπεστράφη; Theod. ἐξοδένωσεν; Targ. וַקְעַן בְּהָזֵן; Pesh. **הַמְּלָאָךְ כֵּן חָסֵךְ**; Vulg. (after Symm.) *aversatus est eos.* Th. considers that these renderings point to **ויקט** (cf. ψ. 95, 10); on which We. remarks: ‘**ויקט**, even if Pesh. etc. read it, would be of no help: all turns here on the *expression* of Nabal’s feeling.’ But **ויבעת** (We. al.) is hardly probable.

15. **כל־ימיו התחלכנו**] So (in the *st. cstr.*) with a finite verb Lev. 14, 46<sup>1</sup>. ψ. 90, 15 (**ימות**): with **אשר**, Lev. 13, 46. Nu. 9, 18 (GK. § 130<sup>d</sup>). Elsewhere the inf., as *vv.* 7. 16. 22, 4.

17. **כלחה**] 20, 7. **לְy** and **אֶל** here interchange in one and the same clause: for other remarkable instances of the same variation, see *v.* 25. II 2, 9; 3, 29: Jer. 26, 15. 28, 8.

<sup>1</sup> But some treat **הַסְגִּיר** here as an *inf.* (GK. § 53<sup>1</sup>), though in that case it should no doubt be pointed **הַסְגִּיר** (see Driver on Dt. 3, 3. 4, 15. 7, 24. 28, 55).

**מִדְבֵּר** GK. § 133<sup>c</sup>. The implicit subj. is : see on 16, 4.

18. **נְבָلִי** [skins (so RV. *m.*), as 10, 4 etc. : the ἀσκοὶ of the NT.

**עַשְׂוֹת** i. e. 'ăsūwōth. So Kt. On the form, see Ew. § 189<sup>d</sup>; Stade, §§ 119<sup>b</sup>, 319<sup>c</sup>; GK. §§ 24<sup>b</sup>, 75<sup>v</sup>: and comp. נְטוּתָה Is. 3, 16. The Qrê substitutes the normal עַשְׂיוֹת 'ăsūyōth.

**סָאִים** [the סָאָה (= σάτον, Mt. 13, 33) was  $\frac{1}{3}$  of an ephah, or  $2\frac{2}{3}$  gallons. On קָלִי, see on II 17, 28.

**צְמִיקִים** [dried grapes, or clusters of raisins (30, 12. II 16, 1. 1 Ch. 12, 41†). The root signifies to be dry or shrivelled: in OT. only Hos. 9, 14 (שְׁבִים צְמִיקִים); in the Talm. (v. Levy) of dried figs, grapes, etc. In Ps.-Jon. עֲנָבִים לְחִים וּבְשָׂם (Nu. 6, 3) is rendered by עַנְבִּין דְּטִיבֵן גְּמִיקֵן. Cf. Kennedy, EB. ii. 1568.

**דְּבָלִים** [pressed fig-cakes (EB. ii. 1570): 30, 12. 1 Ch. 12, 41 (with צְמִיקִים, as a present to David's warriors). 2 Ki. 20, 7 = Is. 38, 21†.

20. **וַיְהִי**] The tense is incorrect (on 1, 12). Either read וַיְהִי (constr. as 2 Ki. 2, 11), or (though καὶ ἐγενήθη stands in the LXX) delete it as an early corrupt anticipation of the following הִיא (comp. then, for the form of the sentence, 9, 14: *Tenses*, § 169).

**יָרַדָּת**] to meet David, on his way up (*vv.* 6, 13).

21. **וַיֵּודֶר אָמַר** [וַיֵּודֶר *plupf.* (on 9, 15). The clause expresses David's thoughts as he went along before he met Abigail.

22] as Jer. 5, 4; see on 16, 6.

22. LXX τῷ Δαυειδ = לְדוֹד [לְאַיִבְדֵּד], certainly rightly. Analogy (cf. e. g. 20, 13) requires the imprecation to be uttered by the speaker against himself. The insertion of אַיִבְדֵּד is probably intentional, to avoid the appearance, as the threat in δ was not carried out, of the imprecation recoiling upon David himself<sup>1</sup>.

23. **וַיִּשְׁתַּחַוו אֲפִים אֶרֶץ** (1) We have the types, (1) Gen. 19, 1 and often; (2) וְלֹא־פָאֵן א' Gen. 48, 12. 2 S. 18, 28†, and alone, Nu. 22, 31†; (3) וְלֹא־פָאֵן א' 2 S. 14, 4. 33. 1 Ki. 1, 23†; (4) וְלֹא־פָאֵן א' 2 S. 24, 20†; also (5) פָנֵו (אֶל) פָנֵו (אֶרֶץ) Jos. 5, 14. 2 S. 9, 6. 14, 22. Ru. 2, 10; (6) לְפָנֵי דָוד עַל אֲפִיה (1 S. 20, 41†: but never another. לְפָנֵי אֶרֶץ) would therefore here be more in accordance with usage (We. al.).

<sup>1</sup> Comp. similar instances in the Talm., Dalman, *Gramm. des Jüd.-Pal. Aramäisch* (1894), p. 78; ed. 2 (1905), p. 109.

**סביר** [ארץ] 7 MSS. have the more usual **ארצה**, which is also a (on 12, 5).

24. **ותפל על רגלו**] Cf. 2 Ki. 4, 37 (Bu.).

[**בְּ אַנְיָם**] Cf. 1 Ki. 1, 26; and see GK. § 135g; Ew. § 311a.

25. **נבל** ‘Fool’ is an inadequate rendering. The word in Hebrew suggested one who was insensible to the claims of either God or man, and who was consequently at once irreligious and churlish: see esp. Is. 32, 5 f. (where v. 6 unfolds the *character* of the **נבל** in terms which recall at once the conduct of Nabal described in this chapter<sup>1</sup>). See further *Lex. s.v.*; *Parallel Psalter*, Glossary, p. 457. Here the best rendering would be *churl*—‘Churl is his name, and churlishness is with him,—or, as we might say, ‘is his nature.’

26. **ועתה . . . ועתה**] The word repeated after the long intervening clause.

**כִּי . . . כִּי** . . . is a frequent characteristic of Heb. prose style. The case of has been noticed on 14, 39 (cf. *Lex.* 472a): see also on 17, 13. The following are other examples, derived partly from my own observation, partly from Kön. *Stilistik* (1900), p. 129 f.: Ex. 1, 15–16 (**וַיֹּאמֶר**) . . . 4, 9<sup>b</sup> . . . 12, 41 (**וַיֹּאמֶר**) . . . 10 (**וַיֹּאמֶר**) . . . Lev. 13, 3 (**וַיֹּאמֶר** . . . **וְרָא** . . .). 17, 5 (**וְהַבֵּיאוּ** . . .). 27, 3. Nu. 5, 19–21. 10, 32 (**וְהִיה**: so Dt. 20, 11. Jud. 11, 31). 14, 36–37 (**הָאֲנָשִׁים**). Dt. 4, 42 (**אֶם בְּאֶתְמָת וְנִזְמָן**). 18, 6 (**וְבָא** . . . **וְבָא**). Jud. 9, 16<sup>a</sup>–19<sup>a</sup> (**לְקָנָה** . . . **וְנִסְמָך**). ch. 29, 10 (**בְּהַתְּאִמָּר** . . . **וְהַשְׁכִּימָת** **בְּבָקָר**). II 1, 1–2 (**וְיֹהִי**). 12, 10 (**כְּה** 10 Ki. 8, 41–42 (**וְבָא**). 1. 12, 10 (**כְּה** 10). 7 (**תְּדַבֵּר**). Is. 7, 22 (**וְיֹהִי**). 49, 5–6 (**אָמַר** . . . **וְיֹהִי**). Jer. 3, 7<sup>b</sup>–8 (reading in 8 with most moderns). 20, 5 (**אַתָּה**). 29, 25<sup>b</sup>–31<sup>b</sup> (**עַזְנָן אֲשֶׁר**). 34, 2. 10. 18–20. Ez. 21, 29 (**עַזְנָן**). 24, 25–26<sup>a</sup> (**בַּיּוֹם הַחֹוא**). 28, 2<sup>a</sup>–6<sup>b</sup> (**עַזְנָן**). Hag. 2, 13<sup>a</sup>–15<sup>a</sup>. Zech. 8, 23. For some examples from later books, see Kön. *I.c.* Comp. also the cases of the resumption of a noun by **וְאָ**, etc. (*Tenses*, §§ 123 *Obs.*, 199; 198), and of a *casus pendens* by a suffix (§§ 123a, 197, with *Obs.* 2).

**וְהִי נְפָשָׁךְ** [**אֲשֶׁר מִנְעָךְ יְהִי**] The antecedent ‘**וְהִי**’ is repeated in the relative clause, because it is separated from **אֲשֶׁר** by the addition **וְהִי**: contrast v. 34.

**וְהַזְעֵץ יְדֵךְ לְ**] The inf. abs., in continuation of an inf. c., as 22, 13<sup>b</sup> (see the note); and followed by a subst. standing to it in the relation

<sup>1</sup> In EVV. **נבל** is here rendered unfortunately *vile person*, and **כַּיִל** (**כַּל**) *churl*. Render: (5) ‘The churl will be no more called noble, nor the knave said to be gentle (i.e., in modern English, a gentleman). (6) For the churl speaketh churlishness, and his heart worketh naughtiness, to do profaneness, and to utter defection (*lit.* going astray) against Yahweh, to make empty the soul of the hungry, and to cause the drink of the thirsty to fail;’ and *knave* for *churl* in v. 7.

of subject (rare), as *v.* 33, Lev. 6, 7. *ψ.* 17, 5 (Ew. § 328<sup>c</sup> towards the end; GK. § 113<sup>gs</sup>). The phrase itself, implying an exploit or success, achieved against opposing obstacles by *force*, recurs *vv.* 31. 33. Jud. 7, 2. Job 40, 14 (*ימיך*), and with reference to Yahweh, Is. 59, 16. 63, 5. *ψ.* 98, 1; cf., with *זרע*, 44, 4.

27. [ברכה] i.e. a present, called a *blessing* from the feelings of good will, of which it is the expression: 30, 26. Gen. 33, 11. Jud. 1, 14. 2 Ki. 5, 15.

[הביבא] An error for *הביבאה*, as *v.* 35. So 26 MSS.

[ונתנה] As in II 14, 10. Is. 9, 4, the *waw* conv. with the pf. introduces the direct predicate (*Tenses*, § 123; GK. § 143<sup>d</sup>): here, as 20, 5. Jud. 11, 8, with a precative force, ‘And now this present, . . . , let it be given,’ etc.

[ברגנלי אדרני] at the feet of my lord = following him, Ex. 11, 8. Dt. 11, 6. Jud. 4, 10. II 15, 16. 17 al.

28. [בֵּית נָמֹן] Cf. 2, 25. II 7, 16. 1 Ki. 11, 38.

[מלחמות זהות] As 18, 17. Cf. Nu. 21, 14.

[טמיין] An idiomatic expression = all the days that thou hast lived, since thy birth: Job 38, 12 <sup>1</sup> לֹא עָצַב אֶבְיו מִימֵי ; 1 Ki. 6, 1; <sup>1</sup> המײַינָךְ having this sense, the pf. would be the tense naturally used with it: probably לֹא הַמֵּצָא is chosen with the view of generalising the statement as much as possible, so as to allow it to include a possible future,—‘is not to be found in thee,’ etc.

29. [וַיָּקָם . . . וְהִתְהַהֵּה] ‘And man has (as a fact) risen up, etc. . . . : but the soul of my lord shall be,’ etc. If it be thought that the sense, ‘and should a man rise up . . . then may the soul of my lord be,’ etc. is required, סְפִּירָה must be read (Is. 21, 7; *Tenses*, § 149; GK. § 159<sup>c</sup>): so Sm. Bu. Now. Dh.

[צָרָרוּה וְנִ] bound up for safe custody in the bundle of life.

[את] with = in the care and custody of, as Lev. 5, 23; Dt. 15, 3; Is. 49, 4.

[וְאֵת יְקֻלָּעֲנָה] The object resumed, and connected directly with the verb by the suffix; a frequent elegance of Hebrew style, as Gen. 13, 15. 21, 13: *Tenses*, § 197. 1, 6; GK. § 143<sup>e</sup>.

<sup>1</sup> Cf. ۱۰۰ مَقْتُلٌ، Wright, *Apocr. Acts of the Apostles*, p. 88, ll. 15-16.

30. [כָּל וְ] EVV. ‘according to all the good that he hath spoken concerning thee,’ which in Hebrew<sup>1</sup> would be **כל הטובה אשר דבר עליך עתיה טוביה** 19. 24, cited by Bu., is not parallel. The text is evidently in some disorder, though it is not certain how it is to be corrected. Either this or **את כל הטובה אשר דבר עליך** might be the original reading: but in either case it is not apparent how **את הטובה** would assume its present place. Perhaps **את הטובה** was originally a marginal gloss.

31. ‘Then let not this be to thee a (cause of) tottering (*or* staggering), or a stumbling of heart, (*viz.*) to have shed innocent blood,’ etc. Both expressions are peculiar: but the meaning appears to be, ‘Let David avoid the difficulties which shedding innocent blood might hereafter involve him in, and the qualms of conscience which will inevitably follow it.’ The kind of ‘tottering’ expressed by the root פּוֹקֵם may be learnt from a comparison of Is. 28, 7; Jer. 10, 4; and Nah. 2, 11 (**פּוֹקֵם בְּרִכִּים**). The ancient translations seem merely to have conjectured for **פּוֹקֵה** a meaning more or less agreeable with the context: LXX βδελυγμός<sup>2</sup>; Aq. Symm. λυγμός, whence Vulg. in singulum et scrupulum cordis: Targ. יַפְנֵה (solicitude), Pesh. לְפּוֹקֵה וְלְבָדוֹן (terror). A curious Midrashic exposition of **לְפּוֹקֵה** may be seen in the *Midrash Tillin* on ψ. 53 (quoted by Levy, *NHWB.*, s. v. **פּוֹקֵם**).

**וְלִשְׁפָךְ . . . וְלִהוּשֵׁעַ** [וְלִשְׁפָךְ . . . וְלִהוּשֵׁעַ] *et . . . et = both . . . and.* But no stress seems to rest here upon the combination; and no doubt the first ו is to be omitted, with LXX, Vulg. Pesh. After LXX express י (which the translators are most unlikely to have done, had not the word stood in their text); and the insertion, as We. remarks, is a necessary one: for it just gives to the expression used the sense of *force* (*v. 26*) which is required.

33. [טעמָן] *discretion, tact.* טעם as Pr. 11, 22.

[כָּלָא] from **כָּלָא**: GK. § 75<sup>qq</sup>. Cf. 6, 10.

[וְהוֹשֵׁעַ] See on *v. 26*.

34. [כִּי לְלִי . . . כִּי] as 14, 39: the first introduces the assertion

<sup>1</sup> In Ethiopic a different construction is possible, the antecedent being there frequently introduced into the relative clause: Dillmann, *Aeth. Gr.* § 201. 1 (b).

<sup>2</sup> Possibly (but not certainly) a corruption of the unusual λυγμός.

sworn to, the second is resumptive. Thenius, following LXX literally, gravely proposes, for the second, בַּי, to read אָז אָמְרָתִי!  
[וְהַנֵּחַתִּי]

By error for וְתַבְאֶנְי, through the influence of the following לְקַרְאָתִי (so Dr. Weir). Otherwise GK. § 76<sup>h</sup>. For the tense, cf. Jos. 7, 7: and *Tenses*, § 140.

אֲם נוֹתֵר] if there had been left . . .! = surely there had not been left. The pf., after the oath, as II 3, 27 (though not there introduced by אֲם).

35. וְלֹהֶה אָמָר] The pron. is emphatic: cf. I Ki. 17, 13<sup>b</sup>. Jud. 12, 1. 14, 16.

עַלְיָה] She had 'come down' (*v. 20*) to meet David.

36. וְהַנֵּה לוֹ מִשְׁתָּחָה] For the position of לוֹ . . . וְלֹהֶה לוֹ מִשְׁתָּחָה 1 Ki. 4, 10. 13; and on *ch. 1, 2*. Comp. also Jud. 17, 5. Job 22, 8 וְאֵישׁ זָרוּעׁ לוֹ הָאָרֶץ.

[כִּמְשָׁתָחָה הַמְלָךְ] Cf. II 13, 27 LXX.

וְטוֹב] טוב of the heart = glad, merry: II 13, 28: Pr. 15, 15 Dt. 28, 47. Is. 65, 14; and 1 Ki. 8, 66.

עַלְיוֹ] lit. upon him, in accordance with Hebrew idiom: see on 17, 32. 'Within' (EVV.) is a paraphrase.

37. יְחִי לְבָכֶם] opp. is יְמִתָּה לְבָוֹא [yomoth lebo] 'may your heart live' = take courage, ψ. 22, 27.

[וְהִוא] 'and he himself' (opp. to לְבָוֹא).

38. כְּעֶשֶׂר הַיּוֹם] וְיִהְיֶה בְּעֶשֶׂר הַיּוֹם is subject: 'And there was the like of ten days, and,' etc., etc., ? the like of being an undeveloped substantive (*Lex. 453<sup>a</sup>*). For the art., Dr. Weir compares 9, 20. Is. 30, 26. I Ch. 9, 25. Ezr. 10, 8. But יַمִּים is certainly better in accordance with analogy (so GK. § 134<sup>m</sup>). 'And it came to pass after ten days,' would, of course, be וְיִהְיֶה מִקְדֻשׁ עִשְׂרֵת יַמִּים (Jer. 42, 7). Comp. 1 Ki. 18, 1. וְיִהְיֶה יַמִּים I, 2. where יַמִּים is similarly the subject of (for the sing., see on 1, 2).

רֵיחַ רִיבֵּי מִפְזָע לֹא חַסְדָּר] pregnantly: cf. ψ. 43, 1. מִיד נְבָל and . . . 24, 16. II 18, 19. 31.

אֲשֶׁר] The subj. repeated, the at the beginning of the sentence having been forgotten.

דָמוֹ בְּרָאשׁוֹ . . . בְּרָאשׁוֹ] as Jud. 9, 57. I Ki. 2, 44: cf. Jos. 2, 19 al., and the phrase in I Ki. 8, 32 and often in Ez.

לְתַחַת דְּרַכּוֹ בְּרָאשׁוֹ

יְרַבֵּר בָּאֲבִינָל] ‘and spake concerning Abigail,’ i.e. (as the phrase was understood to mean) asked her in marriage. Cf. Cant. 8, 8.

42. הַלְּבָת] Read the ה dittographed from נֻעֶרֶת (the word must be the predicate—she rode, and they walked in attendance behind her).

לְרַגְלָה] is not quite the same as v. 27: the ל is the so-called ל of norm, ‘going according to her foot,’ i.e. guided by her foot=attending upon her. Comp. for this sense of לְרַגְלָל Gen. 30, 30 hath blessed thee לְרַגְלִי at my foot=whithersoever I turned (RV.); 33, 14 and I will lead on softly לְרַגְלַתְמָאָכָה according to the pace of the cattle (*Lex.* 516<sup>b</sup>).

43. Aḥino'am is mentioned before Abigail in 27, 3, 30, 5; she was also the mother of David's firstborn, Amnon (II 3, 2); so probably he married her shortly before Abigail, as the Heb. here permits (not ‘יְקַח־’, but . . . אָתָּה אֲחִינָם לְקַח). V. 44 hints at the reason why David took now these two wives; he had been deprived of Michal (18, 27).

לִירַעַת] Not the לִירַעַת in the N. of Palestine, but one in the hill-country of Judah, Jos. 15, 56, evidently not far from Ma'on and Carmel (mentioned there in v. 55, as in v. 2 here).

נִמְשָׁתָה] The נִמְשָׁתָה is idiomatic in this phrase, =‘both alike:’ Dt. 22, 22, 23, 13. Ru. 1, 5. Pr. 17, 15. 20, 10. 12.

44. וְשָׁאֹל נָתָן] ‘had given:’ see on 9, 15.

פָּלָטִי] abridged from פָּלָטִיאָל, II 3, 15.

גַּלְּים] The situation of Gallim is not known; but it was plainly (Is. 10, 30†) a little N. of Jerusalem.

26. 1. The v. is largely identical with 23, 19 (where see the note); and the narrative following in ch. 24 exhibits such numerous points of resemblance with ch. 26 that the two have been held by many scholars to be in reality different versions of the same incident. If this opinion be correct, the more original version will be that contained in the present chapter.

הַגְּבֻעָתָה] Gibeath of Saul, 2½ miles N. of Jerusalem (see on 9, 1).

בְּגַבְעַת הַחֲכִילָה] Perhaps the long ridge called *Dahr el-Kôlâ*, 5½ miles E. of Ziph, 10 miles W. of 'En-gedi, and 1 mile N. of Wâdy Malâky (on 23, 26), ‘running out of the Ziph plateau (see on 23, 14) towards the Dead Sea desert, or Jeshimon’ (Conder, *T.W.* 244; Buhl, 97).

[על פְנֵי הַיּוֹשָׁמִן] ‘in front of the Desolation’ (see on 23, 24), i.e. overlooking it, which, if the ‘hill of Hachilah’ is rightly identified, it would do. The passage is one which shews that על פְנֵי does not always mean *East of* (comp. on 15, 7): cf. *Lex.* 818<sup>b</sup>.

2. [וַיָּרֶא] Cf. 23, 20. Ziph is actually higher than Tell el-Fûl (see on 23, 19); but there is a descent from Tell el-Fûl (2754 ft.) to Jerusalem (2593 ft.), and from Hebron (3040 ft.) to Ziph (2882 ft.); so no doubt ‘came down’ is used with reference to one of these.

On the מִדְבָּר זִיפָּה, see on 23, 15.

3. Saul encamped, near the ordinary route, on the particular hill of Hachilah; David remained somewhere in the wilderness around it.

[וַיָּשֵׁב] not ‘abode’ (EVV.) but ‘was abiding.’ So v. 5<sup>b</sup> ‘was lying,’ and ‘were encamping;’ v. 7 ‘was lying asleep,’ and ‘were lying.’ The reader of the English versions, till he refers to the Hebrew, does not realize how much is lost by the frequent rendering of the participle by a finite verb.

4. [אל-נכון] The same somewhat singular expression in 23, 23. Here, however, immediately following בָּא, the name of a place is expected,—and the more so, since the text, as it stands, adds nothing to what has been already stated in 3<sup>b</sup>,—unless indeed it can be argued that וַיַּדַּע marks any more certain knowledge than וַיַּרְא. It is probable therefore that here is the corruption of the name of some locality, though what that may have been it is impossible to conjecture. LXX ἐκ Κειλα, as We. points out, is too vague.

5. [בְּמַעֲנֵל] See on 17, 20.

6. [אֲחִימֶלֶךְ הַחֳתִי] This Ahimelech is not mentioned elsewhere. For his nationality, cf. אָוֶרֶיה הַחֳתִי.

[מֵ יָד] David must therefore have been in some part of the wilderness that was *higher* than the חַכְבִּילָה.

[אָנָי] For the pron. in such a sentence, cf. on II 21, 6 (p. 352).

7. [מִרְאָשָׁת] prop. *the parts at or about the head*, hence construed in the accus. adverbially (GK. § 118g), like סְבִיבוֹת and the corresponding מִרְגָּלָת, Ru. 3, 8. 14. So Gen. 28, 11 *וַיִּשְׁם מִרְאָשָׁתָיו* lit. and placed (it) *at the parts about his head*.

להכות בחניתה १८, १९; אכה בדור ובקירות ११, १२; אכה בדור ובקירות to smite with the spear *into David and into the wall*, i.e. to pin him with the spear *to the wall*. The analogy of these passages shews that here בחרניתה and בארץ are co-ordinate not with the suff. in בארץ (We.) 'אכנו' and the suffix are, however, very unequally coupled; and it is better to read with Krenkel (*ZAW.* 1882, 310) 'בחניתו בארץ' 'with his spear (v. 7) to the earth' (so Sm. Now. Dh. Ehrl.). With לאשנה לו cf. II 20, 10.

9. We have had before 18, 19; אכה בדור ובקירות ११, १२; ונקה [מי שלח . . . ונקה is the pf. with *waw* conv., and has a modal force (cf. the pf. in Gen. 21, 7. ψ. 11, 3. 60, 11=108, 11): 'who is to have put forth his hand, etc., and be guiltless?' The sentence is of a type that must be carefully distinguished from that of Job 9, 4 מִי הָקַשָּׁה אֲלֵיכֶם וַיָּלֹם Who (ever) hardened himself [as a fact] against Him, and escaped sound? Dt. 5, 23 (it is cited wrongly in GK. § 112<sup>b</sup>). Comp. *Tenses*, §§ 19. 2; 115 (p. 115). Still, in spite of the parallels, it is probable that a ' has fallen out after מִי, and that we should read מִי יִשְׁלַח.

10. כִּי אַם [כִּי אַם here cannot, as often, introduce the terms of the oath; for this (with אַם following) would yield a sense the very opposite of what is required, viz. Surely Y. will *not* smite him! כִּי אַם must therefore be construed together, though not in the manner adopted by Th. Ke. ('Except Y. smite him, or his day come, etc., far be it from me to put forth my hand against him'); for this both implies an un-Hebraic inversion of principal and subordinate clause, and yields an improbable sense: David cannot have meant to imply that if one of these contingencies happened to Saul, he would then be ready to put forth his hand against him. Either כִּי אַם must be understood to have the force of *surely* (as above, 21, 6), or (Ges. Dr. Weir) the negative (such as usually precedes it) may be supposed to be suppressed: (minime ego Saulum caedam,) *sed* Deus caedat eum: cf. II 13, 33 Kt. (minime,) *sed* solus Amnon mortuus est.

יָנַפְנָה] by some sudden stroke, cutting him off prematurely (25, 38. II 12, 15. 2 Ch. 13, 20 al.), יָמוֹן denoting what would be considered a natural close to his life.

נִסְפָּה] not 'perish' (EVV.), but *be swept away*; see on 12, 25, and cf. 27, 1.

**רָד** [בְּמַלחֲמָה] The position of **בְּמַלחֲמָה** gives freshness of expression, and force, to the new alternative. In **רָד** David has in his mind a combat with the Philistines.

11. For **מיוהה**, see on 24, 7; and for **מִשְׁלַח**, on 12, 23.

**אֲשֶׁר** [מְרָאשָׁתִי] The accus. of place (v. 7), after **אֲשֶׁר**, as Dt. 17, 14: cf. Qor. 42, 5. **מִן** **חוֹזֵקָה** whoever is *round about it*, 19, 5. **סְבֻבוֹתִי**: cf. **גַּנְכָּה-דָּלָנוּ**, ‘and let us *get us away*:’ so 12 **לָהּ** (*Lex.* 515<sup>b</sup>).

12. For **מִמְרָאשָׁתִי** Read **מִמְרָאשָׁתִי**: a **ט** has fallen out between the two others. The **ו** at the end, if correct, would be the one instance in OT., parallel to **בְּמִזְבֵּחַ**, of that letter attached to the *st. c.* of the *fem. pl.* before an independent word (otherwise only before *suffixes*): Stade, § 330<sup>b</sup>; GK. § 87<sup>a</sup>. But LXX has **αντρόν**: so We. may be right in arguing that ‘the **ו** at the end confirms the reading **מִמְרָאשָׁתִי** of LXX, instead of **מִמְרָאשָׁתִי** (so Sm. Bu. Dh.). In this case, of course, the anomaly will disappear.

[**תְּרִדְמָת**] a slumber so profound and unusual that it was regarded as sent directly from Yahweh. Cf. **חרְדָת אֱלֹהִים** in 14, 15.

13. **הַעֲבֵר** [to the side across (cf. 14, 1. 4. 40); i.e. to the opposite side of the valley at the foot of the hill (v. 3).]

[**רָב** וּ**גָ'**] a circ. clause (*Tenses*, § 161; GK. § 156<sup>c</sup>). Cf. Gen. 12, 8.

14. **מִידְהָוָא יְרִשְׁעָנִי** [**מִי** **אַתָּה קָרָאת**] In the *third* ps. comp. Is. 50, 9; Job 13, 20 (*Tenses*, § 201. 2): unless I am mistaken, no parallel in the *second* ps. occurs in the OT. (the sentence Is. 51, 12 is framed differently).

15. **לְלִי** [In v. 16 **לְלִי**. An unusual construction: yet see Pr. 6, 22, and (of *watching* in a hostile sense) II 11, 16. (In ψ. 59, 18, as in v. 18, must certainly be read.)

16. **אֲשֶׁר לֹא וְג'**] See on II 2, 5.

[**אֲדוֹנִיכֶם**] the plur. of ‘excellence’ (GK. § 124<sup>i</sup>); cf. Gen. 42, 30.

[**וְאַת צְפָת**] If the text is correct, **אַת** must be explained either as marking the fresh subject (see on 17, 34), or (Sm.) as an accus. under the governing force of **אָ:** but the last expl. especially is unsatisfactory. We expect either **וְאַת . . . וְאַת** or **וְאַת . . . אָ:** As the time is night, **אַת** is improbable (We.) after **רָאָה**; it seems best, therefore, to regard **וְאַת** as an error for **וְאַתְּ**, due to a scribe influenced involuntarily by the recollection of **רָאָה** at the beginning of the sentence.

So GK. § 117<sup>m</sup> n. (the citation of the verse in § 117<sup>l</sup> must be due to an oversight).

17. קול] In Hebrew, the repetition of a word is a mode of signifying assent (1 Ki. 21, 20): LXX, for קול, express עבדך, which is used for the same purpose, as II 9, 2, cf. v. 6. הנה עבדיך 15, 15. The one is thus just a synonym of the other: ‘the more courtly’—that of LXX [cf. 27, 5 in lieu of the pron.]—‘is the less original’ (Wé.).

18. וּמְהֻבָּדִי רֹעַה] The *order* is idiomatic: cf. 20, 10. II 19, 29. 24, 13; I Ki. 12, 16. Jer. 2, 5. Qoh. 11, 2. Est. 6, 3 (*Lex.* 552<sup>b</sup>).

19. **את ריח יזרח יז** Cf. Gen. 8, 21, followed however by **יריח מנהה** the next day. Dr. Weir writes: 'יְרִיחַ', perhaps as Am. 5, 22. Jer. 14, 12. Mal. 1, 10.' On the **סתת**, cf. on 2, 36.

[לְאָמֵר לְךָ וַיַּ>] For the god of the country, according to ancient ideas, could be properly worshipped only in his own land: hence banishment was equivalent to being told to go and serve foreign gods. Cf. Hos. 9, 3.

[**אליהם אחרים**] With the possible exception of Ex. 23, 13, probably the earliest occurrence of this afterwards common Deuteronomic expression (see *LOT*, p. 92, edd. 6-8, p. 99; or *Deut.* p. lxxviii).

<sup>20</sup> Cf. Am. 9, 3. ψ. 31, 23. מְנַגֵּד עִינֵיךְ [מְנַגֵּד פָנֵיכֶם].

אֶת פְּרוּשׁ אַחֲרָיו] For **אֶת**, cf. on 9, 3. **פְּרוּשׁ** appears, however, to be derived here from 24, 15: LXX express **נִפְשֵׁי**—no doubt rightly: for (1) the comparison *within* a comparison (to seek a *flea*, as when one hunts a *partridge*) is not probable; and (2) MT. agrees but imperfectly with clause *a*,—the *ground* for (בַּי) for **אֶל יְפַל דְּמֵי אֶרֶץ** being only fully expressed in the reading of LXX, ‘for the king of Israel is come out to seek *my life*.’

בְּלֹב הָאֲרִיה १० १७, sc. [ירדֶף] (on 16, 4). The art. in **הַקְרָא** is generic, such as is often found in comparisons, where a class, not a particular individual, is naturally referred to (GK. § 126<sup>1, o</sup>): so II १५, १; קָשְׁפָע הַקְרִי ६, १४; כְתָאָר בְנֵי הַמֶּלֶךְ १८<sup>b</sup> Jud. 8, etc. נָוֵד १५, १; כְתָאָר יְשָׁאָה הַמְּנִיחָה १२, १२; Nu. १३, etc.

Klo. for **בְּאַשֶּׁר** would read **בְּנִשְׁר**,—‘like a griffon-vulture (see on II 1, 23), (which) pursues a partridge on the mountains,’—which is adopted by Sm. Bu. The construction is common in poetry (e. g. Dt. 32, 11. ¶ 42, 2: *Lex.* 454<sup>a</sup>); but in prose comparisons are expressed either by **כְּ** with the inf. (as Jud. 14, 6, cited

above), or by **כִּאֵשׁ** (see *ib.*),—i.e. in the present case, **את־הַקָּרְאָה** בְּהָרִים. LXX καθὼς καταδώκει ὁ νυκτικόραξ ἐν τοῖς ὄρεσιν, cited by Klo., is not evidence that LXX read **כִּבְנֶשֶׁר**: νυκτικόραξ corresponds here to **הַקָּרְאָה**, and represents **סִינָה** (*owl*) in Lev. 11, 17. ψ. 107, 6; and in Dt. 14, 17† some other bird, but not the **נְשֶׁר**. It is also a question, though it must be left to a naturalist to answer it, whether the **נְשֶׁר**, or griffon-vulture, being a carrion-feeding bird, would ‘pursue a partridge on the mountains.’ Tristram, *Nat. Hist. of the Bible*, p. 172 ff., speaks of its keen sight, and of its swooping down from afar upon a carcase (Job 39, 29 f.), but says nothing of its pursuit of the living animal.

21. **וְנִירָה וְנוֹ'**] Cf. 2 Ki. 1, 13. 14; also ψ. 72, 14. 116, 15.

**וְאֲשֶׁר**] Cf. 14, 24 LXX. Lev. 4, 13. Ez. 45, 20 al.

**הַסְכְּלָתִי וְאֲשֶׁר הַרְבָּה מֵאָדָם**] The accents treat **הַרְבָּה** as qualifying *both* the preceding words.

22. **הַנֶּה הַחֲנִית הַמֶּלֶךְ**] Kt. ‘behold the spear, O king!’ Qrê ‘behold the spear of the king,’ which is better adapted to the context, **הַ** being repeated accidentally from **הַנֶּה**.

23. **וְאֲשֶׁר**] The art. has a distributive force: 1 Ki. 8, 39. 18, 4. Gen. 41, 48<sup>b</sup>.

**בִּידֵי** [בִּידַּי] would be more agreeable with general custom (comp. on 19, 9): for the cases in which **בִּידַּי** occurs without a suffix are mostly those in which the reference is *general* (II 23, 6. Is. 28, 2. Job 34, 20: similarly **מִידַּי** Pr. 6, 5), not, as here, specific. However, it is possible that **בִּידַּ** may have been here written intentionally, for the purpose of avoiding the assonance (which is here an awkward one) with the following **יִדַּי**. 1 Ki. 20, 42; Ez. 12, 7 (though here LXX, Pesh. omit **בִּידַּ**); 2 Ch. 25, 20 would support the text. But some 50 MSS. have **בִּידֵי**; and it is better, with Weir and most moderns, to read this.

25. **עַשֵּׂה**] used with a pregnant force, such as is more common in poetry: Is. 10, 13. ψ. 22, 32. 37, 5. Ez. 20, 9. 14. 22 (*Lex. 794<sup>a</sup> 4*).

**וְגַם תָּחַבֵּל**] Cf. 1 Ki. 22, 22.

**27—31.** *David seeks refuge in the country of the Philistines with Achish. The Philistines resolve to attack Israel; their army advances to Apheq. David is released from the necessity of fighting against his countrymen through the opportune suspicions of the Philistine lords: his vengeance on the Amalekites who had*

smitten Ziqlag. Saul consults the witch of 'En-dor. Death of Saul and Jonathan on Mount Gilboa'.

27, אָל לְבוֹ ז] Gen. 8, 21. 24, 45; and with לִי = לְ ch. 1, 13.

אַסְפֵּה] 12, 25 (see note); 26, 10.

אָחֶד] יְמִין אֲחֶד unemphatic as Gen. 33, 13; and (of the past) ch. 9, 15. (Not as Is. 9, 13 al. a *single day*.)

אָז לִי טוֹב כִּי וְנִ] can only be rendered, 'I have no good: for (=but) I must escape into,' etc. The first clause is, however, harshly and abruptly expressed; LXX have οὐκ ἔστι μοι ἀγαθὸν ἐὰν μὴ σωθῶ, i.e. 'I have no good *except* I escape,' etc., which is preferable.

[וְנוֹאשׁ כְּמוֹנִ] a pregnant construction, occurring with this verb only here, but analogous to that of חַרְבִּישׁ, noticed on 7, 8.

2. נָתַ] If Gath was at *Tell es-Sâfiyeh* (see on 6, 17), some 28 miles NW. of the presumable site of Hachilah (see on 26, 1).

הַכְּרֶמֶלִית] LXX, in agreement with 30, 5. II 2, 2.

וְלֹא יוֹסֵף] So Kt., the imptf. having a frequentative force, as 2, 25 (see on 1, 7). The Qrê substitutes the more usual tense לֹא יִסְפֵּף (15, 35; Jud. 13, 21 al.): comp. a similar case in Jos. 15, 63.

5. נָא] נָא belongs logically to יִתְנוּ; but it is thrown back into the protasis and attached to מְנֻ, as regularly in this formula (Gen. 18, 3; 33, 10 al.), for the purpose of indicating as early as possible that the speech is of the nature of an entreaty.

6. צְקָלָג] Supposed by Conder to be *Zuhéliqeh*, 22 miles SW. of Tell es-Sâfiyeh: but the consonants, except ל, do not correspond phonetically, so that the identification is very uncertain.

סְבִּיר עַל כִּן] לְכִן is regularly used, when the origin of a name or custom is assigned (Gen. 10, 9. 11, 9 etc.: *Lex.* 487); hence the סְבִּיר עַל כִּן (see on 12, 5), though not supported, so far as appears, by any MS., is prompted by a sound literary instinct, and may be correct.

7. יְמִים וְאֶרֶבֶעֶה חֶרְשִׁים] by usage, suggesting *a year*: see 1, 3, and, more distinctly, Jud. 17, 10; Lev. 25, 29.

8. וַיַּעַל] Either into the higher ground on which the tribes raided by David lived (which would suit Gezer); or, in the uncertainty whether this ground was higher than Ziqlag, in a military sense (Now.), of an attack in general, as Jud. 20, 18. Is. 21, 2. Nah. 2, 2.

(Qrê LXX have πάντα τὸν Γεσειρι, reading, therefore, only one name (viz. חַנְשׁוֹרִי and הנֶרְוִי (הנֶרְוִי) so that the two are presumably doublets. As the better-known Geshur, on the *East* of the upper Jordan, is evidently out of the question, the name here and Jos. 13, 2, if the text is correct, is probably that of a small tribe between the Philistines and Egypt (Bu. Dhorme, Kenn.). We. Now., preferring the other doublet, read חַנְשׁוֹרִי, i.e. the Canaanites who till the time of Solomon occupied Gezer (Jud. 1, 29; 1 Ki. 9, 16), 12 miles ENE. of Tell es-Sâfiyeh: but this appears to be too far to the N.

Hommel (*Anc. Heb. Trad.* 242 f.) would read both here and Jos. 13, 2 חַנְשׁוֹרִי (cf. Gen. 25, 3: Homm. 238-240 אֲשָׁרִים נָשָׁרִים, corresponding to the mentioned in two Minaean inscriptions as living apparently near Egypt (p. 249 f.), and Gaza (p. 252): but that נ should have become corrupted into נ in two passages is hardly likely.

**כִי** הַנֶּה יִשְׁבֹת וְ' Very difficult. In the first place, the *fem.* is extremely anomalous. If the text be sound, this must be explained on the analogy of the usage noticed on 17, 21, by which sometimes a country, or the population of a country, is construed as a *fem.*: but no case occurs so extreme as the present, in which the *fem.* is used with immediate reference to a *gentile* name, expressed in the *masc.* And even the *poetical* use of יוֹשֵׁבָת (noticed *ibid.*) is not extended to the plural. Nevertheless, as the text stands, nothing remains but to explain the passage in accordance with this *poetical* usage, and to render (with We.): 'For those were the populations of the land from' etc.,—the gender of הַנֶּה being naturally determined by that of the predicate (ישְׁבָת) following. But this extension of a purely *poetical* usage is extremely improbable: and what we should expect is simply כִי הַמָּה יוֹשְׁבִי הָאָרֶץ וְ' As in the words which follow, אשר בָּואָל, there is a further difficulty. In the words which follow, מַעֲלָם וְ' is used regularly to denote the *direction* in which a land or tract of country extends (15, 7 al.; similarly in עַד בָּואָל Jud. 6, 4 al.); hence (since 'as thou comest to the land which is of old' yields no suitable sense) it follows almost of necessity that in מַעֲלָם must lie concealed the definition of the limit in the opposite direction. LXX in Cod. B exhibits a doublet twice over (ἀπὸ ἀνηκόντων [apparently = מַעֲלָם] ἢ ἀπὸ Τελαμψουρ

[= **עַל** again + **שׂוֹר**] τετειχυσμένων [clearly a second representative of **שׂוֹר** *wall*]; but the reading Τελαμ, found in many cursives<sup>1</sup> in place of Τελαμ, points to מִפְלָגָה מִצְעָדָם—‘for those were the populations inhabiting the land which is from Telam as thou goest to Shur, even unto the land of Egypt.’ From Jos. 15, 24 it appears that Telam (pointed there מִצְעָדָם) was a place in the Negeb of Judah (see on v. 10), seemingly towards the border of Edom: in ch. 15, 4 it is named as the spot where Saul assembled his forces before attacking the Amalekites; so that it would seem to satisfy sufficiently all the conditions required of the present verse. In form, the sentence, as thus restored, will almost exactly resemble Gen. 10, 19; comp. 25, 18. Respecting **שׂוֹר**, see on 15, 7.

9. וְקַח . . . הַכְּבָד] In a frequentative sense, describing David’s custom whenever he engaged in one of these raids. Notice the impff. interchanging here (**אֲלֵיה**) and in v. 11. EVV. (*smote, saved, etc.*) fail to bring this out, either here or in v. 11.

**אֲלֵיכָא נָתָן זֶה יִבְאָה**] Ehrl. cf. **נִיְבָא**.

10. אֲלֵיכָתָם] Either we must suppose that a word has dropped out, and read אֲלֵיכָי with LXX (ἐπὶ τίνα ;), Vulg., or, which is perhaps better, we must read אֲלֵךְ (see 10, 14) with Targ. Pesh. (אֲלֵךְ, **אֲלֵיכָא**). The text is untranslateable.

It is a singular fallacy to argue that because μὴ in Greek may ask a question, therefore לֹא in Hebrew may do the same: for the two words are not in the least parallel. Μὴ is a particle expressing generally the idea of *subjective* negation, from which its interrogative force is at once readily deduced (μὴ τέθνηκεν ; = ‘he is not dead, *I suppose?*’—implying that a satisfying answer is expected). לֹא has no such general signification, but is simply a particle of dissuasion or prohibition. In other words, the interrogative use of μὴ is dependent upon an element in its signification, which does not attach to the particle לֹא at all.

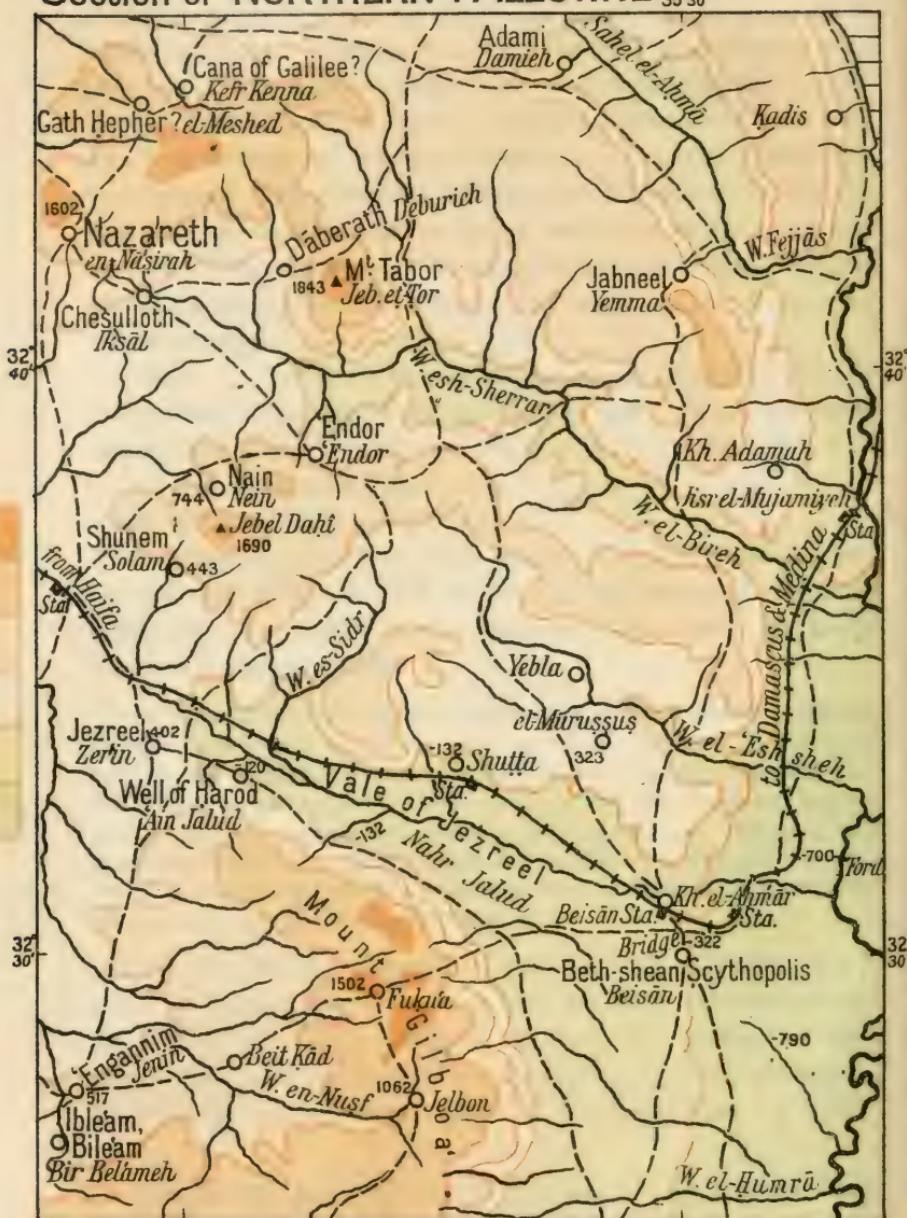
**נְגַם** [נְגַם, גְּנִיב] prop. the *dry country*, the root גְּנִיב (גְּנִיב) *to be dry* is in use in Aramaic (e.g. Gen. 8, 13 Onq. גְּנִיבוֹ מִיא). Hence, from the dry country κατ’ ἐξοχὴν being on the South of Palestine, the word acquired generally the sense of South, and geographically was applied in particular to a district in the S. of Judah (see Gen. 12, 9 RV).

<sup>1</sup> Τελαμφουρ XI. 44, 55, 71, 106, 120, 134, 144, 158, 245; Τελαψουρ 29; τε Λαμψουρ 64, 119, 244; τε Λαμψουν 74 (from Holmes and Parsons).



# Section of NORTHERN PALESTINE

35° 30'



Scale of Miles      0 1 .2 3 4 5  
Roads ————— Heights in English feet. · Railways ——————

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*marg.*; Jos. 15, 21–32, where the cities in it are enumerated. In RV. in this special geographical sense, always with a capital S: e.g. Jos. 15, 19. Is. 21, 1). See NEGB in *EB.*; and *H.G.* p. 278 ff. Here other districts in the same neighbourhood are called the Negeb of the Yerahme'ēlite, and the Negeb of the Qenite, from the names of the clans settled upon them (cf. 30, 29 ‘the *cities* of the Yerahme'ēlite and of the Qenite’): in 30, 14 also we have the Negeb of the Cherethites, and the Negeb of Caleb; and in Jud. 1, 16 (MT.) the Negeb of ‘Arad (9 miles S. of Ma'on). Yerahme'ēl was the name of a clan allied to that of the Calebites (cf. on 25, 3): both were afterwards absorbed into the tribe of Judah; see 1 Ch. 2, 9 [read *Caleb*]. 25–33. 42. The Qenites were connected with the ‘Amaleqites, 15, 6; Jud. 1, 16 (see on ch. 15, 6): cf. *EB.* i. 130.

11. The *athnah* would be better placed at דָוֹר, what follows (וכה מישפטו ונ') being obviously no part of the speech, but the remark of the narrator (so Now.). It must be admitted, however, that בְּעֵשָׂה דָוֹר, and, כַּה מִשְׁפְּטוּ וּנְךָ, naturally go together: it is better, therefore, either to omit לְאָמֵר (Vulg. Sm. Dh. Ehrl.) or to read for it לְאָבִישׁ (Klo. Bu.): כַּה עֵשָׂה וּנְךָ will then be all the words of the narrator. כַּה with a subst., as Is. 20, 6. Jer. 23, 29.

12. The [habais] lit. *put forth an ill odour* ( $\psi$ . 38, 6: GK. § 53<sup>d</sup>) against = be in ill odour with (cf. 13, 4). With a transitive force Gen. 34, 30.

[לעַבְדָּר שָׁלָם] Dt. 15, 17. Job 40, 28; cf. Ex. 21, 6.

אַתִּי אַתִּי [כִּי אַתִּי חֲצָא] I. Gen. 43, 16. עבר בְּמַהְמָה.

2. [לִפְנֵי] in answer to the remark made by another, as Gen. 4, 15. 30, 15 [where LXX, not perceiving the idiom, render οὐχ οὔτεως: comp. on 3, 14]. Jud. 8, 7. 11, 8: *Lex.* 48<sup>a</sup>.

אתה] LXX, Vulg. rightly. Comp. II 18, 3; 1 Ki. 1, 18. 20.

[שָׁמֵר לְאַשִׁי] LXX ἀρχισωματοφύλαξ,—the title of the chief of the royal body-guard under the Ptolemies. See Deissmann, *Bible Studies*, s.v.

3–25. *Saul consults the witch of ‘En-dor.* This section (which forms an independent narrative) appears to be out of its proper place. In 28, 4 the Philistines are at *Shunem* ( $3\frac{1}{2}$  miles N. of Jezreel); in 29, 1 they are still at *Apheq* (in the Sharon, Jos. 12, 18), and only reach

Jezreel in 29, 11. The narrative will be in its right order, if the section be read after ch. 29–30. V. 3 is evidently introductory.

**אָעַשְׂה מִסְפֵּד כְתָנִים** [וַיַּסְפֹּר] wailed,—with loud demonstrations of grief, in the manner of Oriental mourners. So **מִסְפֵּד**; cf. Mic. 1, 8 **מִסְפֵּד**, with allusion to the doleful cry of the jackal. The rend. *mourn*, *mourning* for **סְפֵּד**, **סְפֵּר**, is altogether inadequate: the words are never used of merely *silent* grief. See further the writer's note on Am. 5, 16 (in the *Camb. Bible*).

**בְּעִירָיו** [וּבְעִירָיו] The *waw*, if correct, must be explicative (GK. § 154<sup>a</sup> note): 'in Ramah, *and that* in his city.' But such a construction is very unusual, and probably 1 has been introduced by error (GK. *l. c.*): it is not expressed by LXX. However, rather than **בְּרֻמָּה בְּעִירָיו** **בְּעִירָיו בְּרֻמָּה** would be the usual order, 1, 3 LXX. II 15, 12. Jud. 8, 27 (*ib.* 20, 6 is rather different). Both the perfects in this verse have a *pluperfect* sense (see on 9, 15).

**וַיַּשְׁאֲלֵ הַסִּיר** [had removed; see on 9, 15.]

**יָדָעַנִי** [See Lev. 20, 27 ('a man or a woman when there is *in them* אֹוב וַיָּרַע נִי')], which shews that the term properly denotes not a *wizard*, but the spirit—whether the term means the *knower*, i.e. the *wise* spirit (Ew. *vielwissserisch*), or (W. R. Smith) the *acquaintance*, i.e. the 'familiar' spirit, at the beck and call of a particular person—supposed to inhabit the persons in question. See further the writer's note on Dt. 18, 11 (p. 226).

**שָׁוֹנֵם** [Now *Sôlem*, near the E. end of the Plain of Esraelon, 448 ft. up the sloping S. side of *Jebel Nabî Dahî* (also called Little Hermon), 3½ miles N. of Jezreel. The Philistines had thus penetrated into the heart of Northern Palestine, more than 60 miles from the northernmost of their cities, 'Eqron.]

**כַּנְלֹבֶה** [Gilboa', now *Jebel Fuqâ'a*, is the ridge running to the SE. on the S. side of the Vale of Jezreel (see on 31, 7), 5–12 miles S. and SE. of Shunem.]

7. **אִשְׁתְּ בָּעֵלֶת אֹוב** [An instance of what may be termed a *suspended* construct state—**אִשְׁתְּ**, not less than **בָּעֵלֶת**, being determined by **אֹוב**, but the genitive which determines it being deferred, or held in suspense, by the introduction of the parallel **בָּעֵלֶת בְּתִחְוֹלָת**. So in the common phrase . . . **בְּתִחְוֹלָת בְּתִחְוֹלָת** Is. 23, 12; 37, 22 al.; and in poetry occasionally

besides, as Dt. 33, 19; Job 20, 17; שָׁפֵן טמונִי חֹל : נְהַרְיָה נְחַלִּי דְבָשׁ : Ew. § 289<sup>c</sup>; GK. § 130<sup>e</sup>.

[כְּעֵין דָוֶר] Now *Endûr*, a small village, 3½ miles NE. of Shunem.

8. [קְטֻמֵּי] The Kt. has the fuller form of the imperative, as Jud. 9, 8 ψ. 26, 2 צְרוֹפָה ; in each case the Qrê substitutes the ordinary form, GK. § 46<sup>c</sup>. For קְסֻמֵּי, see GK. § 10<sup>h</sup>. On the probable method of divination originally expressed by קְסֻמָּה, see *Lex.* s.v., or the writer's *Deut.* p. 223 f.

9. [הִדְעָנִי] Twenty-three MSS. have הִדְעָנִים ; and it is true that the מ may have fallen out before the מ of מִן. The plural would have the advantage of greater symmetry with האבות (cf. v. 3. Lev. 19, 31 al.). הִדְעָנִי is probable, though not perhaps absolutely necessary, as may be taken in a collective sense.

[לְמַתָּה] See on 19, 17.

10. [יִקְרֹךְ] With *dagesh dirimens*. It must have become the custom, as the OT. was read, to pronounce the same word or form, in different passages, with a slightly different articulation, which is reflected accurately in the varying punctuation. Here the *dagesh dirimens* has the effect of causing the ק to be pronounced with peculiar distinctness: cf. Hos. 3, 2 אַבְרָהָם ; Ex. 2, 3 חָפֵנָו 15, 17 (in which cases the dagesh involves the softening of the following פ and כ), etc.: GK. § 20<sup>h</sup>.

11. [שָׁאוֹל] Six MSS. of LXX, Perles, Bu. Now. Ehrl. לְאֹלֶל.

13. [אֱלֹהִים וּ] The position of רָאִיתִי before אֱלֹהִים shews that it is the emphatic word in the sentence.

[עֲלִים] with the plur. partic. אֱלֹהִים seems naturally to mean *gods* (i.e. here superhuman beings, spirits): in this case, therefore, as Saul in v. 14 asks 'What is *his* form?' we must suppose that though the woman says she saw more than one figure, Saul in his anxiety inquires only about the one in whom he is interested. Sm. Bu. Now. Dh., less probably, think that אֱלֹהִים is a honorific plural (GK. § 124<sup>g-i</sup>), and denotes 'a god' (so GK. § 132<sup>h</sup> note), the pl. לְיָם being merely a grammatical plural, like חַיִם in אֱלֹהִים חַיִם (GK. § 132<sup>h</sup>) of Yahweh (17, 26 al.).

14. [מַעַיל] such as was worn by Samuel, 15, 27. On LXX ὅρθιον (for οὐράνιον), see Wellh. p. 13; Aptow. *ZAW.* 1909, p. 246 f.

15. **לְמַה** [לְמַה] Before a guttural (other than **ח**) is usual (see on 19, 17): but **לְמַה** occurs so 5 times noted by the Massorah (*Lex.* 554<sup>a</sup>).

**הַרְגּוֹנוֹן** Cf. the same word, of disturbing a tomb, in the Tabnith Inscr. l. 7 (Introd. § 1): also Is. 14, 9 שָׁאֵל מִתְחַת רְגִזָּה לְקַנְאַת בּוֹאֵךְ.

**סֶר מַעַל** [סֶר מַעַל] Cf. v. 16. **מעם** is, however, more natural in this connexion (16, 14, 18, 12): for in Jud. 16, 19, 20 the use of **מַעַל** is evidently determined by the fact that Samson's strength was regarded as resting upon him in his hair, in Nu. 14, 19 (cf. Neh. 9, 19) it is determined similarly by the figure of the shade, and in ch. 16, 23 by the common thought of a spirit coming *on* a person (see v. 16). Here probably **לְ** denotes the idea of *protecting accompaniment* (cf. ψ. 110, 5 עַל יְמִינָךְ; עַל יְמִינָךְ 121, 5); and **סֶר מַעַל** expresses the cessation of this.

**מַעַל** is used in several idiomatic applications; not only as signifying *from attendance on* (comp. on 13, 8, 17, 15), but also *from attachment to* (Jer. 2, 5 רְחִקּוֹן מַעַל; Ez. 6, 9 לְבַם סֶר מַעַל; 8, 6; 14, 5; 44, 10); *from companionship with* (Job 19, 13); *from adhesion to* (2 Ki. 17, 21; Is. 7, 17; 56, 3; Hos. 9, 1; and twice, for the more usual **מִן**, in the phrase 2 Ki. 10, 31, 15, 18); *from standing over or beside* (Gen. 17, 22, 35, 13: cf. 18, 3, 42, 24); *from being a burden upon* (see on 6, 5, 20), esp. of an army retiring from a country, or raising a siege (see the passages from 2 Sam. 1-2 Ki. cited on ch. 6, 20; and add II 10, 14. Jer. 21, 2. 37, 5. 9, 11).

**וְאָקְרָאָה** [וְאָקְרָאָה] Very anomalous: Ew. § 228c; Stade, § 132; GK. § 48d; König, i. 608, who suggests that the **וְ** may be due to dissimilation, after the preceding unusual **וְ**; cf. on 21, 2. Read **וְאָקְרָאָה**.<sup>1</sup>

16. **וְיָהִי עָרֵךְ** [וְיָהִי עָרֵךְ] Is there a Hebrew word **עָרֵךְ** with the signification *adversary* or *enemy*? The common Heb. **צָר** (root צָרָר) corresponds to Arabic **صَرْ** *to harm* (Qor. 2, 96. 3, 107, etc.): and this (according to rule<sup>2</sup>) corresponds to the (isolated) Aramaic **עָרֵךְ** Dan. 4, 16. The same word may also possibly be found in ψ. 139, 20—the Psalm is a late one, and is marked by several other Aramaisms—but this cannot be affirmed with certainty, the verse being a difficult one, and

<sup>1</sup> The supposition that the form is ‘conflate,’ from **אָקְרָאָה** and **וְאָקְרָאָה**, is not probable: ‘and I met’ does not suit the context, nor does **קָרָא** in *Qal* mean to ‘meet.’

<sup>2</sup> See on 1, 6 (p. 9 *footnote*).

probably corrupt. At any rate, philology forbids imperatively the assumption of a Hebrew word **עֵשׂ** *adversary*, the equivalent of **אֶצְבָּעַת**<sup>1</sup>.

Can, however, a sense, suitable to the context, be rendered probable for **עֵשׂ**, from any other source? (a) Symm. renders *ἀντίγνωστος σου*, and in Arabic **غَارِبٌ** (*med. i.*) means actually *to be jealous or a rival* (غَيْرُ = **אֶצְבָּעַת** Ex. 20, 5 Saad.; تَخَابِرُوا = *ζηλοῦτε* 1 Cor. 12, 31 Erpen.). Still there is no other trace of this root in Hebrew: nor would the idea of Yahweh's becoming Saul's *rival* be probable or suitable. (b) Ges. Keil seek to explain **עֵשׂ** by a reference to Arabic **غَارِبٌ** (*med. u.*) *ferbuit* (one of many meanings), *impetum fecit*, spec. *excusione hostili adortus fuit (aliquem)*, IV (Lane) *Aغَارَ عَلَى* *to make a raid or predatory incursion upon* (comp. 13, 17 note): **غَارِبٌ** *a raid or hostile incursion*: hence, the cognate subst., it is supposed, would properly have the sense of *aestus* (sc. doloris, curae, sollicitudinis), whence in Hebrew **עִירִי** Hos. 11, 9 *aestus irae*; Jer. 15, 8 *aestus doloris* [this explanation of **עִירִי** is, however, very uncertain: see *Lex.* 735<sup>b</sup>; and my *Jeremiah*, p. 360 f.]. But the sense of *hostility* expressed by the Arabic root is, it will be observed, a special and derived one: is it likely, or indeed credible, that from a root meaning *ferbuit* a simple participial formation should have acquired the definite sense of *enemy*? The etymology proposed is well intended: but it cannot be said to have probability in its favour.

It follows that if **עֵשׂ** has here the sense of *thy enemy*, it must be an example of a strong and pronounced Aramaism, such as, in presumably early Hebrew, is in the highest degree improbable. Only two alternatives are open to us. Either **עֵשׂ** is an error of transcription for **אֶצְבָּעַת**<sup>2</sup> (cf. in that case, for the thought, Lam. 2, 4; Is. 63, 10), or, with LXX and Pesh., **וַיְהִי עַמְּרַעַךְ:** 'and is become *on the side of thy neighbour*' must be read (cf. **עֵשׂ** with reference to David, v. 17, and 15, 28, and for the thought 18, 12). **עֵשׂ** is accepted by most moderns (Th. Hitzig, Nöldeke, Grätz, Reinke, Kp., Dr. Weir ['LXX seems to be right']), Now. Dh.: Klo. Sm. Bu. prefer **צָרָךְ**.

17. **וַיַּעֲשֵׂ יְהוָה לְי** 'And Y. hath wrought *for himself*, according as' etc. Or, if **עֵשׂ** be adopted in v. 16, the suffix may be referred naturally to **רַעַךְ** (*for him*). However, the point of the

<sup>1</sup> Nor can this be the meaning of **עֵשׂ** in Mic. 5, 13 (AV.) or Is. 14, 21.

<sup>2</sup> It is possible that this was read by Symmachus. At least *ἀντίγνωστος* as used elsewhere in the Greek Versions expresses the root **אֶצְבָּעַת**: Lev. 18, 18 LXX; ch. 1, 6 LXX (Luc.). 2, 32 Aq. (but ψ. 139, 20 Aq. for **עַדְיךָ**).

sentence lies in what is done to *Saul*, rather than what is done to David: so, in all probability, לְךָ to thee, expressed by 5 MSS., LXX, Vulg., is the original reading (so Sm. Bu. Now. Dh.). With 17<sup>b</sup> comp. 15, 28.

18<sup>b</sup>. For the *order* of words, see *Tenses*, § 208 (1). So v. 19<sup>b</sup>.

19. In MT. clauses *a* and *c* are almost identical; and the verse is decidedly improved by the omission of one of them, and by the adoption in *b* of the reading of LXX, viz. מחר אתה נבניך עפק נפלים, i. e. (immediately after v. 18) ‘To-morrow thou and thy sons with thee will be fallen; yea, also, the camp of Israel will Yahweh give into the hand of the Philistines.’ As We. remarks, *a* is out of place where it stands, neither וּמְ nor עמַךְ being properly understood, until *after* it has been said that Saul himself has fallen.

20. [וַיִּמְהַר] LXX ἔσπευσεν, not only here, but also in v. 21 for ; so doubtless they read the same in both verses. A man would not (actively) ‘hasten’ to fall down: וַיִּמְהַר is thus more suitable than וַיִּמְתַּהֵר (Klo. Sm. Dh.) does not seem to express the right *nuance*.

21. [וְאֶשְׁתַּחֲוֹד נְפָשֵׁי בְכֹפֵי.] 19, 5.

23. פָּרֶץ, [וַיִּפְרְצֶז] is translated *pressed* in II 13, 25. 27 and *urged* in 2 Ki. 5, 23, but elsewhere *break forth, burst forth, etc.* Ought we not to read פָּצֶר?’ (Dr. Weir). So 20 MSS. (de Rossi, App. p. 39), Sm. Now. Dh.; Bu. (either so, or a ‘Nebenstamm’ to פָּצֶר).

24. . . . [וְלֹאָשָׁה] Cf. on II 3, 7.

25. [מִרְבָּק] ‘four times, always connected with עִגֵּל: Jer. 46, 21. Am. 6, 4 Mal. 3, 20. The root is not found elsewhere in Hebrew, but in Arabic رَقَقَ *firmiter alligavit*’ (Dr. Weir).

26. [וְתַאֲפֵחּוּ] for : cf. on 15, 5; and GK. § 68<sup>h</sup>.

29, 1. אֶפְקָד] Probably (see on 4, 1) some place in the Plain of Sharon, commanding the entrance to the Plain of Dothan (c. 32° 24' N.), and so the route up to Jezreel and Shunem (28, 4).

חַנִּים [חַנִּים] ‘were encamping;’ not ‘pitched’ (EVV.), which would be *וְיִחְנָן*. Contrast 4, 1 (חַנִּים).

בְּעֵין אִישָׁד בַּיּוֹרָעָל [בְּעֵין אִישָׁד בַּיּוֹרָעָל] Generally supposed to be ‘Ain *Jälud*, at the foot of Mt. Gilboa’, on the N., 1 $\frac{3}{4}$  miles ESE. of Jezreel, and looking across the Vale of Jezreel to Solam, the Philistine position (28, 4), 4 miles N. by W., and 568 ft. above it. ‘Jezreel’ will denote

here, not the town, but the Vale (31, 7). As Ehrl. remarks, however, if עין means a *spring*, Heb. idiom requires לְעֵין (Gen. 16, 7. Jud. 7, 1 al.), not בְּעֵין, so that a genitive would seem to have fallen out (cf. בְּעֵין רַיִל II 17, 17). ‘En-dor, however (LXX, cod. A and other MSS.), on the NW. slope of J. Nabî Dahî, and 4 miles *behind* the Philistine position, is too far off to be probable.

2. עֲבָרִים (twice)] were passing by. The participles suggest the picture of a muster or review of troops taking place.

לְמַאֲתָה] according to, by hundreds: לְ as II 18, 4. 1 Ki. 20, 10  
לְנֶגֶרִים Jos. 7, 14 לְשָׁעָלִים.

3. זֶה יָמִים [not ‘*these days*’ (EVV.), except as a paraphrase: זֶה is here, as in many similar phrases, זֶה פָּעָם, זֶה עַשֶּׂר פָּעָם, etc. an adverb, meaning properly *here* (cf. בָּזָה): see *Lex.* 261b. So in זֶה שָׁנִים is, however, strangely indefinite; and as יָמִים suggests a *year* (on 1, 3), it is probable that שְׁנָתִים *two years* should be read, with LXX (*δεύτερον ἔτος*), Bu. Sm. Now. Kitt. Ehrl.]

נַפְלֹו] LXX adds πρός μέ = אָלֵי or עַל, which is needed. *Falling* gives no sense: *falling to me* agrees with the usage of נַפְלָה אל (*על*) elsewhere (Jer. 21, 9. 37, 13 al.) *to fall over to* = *to desert to*. The nearer definition cannot, as Keil supposes, be supplied from the context. (Dr. Weir agrees.)

4. יָרַד] It is remarkable that in v. 9 יָעַלְהָ is used for exactly the same movement. It seems that the narrator must here allow the Philistines to speak from the *Israelite* point of view (cf. v. 6, where Achish is represented as swearing by *Yahweh*), who would ‘go down’ from the mountainous country of Judah to fight against the Philistines in their plains, and so might say יָרַד בְּמַלחֲמָה quite generally (cf. 30, 24).

לְשָׁטָן] ‘as a *thwarter* or *opposer*,’ viz. of another man’s purposes; cf. the same word in II 19, 23; 1 Ki. 11, 14. 23. 25; also Nu. 22, 22. 32. 1 Ki. 5, 18. So חֶשְׁטָן is in the OT. the name of the angel, whose function it is to *oppose* men in their pretensions to a right standing with God (see A. B. Davidson’s note on Job 1, 6 in the *Camb. Bible*; and the writer’s note on Zech. 3, 1 in the *Century Bible*).

5. See 18, 7; and cf. 21, 11.

6. [כִּי] after the oath, as 14, 39.

7. [לְךָ בְּשָׁלוֹם] as II 15, 27. The usual expression is **לְשָׁלוֹם**.

8. [כִּי מֵה עֲשִׂיתִי] states the reason for a suppressed (Why do you say this?): it recurs in a similarly worded exhortation, 1 Ki. 11, 22. 2 Ki. 8, 13.

[מַיּוֹם אֲשֶׁר הָיָתִי] As We. remarks, we should expect naturally either **מַיּוֹם קָרְבָּנִי** (Jer. 36, 2: cf. II 22, 1. Dt. 4, 15), or, as would be more usual, **מַיּוֹם קָרְבָּנִי** (*v. 6, ch. 7, 2. 8, 8. II 13, 32 etc.*), or **מַיּוֹם קָרְבָּנִים** (*מִזְמָרָה יְמִינִים*) (II 19, 25. 1 Ki. 8, 16. 2 Ki. 21, 15). However, **יּוֹם** may have been conceived as being in the construct state before **אֲשֶׁר** (*GK. § 130d*), and so defined. At least **יּוֹם אֲשֶׁר** recurs similarly, Jer. 38, 28, and (in late Hebrew) Neh. 5, 14. But **מַיּוֹם קָרְבָּנִים** would certainly be better.

[וְגַלְחָנָתִי] The *waw* being consecutive, the tone should properly be *milra'* **וְגַלְחָנָתִי**: but it is held back by the distinctive accent *zāqēf*, as happens occasionally (Dt. 2, 28: Ez. 3, 26: *Tenses*, § 104). As a rule, only *athnah* and *soph-pasuq* imply a sufficient pause thus to hold back the tone of 1 and 2 sing. pf. with *waw* consec.

9. [כִּמְלָאָךְ אֱלֹהִים] The same comparison, in popular speech, II 14, 17. 19, 27.

[עַלְלָה] Here (contrast *v. 4*) the Philistines speak from the point of view which would be natural to them, when they were invading the high central ground of Canaan (e. g. Jud. 15, 9. 10), cf. *v. 11b*.

10. [וְעַתָּה הַשְׁבָּם בְּבָקָר וּעַבְדִּי וּגְ] ‘And now, rise up early in the morning, *and also* the servants,’ etc. The text may in a measure be defended by 25, 42. Gen. 41, 27. Nu. 16, 2<sup>a</sup>. 18<sup>b</sup>; but the sentence halts considerably, and the omission of the *pronoun* before **עַבְדִּי** is contrary to standing Hebrew usage, when the verb is in the *imperative* (e. g. Gen. 7, 1. Ex. 11, 8. 24, 1). LXX, Vulg. express rightly **אַתָּה** before **וּעַבְדִּי**. The only parallel to the present passage would be Jer. 19, 1; but there also it can scarcely be doubted that the reading of LXX is what Hebrew idiom requires, viz. **אַתָּה מַזְקִין**. In this verse, further, clauses *a* and *b* are nearly identical: but, as We. observes, the repetition of the same thought would become perfectly natural, if only words of different import separated the two similar clauses. Such words are expressed in LXX (after

אַתָּה), viz. καὶ πορεύεσθε εἰς τὸν τόπον οὗ κατέστησα ὑμᾶς ἐκεῖν— καὶ λόγον λοιμὸν μὴ θῆσθε ἐν καρδίᾳ σου, ὅτι ἀγαθὸς σὺ ἐνώπιόν μου = וְהַלְכָתֶם מִן־עֵינֶיךָ שֶׁנֶּם וּרְבָר בְּלִיעֵל אֶל־תְּחִשָּׁם בְּלִיכְבָּר בְּיַד־תְּמִימָה לְפָנֶיךָ. The sentence is in style and form thoroughly Hebraic, and may well be assumed to have fallen out accidentally in MT. Λοιμὸς is often the rendering of בְּלִיעֵל (e. g. 25, 25): for the combination of דבר and בְּלִיעֵל see Dt. 15, 9 (where they occur in apposition). Ehrlich proposes השם בְּבָקָר (followed by שָׁב עַד הַבָּקָר) for אַתָּה (keeping otherwise MT.).

אוֹר לְכָם וְהַלְכָתֶם [ולככו] Unusual. The normal construction would be וְהַלְכָתֶם (on the analogy of Gen. 33, 13 and 44, 22 וְרַפְקָוּם יוֹם אֶחָד וּמָתוֹם etc.: *Tenses*, § 149); but cf. 2 Ki. 9, 2. אוֹר is, of course, the verb: Gen. 44, 3 אוֹר הַבָּקָר; and, of the eyes, ch. 14, 29.

11. [עַלְוָה] Viz. from Apheq in the Sharon (v. 11). ‘Jezreel’ is here, not the town, but the Vale (as v. 1).

30, 1. [צָלָג] David goes back to the city which Achish had given him; see 27, 6.

[ועטלו] Read with LXX: *עַמְלָק*: cf. v. 18; and the note on 15, 6.

[נָבָב] Unless (Now.) or (Ehrl.) *כָּלָב* has fallen out (v. 14), we must read *הַנָּבָב* (Bu.), in conformity with usage, except when *נָבָב* denotes merely the southern quarter of the compass.

2. [את הנשים ואחד אשר בה] Read with LXX (cf. RV.) *אֲתָה נְשָׁמִים וְאֶחָד אֲשֶׁר בָּה*: we thus obtain a suitable idea to which to refer the following מִקְטָן וּמִגְדוֹל (וּבְנִים וּבְנִיתִים).

[לא המיתו איש] A circumstantial clause, connected ἀσυνδέτως with the clause preceding, and defining *how* was effected, viz. (Anglice) ‘without slaying any.’ Cf. Gen. 44, 4 לא יִצְאֶוּ אֶחָת הַעִיר גַּם־גַּם (see RV.): *Tenses*, § 162; GK. § 156f.

[וַיְנַהֵּן] of leading captives, as Is. 20, 4.

3. [והנה] without suffix (*Tenses*, § 135. 6, 2), as v. 16: cf. on 10, 11.

[נִשְׁבָּה] were taken captive. *שָׁבָה* is to take captive, to be taken captive: *גַּלְהָ* is to go into exile, *הַגְּלִיל* to carry into exile. The distinction between the two words should be noticed. Though they may be often applied to the same transaction, they denote different aspects of it: *גַּלְהָ* migration from one’s own country, *exile*, *שָׁבָה* capture by another, *captivity*. The rendering of נִלּוֹת in Jud. 18, 30

by ‘captivity’ (EVV.), instead of ‘exile,’ has led to strange misunderstandings of the meaning,—as though, for instance, the word referred to the Philistine *domination!*

6. וַתֵּצֶר לְדוֹר] The *fem.* as Jud. 10, 9: cf. Jer. 7, 31 על להה; חשְׁבָה עַל לִבִּי; Mic. 3, 6; Am. 4, 7 (unusual); ψ. 50, 3 נְשֻׁעָרָה מָאָר: Ew. § 295<sup>a</sup>; GK. § 144<sup>b</sup>. This use of the *fem.*, especially with words denoting a mental condition, is particularly common in Syriac: “**מְנַתָּה בָּד**, **מְכַפָּה בָּד**, **מְקַבָּדָה בָּד**” (Nöldeke, *Syr. Gr.* § 254).

אָמַר לְסִכְלָנוּ . . .] ‘*speak of* (AV.) stoning him:’ or with the sense of ‘thought’ (25, 21), as Ex. 2, 14. II 21, 16 וַיֹּאמֶר לְהַכּוֹת דָּור; אָמַר לְמִרְאַת נְשָׁאָר (25, 21); comp. Ez. 20, 8. 13. 21. ψ. 106, 23. in the sense of *command* occurs II 1, 18. 2, 26: but more frequently in later books, especially in Chronicles, as I 13, 4; 15, 16; Est. 1, 17, etc. (comp. Ew. § 338<sup>a</sup>).

מִרְאָה] *mil'el* (GK. § 15<sup>f</sup> n., p. 60), and consequently perf. from **מַרְאָה**, not *fem.* of the adj. **מַרְאָה**. For the use of the root with **נֶפֶש**, cf. on I, 10; and add II 17, 8. Job 7, 11. 10, 1. 21, 25.

וַיַּזְחַק] i. e. *took courage*: cf. 4, 9. II 10, 12; and similarly in Qal (Jos. 1, 6. 7 al.), and Pi'el, 23, 16 (see note).

8. אֲרָדָף] Though ה can be dispensed with (11, 12), the parallel **הָאֲרָדָף** supports the reading (so many MSS.): cf. 14, 37. 23, 11.

נְדוֹר] of a marauding or plundering band: see 2 Ki. 6, 23. Hos. 6, 9. LXX here (mis-reading) γεδδονρ: elsewhere rightly πειρατίριον (Gen. 49, 19; ψ. 18, 32), or μονόζωνοι (2 Ki. 5, 2. 6, 23 al.).

9. נְחַל הַבְּשָׂוֶר] The name has not been preserved: and as the site of Ziqlag is uncertain, and we do not know what the point was which David desired to reach, any identification is very precarious. If Ziqlag was at Zuhēlīqeh (on 27, 6), *W. esh-Sherī'a*, 4 or 5 miles to the S., would no doubt suit: but that is all that we can say.

10. פְּנָרוֹ] only here and v. 21.

12. דְּבַלָּה . . . צְמִיקִים] See on 25, 18.

13. וַתֵּחַשֵּׁב רָוחֵךְ] The spirit (of life), which seemed to have left him, returned, i. e. he revived. So Jud. 15, 19.

13. עַבְדָּל] See on 16, 18.

14. יְמִים שְׁלָשָׁה] See on 9, 20. Here **ימִים** must be understood, or read.

14. עַל פְּשָׁטָנוּ נָנָב] which is expressed by LXX, must have acci-

dently dropped out. פָשַׁט, when an object follows, is always construed with לְיַ (or the alternative אֶלְ); and here the restoration is still more commended by the two לְיַ following.

[נֶגֶב הַכְּרָתִי] A district in the south of Palestine (see on 27, 10) inhabited by the כְּרָתִי, who, from a comparison of v. 16<sup>b</sup>, appear to have been closely connected with, if not a sub-tribe of, the Philistines. In poetry the name is used synonymously with Philistine: Ez. 25, 16. Zeph. 2, 5. A contingent of הַכְּרָתִי formed afterwards part of David's body-guard, II 8, 18. 15, 18. 20, 7 (cf. *OTJC*<sup>2</sup> p. 262). It is quite possible that the name may be connected with *Crete*: the Philistines themselves are expressly stated to have been immigrants from Caphtor, i.e. Crete, Am. 9, 7 (see also Gen. 10, 14, where in accordance with this passage וְאֵת כְּפָתָרִים should no doubt be transposed so as to precede אֲשֶׁר יֵצָא מִשֶּׁם פְּלֹשָׁתִים).

[אֲשֶׁר לְיוֹרָה] i.e. the *of* 27, 10.

[נֶגֶב כָּלֵב] mentioned only here. A district of the Negeb, occupied by a detachment of the Caleb-clan (see on 25, 3).

15. So v. 16.

16. בְּלֹמֶר מְרֻקְדִּין וּמְפֹזִין וּמְכַרְכִּין בְּשִׁמְחָה [וְחַנְגִים] Ki. Whether, however, the sense of *dancing* is really expressed by the word is very doubtful. Modern lexicographers only defend it by means of the questionable assumption that חַנְגָן may have had a similar signification to חָגָג, which, however, by no means itself expresses the sense of *to dance*, but *to make a circle* Job 26, 10: in Syriac (PS. col. 1217) circumivit, especially, and commonly, with حَسْنَ, circumivit ut vitaret = reveritus est, cavit. The Aram. חַנְגָן *to dance* is of course an altogether different word. It is best to acquiesce in the cautious judgement of Nöldeke (*ZDMG*. 1887, p. 719), who declares that he cannot with certainty get behind the idea of a *festal gathering* for the common Semitic חַנְגָן. Here then the meaning will be 'behaving as at a חַנְגָן or gathering of pilgrims,' i.e. enjoying themselves merrily.

17. [לְמִחרָתָם] of their following day. The expression is unexampled. Read probably לְדִירָתָם (We. Bu. Now. etc.), or (Ehrl.) וּמִיחָרָתָם, which is better (after יְכַם, as Jud. 1, 17), though it does not explain the ל.

נָעָרָה בְּתוּלָה [אִישׁ נָעָר] used collectively—after the numeral. So Jud. 21, 12; 1 Ki. 20, 16; Jud. 18, 11. 17<sup>b</sup>. Cf. on 21, 6.

19. ] The *zaqēf* should stand rather on בָּנֹת. But probably the word is displaced, and should follow הַנּוּל, as in LXX.

לְקַחַו לֵם] The reflexive לְ, as Gen. 15, 10. Lev. 23, 40. Am. 6, 13; and often in the imper. קְחָלֶךְ Gen. 6, 21. 14, 21 etc. (*Lex.* 515<sup>b</sup>).

20. ] The text is evidently in disorder. The least change that will suffice for the requirements of style and sense is to read for נָהָנוּ וְג' with Vulg. ‘וַיָּהִנוּ לִפְנֵי’ and they drove before him that cattle (the cattle viz. named in clause a), and said, This is David’s spoil.’ But LXX, Vulg. do not express דָּרוֹ after וַיַּקְרֵב, and for המקנה הַהֲוָא LXX have τῶν σκύλων i.e. הַשְׁלֵל, the variation seeming to shew that both are alternative (false) *explicata*, added after had been corrupted into לִפְנֵי. It is quite possible, therefore, that we should go further, and with We. Now. Dh. read the entire verse thus: וַיִּקְרְבוּ אֶת־כָּל־הַצָּאן וְהַבָּקָר וַיָּהִנוּ לִפְנֵי וַיֹּאמְרוּ וְהַשְׁלֵל דָּרוֹ. This text states undoubtedly all that the verse is intended to express, and states it at the same time more naturally and simply than the reading presupposed by the Vulg.

21. ] מְאַתִּים הָעָם ‘the 200 men;’ cf. Jud. 18, 17<sup>b</sup>: GK. § 134<sup>1</sup>.

וַיִּשְׁיבֵם] It is better to vocalize, with 6 MSS., LXX, Pesh. Vulg. Bu. Sm. Now. Dh. וַיִּשְׁבַּם (the subject being David).

את [וַיַּגֵּשׁ וְג'] can only mean *with* (on 9, 18), and העם can be only the ‘people’ just mentioned (cl. a) as being with David. On the other hand, the men left behind would be the ones to ask for the welfare of those who had gone into the battle (We. Sm.); and this agrees with 22, where the men who reply are those with David. The context requires imperatively וַיִּגְשֵׂשׁ אל הָעָם וַיִּשְׁאַל לֵם לְשָׁלוֹם (Ehrl., with We. Bu. al.). דָּרוֹ is the false ‘*explicitum*’ of an original (Introd. § 5. 1): וַיַּצְאֵוּ לְקָרְאת דָּרוֹ is the natural sequel of 21<sup>b</sup> : for את LXX have εῷς, and 7 MSS. אל: LXX have also ἡρώτησαν for וַיִּשְׁאַל.

22. ] רַע וּבְלִיעֵל For the adj. + subst. (GK. § 131<sup>c</sup>), cf. Dt. 25, 15.

עַמְּטֵי] The group regarded as a unity, and spoken of accordingly in 1 ps. sing. The usage is thoroughly idiomatic; and there is no occasion, with Grätz, *Die Psalmen*, p. 134, to substitute עַמְּנוּ. See on 5, 10: and add Gen. 34, 30; וְאַנְּיִ מַתִּי מִסְפֵּר 50; Jud. 18, 23 וְאַנְּיִ נְזַקְתִּי (of Micah and his neighbours).

23. **את אשר**] Ewald (§ 329<sup>a</sup>: comp. *Hist.* iii. 145 [E. T. 105]) would treat the words introduced by **תָּה** as an exclamation, explaining **תָּה** as an accus. with reference to a suppressed verb,—(Think of) that which . . .! and comparing Hag. 2, 5, where, however, as also in Zech. 7, 7, the text is very uncertain. LXX for **את אשר** express **אֲתָּה אַתְּ אֲשֶׁר**, which is no doubt right (We. Bu.): ‘ye shall not do so, after what Yahweh hath given unto us, and (*Tenses*, § 76<sup>a</sup>) preserved us,’ etc.

24. הַלְּדָבֵר הוּא Cf. on 8, 7<sup>a</sup>.

25. וְמַעַלָּה ] as 16, 13.

<sup>לְחַק</sup> Cf. Ex. 15, 25. Jos. 24, 25; and <sup>לְמִשְׁפֵּט</sup> alone, Gen. 47, 26.

Jud. 11, 39.

26. **לְרֹעָה**] ‘to his friends.’ (for **יִהּוּ**: GK. § 91<sup>k</sup>) attached to a *plur.* as 14, 48 (Stade, p. 355; GK. § 91<sup>l</sup>). In this order, however, the double **ל** is scarcely Hebrew, though **לְרֹעָה** **לִקְנֵי יְהוָה**, with the more *general* category first, would be possible. LXX, followed by Sm. Klo. conjectured **לְעַרְיָהֶם** *by their cities* (see v. 27 ff.); so Bu. Dh.: but the correction is rather violent.

[ברכה] =a present; see on 25, 27.

27. בֵּית־אָל [בֵּית־אֵל] i.e. not the better known Beth'el, 10 miles N. of Jerusalem, but the place in the Negeb of Judah, called Βαθηλ in Jos. 15, 30 LXX (MT. corruptly בְּתוֹאָל, כְּסִיל in Jos. 19, 4 MT., and בְּתוֹאָל Baθon̄ in 1 Ch. 4, 30, in a list of cities belonging originally to Simeon (Jos. 19, 2-8, 1 Ch. 4, 28-33), but afterwards incorporated in Judah (Jos. 15, 26-32). The name has not been preserved; and the approximate site can only be inferred from the known places with which it is associated in this list, Beersheba, Molādah (very possibly—see *EB.* s.v.—the *Malatha* of Euseb. *Onom.*, 4 miles from 'Arad, now *Tell 'Arad*, 17 miles S. of Hebron, and 20 miles E. of Beersheba), Hormah (also near 'Arad; see on *v.* 30), Ziqlag, and 'En-Rimmon (now, probably, *Umm er-Rumāmīn*, 10 miles NNE. of Beersheba). LXX have here Βαθσωρ; but the situation of בֵּית־צָרוֹ (Jos. 15, 58 al.), 4½ miles N. of Hebron, is less suitable than that of בֵּית־אָל (We.).

<sup>12</sup> [רָמוֹת נֶגֶב] Ramoth of the South: see Jos. 19, 8, in the list of Simeonite cities. LXX here also read the sing.: 'Papa νότου = רָמַת נֶגֶב' (רָמַת נֶגֶב). The site is unknown (DB. iv. 198<sup>a</sup>; Buhl, 184).

[**יתר**] in the hill-country of Judah (Jos. 15, 48), mentioned also by P as a priestly city (Jos. 21, 14 = 1 Ch. 6, 58 [EVV. 73])†. According to Euseb. *Onom.* 266, 43, a large village 20 miles from Eleutheropolis. It is now generally identified with

*'Attir*, a village situated on two knolls, 11 miles SW. of Ziph. The change from ' to y is explicable (Kampffmeyer, *ZDPV*. xvi. 45, cited by Cheyne, *EB.* s.v.): LXX have remarkably here (but not elsewhere) Γεθθορ (= עתר; see p. 136 n.).

28. [בְּעָרָעַ] LXX have here a double rendering: καὶ τοῖς ἐν Ἀρωρῷ καὶ τοῖς Ἀμμαδεῖ. ‘It is clear that LXX after עָרָעַ (= Ἀμμαδ) read still another letter, viz. ה. The form עָרָה, now, is confirmed not only by Jos. 15, 22<sup>1</sup>—where, to be sure, LXX conversely omit the ה—but also by the present pronunciation ‘Arārah’ (We.), the name of a place in the Negeb of Judah (Jos. l.c.), 11 miles SE. of Beersheba: see Robinson, *Bibl. Res.*, ii. 199<sup>2</sup>.

[שְׁפָמוֹת] Only mentioned here. Site unknown.

[אִישְׁתָמֹעַ] In the hill-country of Judah (Jos. 15, 50 [MT. here אִישְׁתָמֹעַ]), mentioned by P as a priestly city (Jos. 21, 14=1 Ch. 6, 42 [EVV. 57]), mentioned also 1 Ch. 4, 17, 19<sup>†</sup>. Now probably the large village *es-Semīt'*, 10 miles S. by W. of Hebron, and 4 miles W. by S. of Ma'on. The form of the name is noticeable; it is the inf. of the Arabic 8th conjug.; and it seems therefore to shew that the place must have been originally an Arab settlement. Eshtā'öl is another name of the same form. See further Burney in the *Journ. of Theol. Studies*, 1911, p. 83f., who supposes plausibly that the names suggested originally the ideas of *being heard*, and *asking for oneself*, and that they marked the seats of ancient oracles.

29. [כְּרֶבֶל] LXX; no doubt, rightly. Carmel, now *el-Kurmul*, was in the hill-country of Judah (Jos. 15, 55), 4 miles NE. of *es-Semu'*, and 3 miles S. of Ziph. See further on 25, 2.

[עֲרֵי הַוְרָחָמָאֵל] cities belonging to the Yerahme'élites settled in the Negeb: see on 27, 10.

[עֲרֵי הַקִּינִי] See on 27, 10.

30. [חַרְמָה] In the Negeb of Judah (Jos. 15, 30), but originally Simeonite (19, 4. 1 Ch. 4, 30): mentioned also in Nu. 14, 45=Dt. 1, 44; Nu. 21, 3. Jud. 1, 17 (two divergent traditions of the origin of the name); Jos. 12, 14<sup>†</sup>. In Jud. 1, 17 the original name of Hormah is said to have been Zéphath. The site is unknown; but Nu. 21, 1. 3 appear to shew that it was not far from 'Arad (see on v. 27). The identification of Zéphath with *Sebaita*, 27 miles SSW. of Beersheba, is precarious, the names not agreeing phonetically.

[בְּבוֹרָעָשׁ] This, not בְּבֹרָעָשָׁן, found in many edd., is the Mass. reading: the ב is recognised both in the Βηρσαβε of Cod. B, and the Βαρσασαν of Cod. A. The

<sup>1</sup> MT. עָרָה. But ה and ע in the old Phoenician characters are seldom distinguishable, and the context alone decides which is to be read. In proper names, unless the orthography is certain upon independent grounds, either letter may often be read indiscriminately.

<sup>2</sup> The identifications given here in the RV. with marginal references (taken over from edd. of AV. with marginal references) are extraordinary. Beth-el in v. 27 is identified with the Beth-el N. of Jerusalem; and 'Aro'er with the 'Aro'er N. of the Arnon, on the E. of the Dead Sea! Those responsible for these 'references' might have learnt better from the *Speaker's Commentary* on Samuel, published as long ago as 1872.

place may be the same as עַשְׁן of Jos. 15, 42 (in the Shephēlah). 19, 7 (Simeonite). If this is the case, it will have been situated approximately in the same region as עַתֶּךָ (see the next note).

עַתֶּךָ] In the Shephēlah (Jos. 15, 42); and mentioned in the same group with Libnah (site unknown), 'Ashan (see the last note), Nezīb, now *Beit Naṣib*, 2 miles SW. of Qe'īlah (see on 23, 1), Qe'īlah, Achzīb (perhaps 'Ain el-Kerbeh, 2 miles NE. of esh-Shuweikeh=Sochoh; see on 17, 1), and Marē'shah (*Merāsh*, 6 miles W. of Nezīb). Its site cannot be more closely determined. It 'is called in Jos. 15, 42 MT. עַתֶּךָ, but in LXX עַתֶּךָ ('Ιθακ). In 19, 7 on the contrary both have עַתֶּר. A decision between the two variants is not possible' (We.). LXX(B) *Noo*, other MSS. *Noμβε* (Luc. *Ναγεβ*); hence Klo. would read עַנְבֵּת (Jos. 11, 21), still the name of a place 14 miles SW. of Hebron, while Guérin thinks of *Nūbā*, 8 miles NW. of Hebron, near Qe'īlah (I 23, 1). See Cheyne's art. ATHACH in EB.

31. [חֶבְרוֹן] In the hill-country (Jos. 15, 54). The most important town of the entire district, where David, shortly afterwards, was first proclaimed king (II 5, 3).

31. The chapter is excerpted, with slight variations, by the compiler of the Chronicles (1 Ch. 10). The variations are partly, it seems, due to accident, partly they are to be attributed to an intentional change on the part of the compiler of Chronicles, partly they have preserved the original text of the passage in a purer form than it has been transmitted to us in Samuel.

1. נִלְחָמִים C. [נִלְחָמִים].

וַיָּסֶם אִישׁ C. [וַיָּסֶם אֲנָשִׁים].

גָּלְבָּע C. [גָּלְבָּע].

2. יָדְבָקָן] See on 14, 22.

הָדְבִיק C. sq. accus. **את** שָׁאֹל וְאַחֲרֵי בְּנֵי **את** שָׁאֹל occurs here, II 1, 6. Gen. 31, 23. Jud. 18, 22. 20, 42†; occurs in the parallel, 1 Ch. 10, 2. ch. 14, 22. Jud. 20, 45†. **הָדְבִיק** sq. accus. means undoubtedly *to overtake* (so אָדְבִיק often in Targ. for both **הָדְבִיק** and **חָשַׁג** the **הָדְבִיק**, as Gen. 44, 4. 6): but 'overtake' is a relative term; and in II 1, 6, vv. 7–10 shew that the archers had not actually come up to Saul. We can hardly therefore say (Bu.) that **אַחֲרֵי** must be here the original reading.

יָנְחָן C. [יָנְחָן].

יְשִׁי אֲבִינָדָב] wrongly identified in RV. *m.* here, and on 1 Ch. 8, 33, with יְשִׁי, 14, 49: in 1 Ch. 8, 33=9, 39 Saul's four sons are given as Jonathan, Malchishua', Abinadab, and Eshba'al; and there can be no doubt (see on 14, 49) that **יְשִׁי** corresponds to Eshba'al. Eshba'al (cf. II 2, 8) was pretty clearly not present at the battle.

וְכִרְדָּה ۱۵ ; וְהַמְּלֹחָמָה בְּבִרְדָּה ۳. Cf. Jud. 20, 34 [ותכבר המלחמה] 3.

אל שאול [אֶל שָׂאָל] C.

not 'overtook' (EVV.), but *found him in the fight* (Now.; Bu., comparing 1 Ki. 22, 30–34). מצא to *find* = to *hit* (Ehrl.), might be said of the *weapon* (Dt. 19, 5), but hardly of the archers.

המוריים בקשת C. The rendering of LXX, however (*οἱ ἀκοντισταὶ, ἀνδρες τοξόται*), appears to presuppose though, as it is difficult to construe **אנשים בקשת** together—‘men with the bow’ being hardly a Hebrew construction—the word must be misplaced. Probably the order (Bu.) **בקשת המוריים** (נְוּרִים בקשת) ‘men, shooters with the bow’ = *some* shooters with the bow, should be restored. Comp. Gen. 37, 28; Dt. 13, 14 אֲנָשִׁים בְּנִיבְלָעֵל and for the art. 25, 10. Sm. Now. Dh. would omit **בקשת המוריים**: Bu. (alt.) would read as C.

וַיָּחַל מֵאָדָם מִהְמוּרִים [וַיָּחַל מֵאָדָם מִהְמוּרִים] C.

from (חֹל חִיל), ‘*was in anguish from* (Ru. 1, 13. Is. 6, 4. 28, 7 : Lex. 580<sup>a</sup>) the archers.’ But חִיל is confined elsewhere to poetry or elevated prose; מִפְנֵי for מִן would be the regular construction: and the sense does not seem strong enough. Read probably, with LXX (*ἐπραυματίσθη*, **וַיָּחַל**) and was wounded by the archers (מן with the passive verb, as Gen. 9, 11. Nah. 1, 6. Job 24, 1 : Lex. 580<sup>a</sup>). What LXX *εἰς τὰ ὑποχόνδρια* presupposes is uncertain: תְּפִישׁ is rendered in LXX (II 2, 23. 3, 27. 20, 10) ψόα.

אל-נשא [לְנָשָׂא] C.

ןִּירְקָרְנִי C. omits,—as it seems, rightly (We. Bu. Ehrl. etc.). What Saul dreads is mockery while alive, not mutilation after death, which, indeed, would not be prevented by his armour-bearer killing him.

וְהַחֲלֻלּוּ [וְהַחֲלֻלּוּ] and *wreak their caprice upon me* = mock or abuse me. See on this word Fleischer ap. Delitzsch on Is. 3, 4, who compares in particular the Arab. تَعَلَّلَ ب prop. to *engage oneself with*, then to *entertain, divert, amuse oneself with*, in Heb. in a bad sense, to *make a toy of, to abuse or mock*. See Nu. 22, 29; Jud. 19, 25: and (where it is applied anthropomorphically to Yahweh’s treatment of the Egyptians) Ex. 10, 2, and above 6, 6.

על-החרב [עַל־הַחֲרֵב] C. omits. עַמּוֹ [עַמּוֹ] C. omits.

—וכל-ביהם יהדו מתחו C. [ונשא כליו נם כל-אנשים ביום ההוא יהדו] 6. a generalizing abridgement of the text of Samuel. LXX in Samuel do not express אָנָשִׁו will mean the men specially about Saul (23, 25, 26), not the whole army (the v. 7 second time).

7. **כל-איש** C. [אנשים]

**אֲשֶׁר בְּעַמֵּק** C. [אשר בעמך ואשר עבר הירדן] (for the six words). The עמק—a wide avenue running up between hills (see on 6, 13)—is the עמק יזרעאל (Hos. 1, 5), i.e. the broad vale running down from Jezreel, on the N. of Mt. Gilboa, in a SE. direction, past Bethshe'an (12 miles from Jezreel), into the Jordan valley (*H. G.* 384 f., 357 f.; *EB.* s. v. JEZREEL). The sense of the text appears therefore to be that the Israelites dwelling *on the other side of the מַפְתָּח* (i. e. on the N. of it), and (more than this, even) *on the other side of Jordan*, fled through the panic. **אשר עבר הירדן** is used regularly to denote the territory east of Jordan. The statement respecting may be exaggerated: but we are hardly in a position to question the correctness of the text; and **בער** (twice) for **בער** (Klo. al.) is a somewhat violent emendation.

**כִּי . . . וְכִי** So, whether in the sense of *that* or *because*, Gen. 29, 12. 33, 11. Ex. 3, 11. 4, 31. Jos. 2, 9. 7, 15. 8, 21. 10, 1. Jud. 6, 30. ch. 19, 4. 22, 17. II 5, 12. 1 Ki. 2, 26. 11, 21. 18, 27 al.; and even (though this can hardly be reputed an elegancy) **לאמר . . . וְכִי** Gen. 45, 26. Jud. 10, 10. The remark of Stade, p. 14, that **וכי** is ‘unhebräisch,’ can be due only to an oversight.

**בָּהֶם** C. [בָּהֶם] **אֲתִיהֻרִים** C. omits. **עֲרִים** C. [בָּהֶם]

8. **וְאַתְּבָנִי** C. [וְאַתְּבָנִי] **וְאַתְּשִׁלְשָׁת** בְּנֵי.

**הַגְּלֹבָע** C. [הַגְּלֹבָע] (as v. 1). Except in these two passages of Ch., always with the article.

9. **וַיִּשְׁלַח** C. [וַיִּשְׁלַח] **אֶת-דָּרָשָׂו** **וַיִּפְשְׁטוּ** **אֶת-כָּלָיו**.

The object can be only the head and armour of Saul (cf., for the sense of the *Piel*, 11, 7. Jud. 19, 29). It is a question whether the word should not be pointed *Qal*, **וַיִּשְׁלַח**, in which case the meaning would be that they sent *messengers* throughout the land

of the Philistines. And this would agree with the aim of וַיְשִׁלְחוּ, viz. *to tell the tidings* (לְבָשֶׂר) to their gods and people.

C. בֵּית עֲצֹבָהֶם [אַתָּה אֶחָד־עֲצֹבָהֶם] ('to acquaint their idols with the news') is (We.) much more original than ('*בֵּית* to announce the tidings *in the house of* their idols'), is supported by LXX here, and agrees with the וְאַתָּה following. So Bu. Sm. Now.

10. בֵּית עַשְׁתָּרוֹת—*C.* בֵּית אֱלֹהִים [בֵּית עַשְׁתָּרוֹת] will hardly be the pl. of בֵּית, as Keil suggests, on the analogy of בֵּית אֶבוֹה (Ew. § 270c; GK. § 124r): in all probability the frequency of the plural in other connexions (e.g. 7, 3. 4. 12, 10) led to the sing. בֵּית עַשְׁתָּרוֹת here being incorrectly read as עַשְׁתָּרוֹת. LXX εἰς τὸ Ἀσταρτεῖον. It is, no doubt, this temple of the Phoenician goddess 'Ashtart (see on 7, 3) in Ashqelon, which Herodotus (i. 105) mentions as τῆς οὐρανίης Ἄφροδίτης τὸ ιερόν, and which, as he tells us, his inquiries shewed him to be the most ancient foundation of the goddess: the one in Cyprus (probably at Kition), he adds, was reported by the Cyprians themselves to have been founded from Ashqelon, and that in Cythēra [Paus. iii. 23. 1] was built by the Phoenicians. The proper name of a native of Ashqelon, compounded with עַשְׁתָּרוֹת, occurs in an Inscription (*CIS. I. i. 115*): שם בן עבדעשתרת אשקלני in the Greek parallel text Ἀντίπατρος Ἄφροδισίου Ἀσκαλ[ωνίτης]. The head of Astarte also appears on certain coins of Ashqelon (*DB. i. 169, n.t.*). Here, 'Ashtart seems to have had the character of a martial goddess, of which there are other indications; see ASHTART in *Encycl. of Rel. and Eth.* ii. 116; ASHTORETH in *DB. i. p. 170a*.

וְאַתָּה־גָּלַל תָּקוּ בֵּית דָנָן. *C.* [וְאַתָּה־גָּלַל תָּקוּ בֵּית שָׁן] On the originality of the text of Samuel, and against the view of Ew. and Bertheau that the original text embraced both readings, see the convincing note of We. תָּקֻעַ is to strike or fix in, as a tent-peg or nail, Jud. 4, 21. Is. 22, 25, a dart, II 18, 14: it may also have denoted to fasten to, even though the object fastened was not itself actually 'struck' in. We. Grätz (i. 439), Bu. and most follow Lagarde<sup>1</sup> in reading הַקְשֵׁעַ; but as it is uncertain what exactly this

<sup>1</sup> In his instructive *Anmerkungen zur Griech. Uebersetzung der Proverbien* (1863), page iv.

denotes (see on II 21, 6), and as on the only two other occasions on which it is used, it refers to the *living* body (Ehrl.), it may be doubted whether it is safe to restore it here.

So v. 12. II 21, 12: elsewhere בִּית־שָׁן [בֵּית־שָׁן]; in the Greek period called *Scythopolis* (Σκυθῶν πόλις; Jud. 1, 27 LXX, 2 Macc. 12, 29), now *Beisan*. An important fortress, standing on a natural mound, artificially strengthened by scarping the side, and commanding the entrance from the E. up the Vale of Jezreel, and so into N. Palestine generally (*H. G.* 357 f.; *EB.* i. 566 f.). For long after the entry of the Israelites into Canaan, and no doubt even at this time, it was held by the Canaanites (cf. Jud. 1, 27. Jos. 17, 11).

11. כָּל יִבַּש גָּלְעָד [אֶלְיוֹ שָׁבֵי יִבַּש גָּלְעָד]. C. is very intrusive.

את כְּלִאָשָׁר [אֶת אֲשָׁר]. C.

וַיָּשָׂא [וַיָּלַכְתִּי בְּלִהְלִילָה]. C. omits. C.

12. נִפְתַּח . . . נִפְתַּח [נִפְתַּח . . . נִפְתַּח] C. only here in OT. A word belonging to Aramaic and the later Hebrew,) C. omits.

מְחוּמָה בֵּית שָׁן C. omits.

וַיָּבָא [וַיָּבָא] יִבְשָׁה C.—Probably here should be vocalized (so LXX, Pesh.): the suffix, though added by the Chronicler, is not needed (see e. g. 16, 17).

וַיִּשְׁרַפוּ אֶתְם שֵׁם [וַיִּשְׁרַפוּ אֶתְם שֵׁם]. C. omits.

וַיִּקְבְּרוּ אֶת־עַצְמוֹתֵיכֶם [וַיִּקְבְּרוּ אֶת־עַצְמוֹתֵיכֶם]. C.

וַיִּקְבְּרוּ אֶת־עַצְמוֹתֵיכֶם [וַיִּקְבְּרוּ אֶת־עַצְמוֹתֵיכֶם]. C.

וַיִּקְבְּרוּ אֶת־עַצְמוֹתֵיכֶם [וַיִּקְבְּרוּ אֶת־עַצְמוֹתֵיכֶם]. C. On בִּבְשָׁה [הַאֲלָה בִּבְשָׁה]. see on I 23, 15. (Vv. 13–14 in Chronicles are an addition, made by the compiler of Chronicles himself, and exhibiting throughout the marks of his style: cf. *LOT*<sup>8</sup> pp. 526, 535 ff., Nos. 3, 40.)

**II 1—5, 16. Lament of David over Saul and Jonathan.** David made king at Hebron over Judah, and subsequently, after the murder of Ishboseth, over all Israel. Capture by Joab of the stronghold of Jebus, which David henceforth makes his residence.

1, 1. וַיָּשֵׁב . . . וַיָּשֵׁב [וַיָּרֹד שֵׁב . . .] a circ. clause, = ‘when David *had*’ etc. (as RV.); cf. 1 Ki. 1, 41 (*Tenses*, § 160; cf. GK. § 141<sup>e</sup>, though here the cases quoted are of a ptcpl.). וַיְהִי is resumed (see on I 25, 26) by וְהַנָּה וְגַ' and the main sentence is continued by וְיַהֲיֵה.

[העמלק] is altogether isolated, the *art.* being used only with the gentile name. According to usage elsewhere, either עמלק (LXX, Vulg.; cf. 30, 1 note. 18) or העמלקי (6 MSS. Pesh.) should be restored (We.). So Dr. Weir: ‘Is it not?’

ואדרמה על ראישו מעם שאלות as I 14, 17. as I 4, 12<sup>b</sup>.

4. אשר [מהדריה הדבר] On, see on I 15, 20.

הרבבה Almost = רבבים. Strictly, of course, *הרבבה* is an inf. abs. in the accus., qualifying נפל, *lit.* ‘with a much-making there fell.’

6. נקרות [נקרא נקרית] The inf. abs. as I 20, 6. verbs and נא לא being not unfrequently confused (GK. § 75<sup>rr</sup>).

נשען] ptcp.: was in the condition of one leaning = was leaning.

(בעל השור, בעל הבית) means owner, possessor (as בעל הזרים): so would mean owners of the horsemen (but not captains, or generals, of the horsemen [= LXX ἵππάρχαι], which would be פָּרַשׁ פְּרַשִׁים, and פְּרַשׁ (for פְּרַשׁ [GK. § 84<sup>bb</sup>]) horseman, pl. see Lex. s. v.). If the text is correct (see on v. 18), we must point בעל הזרים, and suppose it to be an unusual expression for horsemen.

8<sup>b</sup>. Qrê אֹמֶר, evidently rightly. So Zech. 4, 2. Neh. 5, 9. 7, 3 (*Ochlah w<sup>e</sup>Ochlah*, No. 133).

אנכבי] mil'el in pause; see on I 1, 15.

ומחתני] and despatch me (I 14, 13. 17, 51).

השבין] Only here. What exactly is denoted cannot be ascertained. The root denotes some kind of interweaving (Ex. 28, 39): תְּשַׁבֵּץ is quoted by Freytag, apparently as a rare word, in the sense of ‘perplexus fuit (*de arboribus*).’ It is not apparent what meaning, suitable to the present passage, a derivative from such a root might express. The Versions afford no real help. LXX σκότος δεινὸν (perh. a corruption of σκοτόδινος, dizziness; Trendelenburg, ap. Schleusner, cited by Sm.); Targ. רחיטה terror; Pesh. נִזְנָזֵז dizziness (PS. s. v.); Aq. (who renders the root Ex. l. c. by συσφίγγω, cf. 28, 13 σφιγκτῆρας) ὁ σφίγκτηρ; Vulg. angustiae. Moderns generally suppose the word to denote either the cramp (Ew. Th. Ke.) or giddiness (as though properly a confusion of the senses), so Ges. Klo. RV. marg.; the exact meaning cannot be determined.

[כִּי כָל־עוֹד נַפְשֵׁי בָּי] A singular expression, an inversion, as it would seem, for the normal *עוֹד בָּל נַפְשֵׁי*, which, to judge from its recurrence in almost exactly the same form Job 27, 3, was in use in Hebrew in this particular expression, being intended probably to emphasize the *כָל*. Hos. 14, 3, if the text be sound, must be similarly explained: but the separation of a word in the *constr. st.* from its genitive by a *verb* must be admitted to be wholly without analogy in Hebrew, and to be less defensible than its separation by a word like *עוֹד*.

10. [אֲמַתָּהָהוּ] The 1 ps. impf. Pi'el, with *waw* conv., pointed anomalously with *pataħah*: so Jud. 6, 9. 20, 6 (see *Tenses*, § 66 note; GK. § 49<sup>c</sup>).

[גַּפְלוּ] Elsewhere *גַּפְלוּ*. The peculiar punctuation is attested and secured by the Massoretic note ; *נוּן בְּחִירָק* cf. GK. § 61<sup>b</sup>.

[וְאַצְעָדָה] *וְאַצְעָדָה*, as Nu. 31, 50. The omission of the art. in such a case as the present is, however, very unusual, and hardly to be tolerated (I 24, 6). No doubt, substituting the other form of the word (Is. 3, 20), we should read with We. *וְהַאֲצָעָדָה*.

12. [עַל עַם יְהוָה וְעַל בֵּית יִשְׂרָאֵל] Tautologous. Either read with LXX *יהוָה* for *יהוָה*, or (We. Bu. Now. Ehrl.) omit *וְעַל*, supposing this to have been added, as necessary for the sense, after *יהוָה* had been corrupted to *יהוָה*.

13. [אִישׁ נֶר עַמְלָקִי] ‘an Amalekite *gér* (or protected foreigner):’ like *אִישׁ כָּהֵן*, *אִישׁ נְבִיא*, etc. (*Lex.* 36<sup>a</sup> top; GK. § 131<sup>b</sup>). On the *gér*, see *DB.* s.v., or the writer's note on Dt. 10, 19, or Ex. 12, 48: ‘stranger’ is both an insufficient and a misleading rendering. See also *STRANGE*, *STRANGER*, in *DB.*

14. [מִשְׁתַּחַטֵּת] See on I 24, 7.

16. [דְּקִמֵּךְ] Qrê in accordance with predominant usage (1 Ki. 2, 32. 37). However, the correction seems a needless one; for the plural also occurs, as Hos. 12, 15; Lev. 20, 9.

[אַנְכִּי] Notice the emph. pronoun.

18. [קָשַׁת] was formerly supposed to be the name given to the following Song, from the fact that the word occurs in it somewhat prominently in v. 22: ‘and he bade them teach the children of Judah *the Bow*.’ But there is no analogy or parallel for such a usage in

Hebrew; and קשֶׁת standing nakedly—not שירת הקשֶׁת, or even אֲתַה-קָשֶׁת—is not a probable designation of a song. Ew. supposed קשֶׁת to stand as in Aram. for קְשֵׁת (Prov. 22, 21; cf. Dan. 4, 34), and to be used adverbially = *correctly, accurately*. But the word is rare in Hebrew, and—however written—appears to be an Aramaism, such as would not probably have been used here: moreover, the word in Aramaic means always *truth, truthfully, not accurately*. We. holds the word to be an intruder; and offers an ingenious theory to account for it: ‘Perhaps, as a correction on פְּרִשִׁים in v. 6, there may have been attached to the text, in agreement with I 31, 3, the words בעֵלִי קשֶׁת, of which, as v. 6 and v. 18 may have stood opposite to one another in two parallel columns, בעֵלִי may have found its way into v. 6 before פְּרִשִׁים, and into v. 18. By the adoption of this explanation, both verses at once would be relieved of an encumbrance’ (so Now.).—With לְלִמְדָר cf. Dt. 31, 22; ψ. 60 *tittle* מִכְתָּם לְלִמְדָר לְלִמְדָר.

]*הישר* Cf. Jos. 10, 13; 1 Ki. 8, 13 (see LXX of v. 53, and recent Commentators).

The text of v. 18, however, excites suspicion. Not only is קשֶׁת intrusive, but, as Klo. remarks, ought to be immediately followed by v. 19 (cf. 3, 33; 22, 2), and 18<sup>b</sup> (on הנה without a pron. suff., see on I 16, 11) would form the natural sequel to 17. Upon the assumption that 18<sup>b</sup> is misplaced, and was intended originally to follow 17, will immediately precede v. 19; and it has been supposed that these words really conceal the first words of the dirge. Thus Klo. Bu. would read for them בְּכֵי יְהוֹרָה קָשֶׁת (the *fem.*, Judah being personified as a *woman*, Jer. 3, 11 al., called to lament, Jer. 9, 16, 19 al.) ‘Vernimm, O Juda, Grausame,’ ‘Hear (or Learn), O Judah, cruel tidings:’ but, though קשֶׁת is good Heb. for *hard things* (Gen. 43, 7. 30), בְּנֵי does not mean *hear* or *learn*, but *consider* (Dt. 32, 7. ψ. 50, 22. 94, 8), and the thought itself is prosaic. Sm., better, omitting קשֶׁת, proposes בְּכֵי יְהוֹרָה ‘Weep, O Judah’ (for the sequel, in either case, see the next note). remains, however, as an awkward and inexplicable residuum.

]*הצבי* 19. Ew. and Stade, following Pesh., Le Clerc, Mich. Dathe, De Wette, ‘The gazelle,’ supposing this to be a name by which Jonathan was popularly known among the warriors, on account of his fleetness (cf. 2, 18; 1 Ch. 12, 8). But there is no trace of such a name in connection with Jonathan: and

throughout the poem the *two* heroes are consistently spoken of (five times),—only in vv. 25<sup>b</sup>. 26 the singer's thoughts turning more particularly to Jonathan,—so that it is unlikely that he would begin with a word that was applicable to only one of them. The text must therefore be rendered, ‘The beauty, O Israel, upon thy high-places is slain.’ Saul and Jonathan, the two heroes who formed the crown and glory of the nation, are called its *beauty*. The expression *The beauty* (not *Thy beauty*) is singular, and Ehrlich hardly goes too far when he says it is not possible: but LXX must have already found the same consonantal text. By their rendering *στήλωσον* (= הַצְבֵּי), which agrees with the reading מתייך (see the next note but one), they appear to have understood the passage as an injunction to erect a *pillar* in commemoration of the two departed heroes: cf. 18, 18 (where וַיַּצֵּב is rendered καὶ ἐστήλωσεν)<sup>1</sup>.

הַצְבֵּי being thus unsatisfactory, Klo., followed by Bu. Sm. Now., conjectures בְּכִי יְהוָה, ‘Be grieved (I 20, 3. 34; and esp. II 19, 3), O Israel,’ to which בְּכִי יְהוָה (above) would form an excellent parallel: the fem. (though not elsewhere used in poetry of *Israel*), as in בְּכִי יְהוָה. If this conjecture be accepted, בְ must of course be pointed בְּמֹתְנִים; and the clause must be rendered, *Upon thy high places (lie) the slain*,—חֲלָל being construed collectively (Klo. Bu. Sm.). It reads, however, somewhat abruptly: and חֲלָל as a predicate, as v. 25, would be more natural. Now., following the genuine rendering of LXX (see the next note), and omitting חֲלָל, would read, ‘Be grieved, O Israel, *for thy dead*:’ but על בְּחֲלָל is strongly supported by v. 25<sup>b</sup> (as indeed Now. owns).

On the whole, though, *in themselves*, בְּכִי יְהוָה and בְּכִי יִשְׂרָאֵל would both be suitable, it is impossible to feel satisfied that they really express the original text. Some corruption seems to underlie הַצְבֵּי: for the rest, it seems best, with our present knowledge, to leave vv. 18-19 substantially as they are, merely, with LXX, omitting קָשֶׁת in v. 18, and, with Luc., prefixing וַיֹּאמֶר to v. 19.

על בְּמוֹתִיךְ חֲלָל] LXX has a doublet: ὑπὲρ τῶν τεθνηκότων (= על בְּמֹתִיךְ) ἐπὶ τὰ ὑψη σον (= MT.) τραυματιῶν: ‘the first is shewn by the following genitive τραυματιῶν, and by the divergence from MT., to be their genuine rendering’ (We.).

21. [הַגְּלָבָע] *הַגְּלָבָע* was the name of the *range*, extending in the

<sup>1</sup> Aq. and MSS. of LXX ἀκρίβασαι (whence Vulg. *considera*) presupposes the same text: cf. ἀκρίβεια for אַקְרִיבָה Dan. 7, 16 LXX Theod., and ἐξακριβώσασθαι for לִזְכָּה Dan. 7, 19 LXX, cited by Field.

arc of a circle for some 8 miles, and containing several independent peaks and heights (*EB.* 1723; cf. *DB.* s.v.): hence the pl. **הָרִי**, and the **כְּבָשָׁן**, which there is no reason to change (*Bu.* *Sm.* *Now.*) to **הַבָּשָׁן**. Klo., cleverly, but needlessly, **חֶרְכֵּי גִּלְבֹּע** (*Is.* 44, 27 in pause) ‘*Dry up, O Gilboa!*’ (*Is.* 42, 15). So far as the *form* goes, is **הָרִי בְּגִלְבֹּע** a fusion of two constructions **הָרִי הַגִּלְבֹּע** and **הָרִים בְּגִלְבֹּע**, combining the greater definiteness of the former with the superior compactness and elegancy of the latter. In such an expression as **הָרִים בְּגִלְבֹּע** is virtually qualified by **בְּגִלְבֹּע** in the same degree as if it were an actual genitive, and is expressed accordingly in the construct state (cf. *Is.* 9, 2 : **בְּשִׁקְמָתְתָה בְּקָצֵר** : *GK.* § 130<sup>a</sup>).

**הָרִי תְּרוּמָה** [ושדי תְּרוּמָות] is lit. something *taken off* from a larger mass, and set apart for sacred purposes; and it seems to have been first used (*Dt.* 12, 6. 11. 17) of gifts taken from the produce of the soil, esp. first-fruits (see more fully the writer’s note on *Dt.* 12, 6, or his art. OFFER, OFFERING, in *DB.*, p. 588<sup>a</sup>); and *fields of offerings* is commonly interpreted to mean, fields bearing produce from which first-fruits are offered. But the expression is somewhat strange: the ridge of Gilboa, except on its S. side, is bleak and bare (*EB.* ii. 1723); and, as the text stands, the verb, such as *come*, which we must understand with **אל טָל וְאֶל מַטָּר**, must be carried on to *fields*, which it does not suit. It is a great improvement (with Klo. *Now.* al.) to insert **בְּרִיךְ** in *a*, and to omit (with *Luc.*) ? before **שְׂדֵי**; we then get a well-balanced distich—

**הָרִי בְּגִלְבֹּע אֶל בְּרִיךְ טָל  
וְאֶל מַטָּר עַלְיכֶם שְׂדֵי תְּרוּמָות**

The principal suggestions made by those who are dissatisfied with **שְׂדֹות** [**הַפְּנִימִית**] are (*Now.* *Bu.*, after *Luc.* ὄρη θαράτον); **שְׂדֵי תְּרוּמָות** (*Sm.* *Bu.* alt.); **שְׂדֵי תְּרוּמָות רְמִיחָה** (Klo.), or **שְׂדֵות רְמִיחָה** (*Dh.*: *Jer.* 14, 14†), ‘ye fields of *deceit!*’—the fields on which the two heroes lost their lives being represented as having deceitfully betrayed them; G. A. Smith (*H. G.* 404), ‘**שְׂדֵי מוֹהִימָות**’, ‘*ye fields of discomfitures!*’

**גַּנְגָּל** [גַּנְגָּל] is to *reject with loathing*, *Jer.* 14, 19. *Ez.* 16, 5 (*לְפָלָל*). 45 *bis.* *Lev.* 26, 11. 15. 30. 43. 44†. (*Job* 21, 10 Hif. differently.) *LXX* here προσωχθίσθη (as *Lev.* 26, 15. 30. 43. 44: *Ez.* 16, 45

(ἀπωσαμένη). The meaning *defiled* is less probable : for this sense is only borne by בְּנֵי in Aramaic, and is not common even there (Is. 1, 6, 6, 5, 28, 8 Targ. Not in Syriac).

**כָּל מַשִּׁיחַ**, 'not anointed with oil.' The shield of Saul is pictured by David as lying upon the mountains, no longer polished and ready to be worn in action, but cast aside as worthless, and neglected. Shields, whether made of leather or metal, were oiled in antiquity, to keep them in good condition. Cf. Is. 21, 5 i. e. prepare for action ; and Verg. *Aen.* 7. 626 *Pars laeves clypeos et spicula lucida tergunt Arvina pingui.*

**בְּלִי** Used alone (except Gen. 31, 20) exclusively in poetry; especially to negative a subst. or adj., as Hos. 7, 8; Job 8, 21.

The form expresses a permanent state (GK. § 84 a<sup>1</sup>; Kön. ii. 130–133): what is required here is rather the ptcp. (so 23 MSS.). An original **משיח** (i. e. has probably been read incorrectly as **משיח**, which ultimately became **מישיח**).

22. **נשׁוֹן**] Exceptionally for **נִסְׁוֹג** (so some 50 MSS.). Comp. שָׁפֵן Dt. 33, 19; Ki. 18, 27; שְׁגִינָה Is. 17, 11; שְׁבָק ch. 18, 9; Hos. 9, 12 (MT.); שְׁוֹשָׁה (*Po'el* of **שְׁסָה**) Is. 10, 13; ib. 28, 2; always (four times) in Job for **כַּעַשׂ**; **בְּעֵם** Lam. 3, 9; Neh. 4, 11; **פָּרֶשׁ** to divide (bread) Lam. 4, 4. Mic. 3, 3 for **פָּרֶם** Is. 58, 7 (= Arab. فَرَسَ to tear<sup>1</sup>), and occasionally besides. The Massorah contains a mechanical enumeration of eighteen instances (including some questionable ones) of words written *once* with ש for ס (Mass. on Hos. 2, 8; above, p. 52 note). The converse substitution is rarer (Am. 6, 10; **נִסְׁהָ** 4, 7; **נִסְׁתָּחָה** Ezr. 4, 5).

לֹא הַשׁוֹב רִקֵם used not to return empty. ‘The figure underlying the passage is that of the arrow drinking the blood of the slain, and of the sword devouring their flesh: cf. Dt. 32, 42. Is. 34, 5 f. Jer. 46, 10’ (Keil).

23. [הַנְּאָהָבִים וְהַנְּעִימִם] (with the *art.*) are plainly in apposition with שָׁאוֹל וְיְהוֹנָתָן, and cannot (EVV.) form the predicate. The Mass. accentuation is evidently at fault: we must take back the *zāqēf* in *a* to הנְעִימִם, and render:

Saul and Jonathan, the beloved and the pleasant,  
In their lives and in their death were not divided;  
They were swifter than eagles, stronger than lions.

נְשֵׁר is, of course, strictly not the *Eagle*, but the *Griffon-Vulture* (see Mic. 1, 16<sup>1</sup>; and Tristram, *Nat. Hist. of the Bible*, p. 173 f.).

24. [אֶל] for לָע (see on I 13, 13), as some 10 MSS. read.

[הַמְלֻבְשָׁכֶם] The suffix being conceived as the *object*, and not as the genitive (in accordance with the common construction of the ptcp.), in which case, of course, the article could not be employed: cf. ψ. 18, 33 חַיל הַמִּזְאָרָנוּ חִיל. where this is clear from the *form* of the suffix. See GK. § 116<sup>f</sup>; and on the *masc.* suff. § 135<sup>o</sup>.

[עִם עֲדָנִים] ‘together with *pleasures* or *luxuries*’ (comp. on I 15, 32), if not in particular *delightful food, dainties* (cf. Jer. 51, 34 מִלְאָה בְּרִישׁוֹ מִעָרְבָּנִי Gen. 49, 20 מִעָרְבִּים; also, in a fig. sense, ψ. 36, 9 גִּנְחָל עֲרָבִיךְ חַשְׁקָם). For **עִם** cf. Cant. 1, 11. 4, 13. 14. 5, 1; and Lex. 767<sup>a</sup>. It is against the usage of this prep. to understand the phrase adverbially = *in a pleasurable manner* (Keil); and in so far as are not articles of dress, they must be associated with **שְׁנִי** zeugmatically. The zeugma is, however, somewhat violent: hence Grätz, Klo. Sm. Dhorme, Ehrl. **עִם סְדִינִים** *with fine linen garments* (Jud. 14, 12. 13 (see Moore, pp. 355, 377). Is. 3, 23. Prov. 31, 24<sup>t</sup>); G. A. Smith (*H. G.* 405) **עִם עֲדִיִּים** *with jewels*, to which עַדְיָה זָהָב in the following line would form an excellent climax. LXX μετὰ κόσμου οὐδὲν = עַדְיָה.

[הַמְעֻלָּה] Cf. the use of **הַעַלָּה** in Am. 8, 10; and the opposite **הַוּרָה** Ex. 33, 5: also **עַלָּה** in Lev. 19, 19. Ez. 44, 17.

25<sup>b</sup>. ‘Jonathan upon thy high places is slain !’ David turns again to address Israel, as in v. 19.

26. [גִּבְלָאָתָה] The normal form would be **גִּבְלָאָה**; but the case is

<sup>1</sup> Where the ‘baldness’ alluded to is the *down* (in place of feathers) on the neck and head, that is characteristic of the Griffon-Vulture, but not found on the Eagle.

one of those in which a נָלַח verb follows the analogy of a verb הָנַח, ‘the termination of the הָנַח being attached to it externally’ (König, i. 614: comp. pp. 610f., 625): cf. הַתְּבִאֵתָה Jos. 6, 17; הַכְּבָאֵתָן Zech. 13, 4; also קְרָאוֹת Jer. 25, 12; מְלָאוֹת 50, 20. Comp. Stade, § 143<sup>e</sup>; GK. § 75<sup>oo</sup>.

לְ] alone = “thy love to me;” and לִ is to be connected with the verb’ (Ehrl.), i. e. *thy love is wonderful to me.*

27. [כָּלִי מַלְכָּה] i. e. (figuratively) Saul and Jonathan themselves, conceived poetically as the instruments of war (Ew. Th. Ke.).

On this Lament, Ewald, *Die Dichter des alten Bundes*, i. 1 (1866), pp. 148–151, should be compared. There breathes throughout a spirit of generous admiration for Saul, and of deep and pure affection for Jonathan: the bravery of both heroes, the benefits conferred by Saul upon his people, the personal gifts possessed by Jonathan, are commemorated by the poet in beautiful and pathetic language. It is remarkable that no *religious* thought of any kind appears in the poem: the feeling expressed by it is purely *human*.

2, 1. [הַאֲעַלָּה] with reference to the higher elevation of Judah, as compared with Ziqlag (1, 1 f.): so *vñ*. 2. 3.

3. [וְהַנְשִׁים] LXX, agreeing better with אֲשֶׁר.

4. [אֲשֶׁר] Difficult. ‘The men of Jabesh-Gilead are they that have buried Saul’ is an unnaturally worded sentence, besides being questionable as Hebrew (not הַקְּבָרִים, not אֲשֶׁר קָבְרוּ), would be the form in which the subject should be expressed: see on I 4, 16). We cannot be sure where the fault lies. אֲשֶׁר (which is not really wanted) may have crept into the text by some error; or it may be taken as = *that*, as in 1, 4, and, as there is no apparent reason for the emphatic position of אֲנָשִׁי יְבִשׁ גָּלְעָד before it (see on I 20, 8), as having been accidentally misplaced from following לְאמֹר כִּי (cf. LXX; and לְאמֹר כִּי עַל-אֶדֶת (cf. Gen. 26, 32); Klo. would read לְאמֹר כִּי for עַל-אֶדֶת (cf. Gen. 26, 32); Ehrl. supposes words such as to have fallen out after אֲשֶׁר.

5. [אֲנָשִׁי] LXX ὑγουμένοις = בָּעֵלי, as 21, 12. I 23, 11. 12; probably rightly. בָּעֵלי might easily be changed to the more usual אֲנָשִׁי, especially under the influence of v. 4<sup>b</sup>.

לִיהוֹת] for ל with the passive see GK. § 121f; *Lex.* 514<sup>a</sup> d.

**אשר**] *ye who . . . implying, however, a reason (= οὗτως), and so equivalent to in that ye . . . Comp.* 6<sup>b</sup>. I 26, 16. Gen. 42, 21. ψ. 71, 19 *Thou who . . . !* 139, 15 *I who . . . !* (Germ. *Der du . . . , Der ich . . .*).

**חָסֵר הַזֶּה**] LXX (Cod. A: B is here, for two verses, defective) τὸ ἔλεος τοῦ θεοῦ = **חָסֵר יְהוָה**: cf. I 20, 14 MT.

**אדנים**] the plur. of ‘majesty’: GK. § 124<sup>i</sup>.

6. **זוֹאת**] There is nothing in the context for this word to be referred to. The impf. **אָעַשָּׂה**, not less than the position of the clause *after* **יְהוָה וָגֶן**, postulates an allusion to something *future*; and does not permit the reference, assumed by Th. Ke., to the message of greeting sent at the time by David. The proposal of We. to read **חוֹתָה** for **זוֹאת** removes all difficulty: ‘I also will shew you good, because ye have done this thing.’

7. **חִזְקָנָה יְדִיכֶם**] fig. for, *Be encouraged: so 16, 21. Jud. 7, 11. Zech. 8, 9, 13.* Cf. פ' I 23, 16, with note.

**וְהַיְלֵךְ יְמִינְךָ**] *ז' 13, 28 end. I 18, 17.*

**וְגַם אַתִּי**] For the emphatic position of **אַתִּי**, cf. on I 15, 1.

8. . . . **שֶׁר צָבָא אֲשֶׁר**] Usage requires **שֶׁר** **צָבָא** *וְגַם* (*ch. 1, 10; I 24, 6*).

**אִישָׁבֵשֶׁת**] Cod. 93 Holmes *Eus̄βaaλ*; so οἱ λοιποὶ (i. e. Aq. Symm. Theod.) in the Hexapla; comp. *Isbalem* of the Itala. See 1 Ch. 8, 33 = 9, 39 אִישָׁבָעַל, which leaves no doubt that this was the true name of Saul’s son, changed at a later period into Ish-bosheth for the purpose of avoiding what was interpreted then as a compound of the name of the Phoenician deity *Baal*. The change, however, was not carried through consistently: the original *Ish-baal* (i. e. *man of Baal*—a title of Yahweh (see on 4, 4): comp. at Carthage **אַשְׁתָּנָת man of Tanith**<sup>1</sup>) remained in the two genealogies in 1 Ch., and here in particular MSS. or recensions<sup>2</sup>.

**מִחְנִים**] on the border between Gad and Manasseh (Jos. 13, 26. 30):

<sup>1</sup> Euting, *Punische Steine* (1871), No. 227 = CIS. I. ii. 542 (א[ש]תָּנָת נ[תְּנָתָת]).

<sup>2</sup> LXX has in *ch. 3-4* the strange error Μεμφιβοσθε for **אִישָׁבֵשֶׁת**. So Lucian’s recension throughout, except 4, 4, where the form *Mεμφιβaaλ* occurs.

see also vv. 12. 29. 17, 24. 27. 19, 33. Gen. 32, 3. Jos. 21, 38 (= 1 Ch. 6, 65). 1 Ki. 2, 8. 4, 14†.

The site is uncertain. The narrative of Jacob's route from Haran to Shechem (Gen. 32-33) points to a site near the ford ed-Dāmiyeh, such as Deir 'allā, 7 miles to the NE. of it (see the writer's *Genesis*, p. 301 f.; more fully the *Exp. Times*, July, 1902, p. 457 ff.): the notices in 2 Sam. seem to suggest a site further to the N. Thus Buhl (257 'perhaps'), Budde (but admitting that the site seems too far from the Jabbok for Gen. 32), and others, think the name is echoed in *Mahnā*, 13 miles N. of the Jabbok, and 6 miles E. of Jordan, at the top of W. el-Himar (but comp. on v. 29); Merrill (*East of Jordan*, 436 f.) points out objections to this, and proposes *Suleikhat*, a large ruin 7 miles SW. of Mahnā, and 1 mile E. of the road N. and S. through the Ghōr [not marked in G. A. Smith's Map, but just under the figure 500 in this position]: this, though it would agree with 2 Sam. 18 (*DB*. iii. 213<sup>b</sup>), does not suit Jacob's route (see my *Genesis*, 301). Further exploration may discover the site of Mahanaim: for the present, as Gen. 32 and 2 Sam. point to different sites for it, it is better, with Dillmann, to leave it undetermined.

9. **הַאֲשֹׁרִי**] The name is recognised even by Keil as corrupt: for neither the Assyrians (**אֲשָׁרִים**) nor the Arabian tribe of **אֲשֹׁרִים** (Gen. 25, 3) can be intended; and the name of a tribe so insignificant as not to be mentioned elsewhere is not in this connexion probable. Pesh. Vulg. express **הַגְּשֻׁרִי** (so Th. Ew. We.). The situation, in agreement with the position of the name next to that of Gilead, would suit excellently (see Jos. 12, 5. 13, 13): but Keil objects that Geshur at this time (see 3, 3<sup>b</sup>) possessed an independent king, so that Ishbosheth could have exercised no jurisdiction over it. Köhler, Kp. Klo. read **הַאֲשֹׁרִי** (Jud. 1, 32): cf. Targ. **עַל דְּבַת אֲשֹׁר**.

**כֶּלֶת**] The original form of the suffix of 3 sg. masc. is retained in this word eighteen times (Is. 15, 3. 16, 7. Jer. 2, 21. 8, 6. 10 *bis*. 15, 10 MT. [but read **כֶּלֶת** **כֶּלֶת**]. 20, 7. 48, 31. 38. Ez. 11, 15. 20, 40. 36, 10. Hos. 13, 2. Nah. 2, 1. Hab. 1, 9. 15)<sup>1</sup>; and sporadically (see on 21, 1) in other cases. For the position of **כֶּל** with a suffix after the subst. to which it refers, giving it greater independence and emphasis, comp. 1 Ki. 22, 28 (=Mic. 1, 2). Is. 9, 8. Jer. 13, 19. Mal.

<sup>1</sup> The orthography **כֶּלֶת** seventeen times: Gen. 25, 25. Ex. 14, 7. 19, 18. Nu. 23, 13. Lev. 13, 13. Is. 1, 23. 9, 8. 16. Jer. 6, 13 *bis*. Mal. 3, 9. ψ. 29, 9. 53, 4. Pr. 24, 31. 30, 27. Job 21, 23. Cant. 5, 16.

3, 9. ψ. 8, 8. 67, 4. 6; and especially in Ezekiel, Ez. 11, 15. 14, 5. 20, 40. 29, 2. 32, 12. 30. 35, 15. 36, 5 (**בְּלֹא**); and in the second person, Is. 14, 29. 31. Mic. 2, 12.

Notice here **לֹא** thrice, followed by **לֹעַ** thrice, in one and the same sentence: comp. 3, 29. Jer. 26, 15. 28, 8; and on I 13, 13.

10. **הִזֵּה אֶחָרִי**] See on I 12, 14. As We. points out, v. 10<sup>b</sup> is the natural sequel of v. 9, and ought not to be separated from it. The chronological statements of v. 10<sup>a</sup> agree so indifferently with the data stated, or implied, in other parts of these books, that the entire clause is probably a late and unauthoritative insertion in the text.

12. **[גְּבוּנָה]** Now *el-Jib*, 5 miles NNW. of Jerusalem.

13. **[יִצְאָו]** LXX adds **: מִחְבָּרוֹן** so Th. We. Klo. Bu.

**[יחֲדוֹ]** superfluous, and, indeed, hardly possible, after **וּפְנַשׁוֹם**. Perhaps **וַיַּקְרְבָו** (i.e. **וַיַּקְרְבָו** **וַיַּקְרְבָו** met each other) was originally written; and a scribe, not noticing the following **יחֲדוֹ**, read it **וַיַּקְרְבָו** and added the suffix, which remained in spite of its inconsistency with **יחֲדוֹ**.

**[אֶלְהָה עַל הַבְּרָכָה מֹתָה וּגְ]** Cf. on I 14, 4. For the ‘pool’ of Gibeon, cf. Jer. 41, 12. **הַמִּים הַרְבִּים אֲשֶׁר בְּגַבְעָן** 12. Robinson (i. 455) mentions remains of a large open reservoir, some 120 ft. in length by 100 ft. in breadth, a little below *el-Jib*, which may be the **ברָכָה** referred to.

15. **[וַיַּעֲבְרוּ בְּמִסְפֵּר]** ‘and passed over by number,’—**עַבְרָה** of the individuals passing in order before the teller. Cf. Jer. 33, 13: also Lev. 27, 32. Ez. 20, 37.

**[וְאַלְיָשְׁבָתָה]** The **וְ** is not represented in LXX, Pesh.: and the passage is improved by its omission.

16. **[וְחַרְבוּ וּגְ]** a circumstantial clause = ‘with his sword in his fellow’s side.’ LXX, however, after **אִישׁ** express **יָדָיו**, in which case the two clauses will be parallel: ‘And they fastened each his hand upon [Gen. 21, 18] the head of his fellow, and his sword in his fellow’s side.’ So Bu. Now. Sm.

**[וַיִּקְרָא]** sc. (I 16, 4): so elsewhere with this verb, as Gen. 11, 9. 16, 14. 19, 22 al.

**[חַלְקַת הַצְּרִים]** i.e. the *Field of Flints* (Ez. 3, 9; cf. Jos. 5, 2: *Lex.* 866<sup>a</sup>), or, perhaps, of (Sword-)edges (ψ. 89, 44†: but Duhm **מִצָּר** here for **צָרָ**). LXX **Μερὶς τῶν ἐπιβούλων**, i.e. (Schleusner, Ew. *Hist.* iii. 114, We.) **חַלְקַת הַצְּרִים**, or rather (the root being I 24, 12. Ex.

21, 13) ח' הַפְּרָדִים (the *Field of the Plotters or Liars in wait*, or (Now. Sm.) cf. Est. 7, 6 Heb. and LXX cod. &c. a. mg.) the *Field of the Enemies*. But ח' הַצְדִּים of *sides*, proposed by Ehrl. in 1900, and independently by Bu. in 1902, seems evidently right: the place was so called on account of רֹעֵהוּ בְּצֶדֶד.

18. איש חרבו בצד רעהו [באהר] העכבים in a comparison as 6, 20. 13, 13. Jud. 16, 7. 11. Job 2, 10. ψ. 82, 7.

20. זה [imparting directness and force, in the question, to אתה: so Gen. 27, 21. 1 Ki. 17, 7. 17. See *Lex.* 261<sup>b</sup>.

21. ברוח־לְךָ [נטה לך] Gen. 22, 5. שׁבוּ לִכְמָן סֻר לְךָ v. 22. Dt. 1, 43. עֲבָרוּ לִכְמָן פָּנוּ לִכְמָן 40. Cf. on I 22, 5.

22. [למה] LXX explicitly ἵνα μή. See on I 19, 17.

וְאֵיךְ וְנִ[ ] As both We. and Dr. Weir remark, the text of LXX (*καὶ πῶς ἀρῷ τὸ πρόσωπόν μον πρὸς Ιωαβ; καὶ ποῦ ἔστιν τὰντα; ἐπίστρεψε πρὸς Ιωαβ*) contains a double rendering of these words, the second for expressing פִּנְחָה אֲלָכָה, and being evidently the original LXX rendering, though made from a corrupt text.

23. [באהרי החנית] It is doubtful both whether *אהרי* (everywhere else a *prep.* or *conj.*) can mean the *hinder part* of a spear, and also whether the butt end of a spear would be sharp enough to pierce through a man: hence Klo. conjectured אֲחָרְנִית (Gen. 9, 23 al.) *backwards* (i.e. driving the reversed spear backwards as he ran): so Sm. Now. Bu. Ehrlich sees the difficulty; but objects that adverbs of this form in Heb. (אהרנית, קדרנית, perhaps מעדנית; see on 15, 32) describe elsewhere only the manner or direction of *movement*, and therefore conjectures *בחנית* *with the spear*, supposing *אהרי* to be a dittograph. However, we have in Gen. 9, 23<sup>b</sup> וּפְנֵיהם אֲחָרְנִית; and the smiting would imply here a backward movement with the arm (cf. I 4, 18 וַיַּפְלֵל אֲחָרְנִית); so that the objection seems hypercritical.

ח' חמץ] 3, 27. 4, 6 (but see note). 20, 10<sup>a</sup>.

ח' חחתי] idiomatically = *in his place, where he stood* (on I 14, 9).

כָּל הַבָּא [וַיֹּהִי כָּל הַבָּא . . . וְעַמְדוּ 11<sup>a</sup>: cf. GK. § 116<sup>w</sup>.

יִכְתַּב] The pausal form, in accordance with the sense; cf. p. 306.

24. . . . וְהַשְׁמֵשׁ בָּאָה וְהַמָּה] A sentence of the same type as Gen. 19, 23. 44, 3: *Tenses*, §§ 166, 169; cf. on

I 9, 5. Theod. for נְפָתָח, from a sense acquired by it in post-Bibl. Hebr. (as in Syr.), has ὑδραγωγὸς (hence Vulg. aquaeductus: cf. Aq. on 8, 1): but were the word used as an appellative we should expect the art. (**הַאֲמֹה**).

**אַמּוֹה**] Neither this place nor גִּיחַ is mentioned elsewhere. The ‘wilderness of Gibeon’ will presumably have been the country E. of Gibeon: but it is remarkable that, though there was a hot pursuit, neither pursued nor pursuers had by sunset got beyond land named after Gibeon,—or, indeed, if לֶדֶן sq. gen. is to be taken in its normal sense (Gen. 3, 24. Ex. 13, 17. I 6, 9. 12 etc.), ‘the road to’ it,—though very soon after (v. 29) Abner began his all-night march through the Ghōr. The distance from Gibeon to Jericho, in a straight line, is 17 miles. *Geba* for *Gibeon* (see the opposite error in 5, 25) would be much more probable (so Bu.): *Geba* (see on I 13, 2) is 5 miles E. of Gibeon, and a route leads from it through W. Fārah (p. 103) directly down to Jericho. It is very possible that there is some further error in the text; though it cannot be restored with certainty. **גִּיחַ** is a place as unknown as **אַמּוֹה**, though from its being used to define the position of **אַמּוֹה**, one expects it to be better known. We suppose it to have arisen out of גִּי (LXX Γαὶ), and גִּי in its turn to be a dittograph of גִּי in פְּנֵי; supplying a ב he thus gets (לְפָנֵי הַרְחֵךְ בְּמִדְבָּר גְּבֵעָן (נְבָעָן)) ‘**עַל פְּנֵי הַרְחֵךְ בְּמִדְבָּר גְּבֵעָן**’ (=East of?; see on I 15, 7) the road in the wilderness of Gibeon (or, better, *Geba*).’ So Now.

25b. **אַחֲת**] hardly more than *a*: cf. I Ki. 19, 4; and see on I 1, 1. We. Sm. Bu. al. read, however, גְּבֻעַת אַפְתָּה (as v. 24). Is it, however, certain that the hill was the same one? notice וַיַּקְרָא, implying some distance, in v. 26.

26. **לְנִצְחָה**] LXX εἰς νίκος: see p. 129 n.

**עַד מִתְּהִילָּה**] So Hos. 8, 5. Zech. 1, 12†.

27. **חַי האֱלֹהִים**] LXX יהוה (as always elsewhere, in this oath). ‘As God liveth, (I say) that, unless thou hadst spoken, that then only after the morning had the people gotten themselves up, each from after his brother,’ i.e. if thou hadst not suggested to them v. 26 to cease from arms, they would have continued the pursuit till to-morrow morning. RV. interprets the passage falsely. For the repetition of **כִּי**, see on I 14, 39. אֵין as 19, 7. **מִהְבָּקֶר** lit. *after* the morning: מִן as in מִינּוּם, etc.

**נִעַלה**] The *Nis.* is used idiomatically, of getting away from so as to abandon (Nu. 16, 24. 27), especially of an army raising a siege, Jer. 37, 5. 11. Cf. Lex. 749<sup>a</sup> 1 b 2.

28. **וְלֹא יִשְׁמְעוּ** חָכְלָל 7 [ولא يרדפו] See on I 1, 7: cf. I 2, 25.

29. **בְּעַרְבָּה**] the broad, and relatively barren Steppe, or floor of the deep depression (*el-Ghōr*), through which the Jordan flows (cf. on

I 23, 24). It would be reached from Gibeon by going down to Jericho.

[**כָל הַבְּתִירוֹן**] accus. after **וַיָּלֶכוּ** (unusual): Dt. 1, 19. 2, 7 (Sm.).

[**הַבְּתִירוֹן**] Only here. The verb is *to divide in parts*, Gen. 15, 10 (twice) †; and **בַּתִּיר** is *a divided part* (Gen. 15, 10. Jer. 34, 18. 19 †), each time, of halves of animals cut in two in making covenants. Ges. and other moderns have accordingly generally taken **בַּתִּירוֹן** (with the art.) to have been in particular the ‘Gorge’ leading up to Maḥanaim, as (Buhl, 121) *W. 'Ajlūn* (6 miles N. of the Jabbok), or (Budde) *W. el-Himār* (12 miles N. of the Jabbok), by either of which Maḥanaim, if Maḥnā, could apparently be reached; or (*H. G.* 586) the ‘narrow central portion of the Jordan valley itself.’ It is not, however, stated whether any of these routes traverses a pass or valley of a character in some way or other so marked as to be distinctively called **הַבְּתִירוֹן**. W. R. Arnold (*Essays... published as a Testimonial to C. A. Briggs*, 1911, p. 13 ff.) argues, on the contrary, that, as **כָל** cannot be the direct object of **וַיָּלֶכוּ** (for the accus., as a direct obj. is very rare after **הַלְּךָ**, Dt. 1, 19. 2, 7, and, **כָל בַּתִּירוֹן** being definite, the absence of **תָּא** shews that it is not a direct obj.), it must be an *adverbial accus.*, and that, not of place, but like v. 32 **וַיָּלֶכוּ כָל הַלִּילָה**, of time (GK, § 118<sup>k</sup>), and denote *all the half* (sc. of the day); he then by a careful examination of vv. 24–32, and comparison with 4, 5–8, makes it probable that Abner would reach Maḥanaim at about noon, so that the half of the day denoted by **בַּתִּירוֹן** would be the *fore-noon*. The case is ably argued; but it cannot be said to be established. Dt. 1, 19. 2, 7 shew that **הַלְּךָ** may be construed with a direct accus.; and **תָּא** is often omitted before a direct determined object. (Arnold’s paper is reprinted in *AJS*. 1912, 274 ff.)

[**מִתּוֹן** or **בְּאַנְשֵׁי**] Read **מִתּוֹן**: cf. v. 15. **וּבְאַנְשֵׁי** at the end of the verse is superfluous: **שֶׁלַשׁ . . . אִישׁ** being evidently the obj. (which is required) to **הַכּוּ**. The insertion in RV. of *so that* in italics is a sufficient indication how anomalous the verse is in the Hebrew. Th. Ke. would understand **מִתּוֹן אֲשֶׁר** before **מִתּוֹן**: but the omission of the relative pronoun in Hebrew *prose* is almost confined to the late and unclassical style of the Chronicler; see on I 14, 21. LXX *παρ' αὐτοῦ*=**מִתּוֹן**. Ehrlich, **שֶׁלַשׁ מִאות אִישׁ וּשְׁשִׁים מִתּוֹן**, taking **הַכּוּ** to mean only *wounded*. But Heb. historians rarely draw such distinctions; and in accounts of battles **הַכּוּ** practically means always to *smite fatally* (*Lex.* 646<sup>a</sup>), exceptions being very rare (2 Ki. 8, 28=9, 15: *ib.* 645<sup>b</sup> e).

32. [**בִּית־לְחָם**] 9 MSS. : **בִּית־לְחָם**: but see p. 37 *footnote 2*.

[**וַיַּאֲרֵן לְהָם**] The expression seems a natural one; but it occurs only here. Cf. **הַבָּקָר אָוֶר לְכָם** (the *verb*) I 29, 10†; Gen. 44, 3†.

3. אַרְכָּה] ‘Job 11, 9 (**מִקְרָה**). Jer. 29, 28. The masc. (which would be אֲרָכָה; GK. § 93<sup>kk</sup>) does not occur. LXX ἐπὶ πολύ, reading **הַרְכָּבָה** (**אַרְכָּבָה**),’ Dr. Weir.

4. הַלְךָ וַחֲזָק . . . הַלְכִים וַדְלִימִם] See on I 2, 26.

5. וְיִלְדוּ] = 1 Ch. 3, 1–3. List of David’s wives and sons.

6. וַיְלֹדוּ] The Kt., as We. suggests, might be pointed וַיְלֹדוּ (for וַיְלֹדוּ), on the analogy of the contracted forms which now and then occur in *Piel* (Nah. 1, 4 **וַיְבִשֵּׂה**; Lam. 3, 33 **וַיְגִבֵּשֶׂה**; 53 **וַיְגִבְשֶׂה**). 2 Ch. 32, 30. Qrê וַיְלֹשַׁרְוּ: GK. § 69<sup>u</sup>). However, the contraction is in all cases against analogy, and therefore probably nothing more than a clerical error; nor, in *Pu’al*, is there any instance of it at all. No doubt, the Qrê וַיְלֹדוּ is here right.

7. לְאַחֲנִים] *belonging to*, the dat. of reference: cf. 1 Ki. 14, 13 (*Lex. 512<sup>b</sup> 5 c*). On Ahino’am, see on I 25, 43.

8. כָּלָב] Ch. דְּנִיאָל; LXX here Δαλονία, Aq. Symm. Theod. Αβία; in 1 Ch. 3, 1 B Δαμνηλ, A and Luc. Δαλονία. Klo. al. regard ΔΑΛΟΥΙΑ as a corruption of ΔΑΔΟΥΙΑ=דְּנִיאָל of דְּנִיאָל of דְּרִיאָל, and two alternative forms of the same name. It is impossible to say what the original form of the name was: but כָּלָב in לְאַבְנִיל is open to the suspicion of being a dittograph of לְאַבְנִיל in לְאַבְנִיל.

9. הַכְּרָמִיל] See on I 25, 2.

10. גְּשֻׁוֹר] A petty Aramaean kingdom on the E. of Jordan, N. of Gilead; cf. on I 27, 8.

11. אִשְׁתָּדוֹר] By analogy (see v. 3<sup>a</sup>) the name of Eglah’s first husband would be expected: doubtless, therefore, דוֹר is due either to a *lapsus calami* or to some transcriptional corruption.

12. ‘V. 6<sup>b</sup> is the continuation of v. 1. Vv. 2–5 have been inserted subsequently, and v. 6<sup>a</sup> conceals the juncture’ (We.).

13. הַיְהָ מִתְחֹזֵק בָּ] ‘was making or shewing himself strong in’ [not *for*] etc., i.e. was gaining power and importance in connexion with the house of Saul. The verb is not used elsewhere in a bad sense (cf. 2 Ch. 1, 1. 12, 13 etc.), except sq. עַל (*ib.* 17, 1); but in the light of v. 8 ff. it is probable that it is used here to suggest the idea of acquiring undue power, and presuming too much.

14. וּלְשָׁאָל פָּלָנֶשׁ] For the form of sentence, cf. 4, 4. 13, 3. 14, 6. וּלְשָׁפְחָתָךְ שְׁנִי בְּנִים I 28, 24 etc.; cf. on I 1, 2.

[וַיֹּאמֶר] As Ishbosheth has not been hitherto named in the present connexion, the insertion **אִישׁ בְּשֵׁת (אֲשָׁבָעַל)** is necessary : cf. LXX καὶ εἰπένει Μεμφίβοσθε (p. 240 n. 2) νιὸς Σαουλ.

8. [אֲשֶׁר לִיהוֹדָה] ‘belonging to Judah.’ The point lies in the reference to the *Judaean* (cf. Ewald, iii. 116 n.). LXX, however, do not express the words ; and many moderns omit them, on the doubtful supposition that they are a gloss added by a scribe who vocalized קָלֵב, in order to explain that this was the name of the Judahite clan (see on I 25, 3).

[הַיּוֹם] with emphasis, *to-day, at this time*. Abner protests that at the very time at which Ishbosheth is bringing his charge against him, he is doing his best for the house of Saul.

[אָעִשָּׂה] *I do*,—the impf. expressing present habit. Klo. Bu. הַעֲשֵׂה, putting the *segolta* on יּוֹם.

[מְרֻבָּח] A plural form : cf. on I 30, 26.

[הַמְצִיחַךְ] So, sq. *בֵּיר*, Zech. 11, 6. or **מַצֵּה** to arrive, come to, **מַצֵּיחַךְ** to cause to come to, with **בֵּיר** place into the hand of, hand over to.

[וְחַפְקָר] =and (yet) thou visitest, etc. For the adversative sense, sometimes implied in וְ, cf. 19, 28. Gen. 32, 31: *Tenses*, § 74 β.

[עַוַּן הָאֲשָׂה] LXX ‘a fault concerning a woman’ (and nothing more). So We. Klo. Bu. etc.

9. [כִּי . . . כִּי] The second is resumptive of the first (I 14, 39).

11. [הַשִּׁיבֵ פֵ' דָבָר] **לְהַשִּׁיבֵ** את אָבִרְךָ דָבָר with (GK. § 117ff) a word; hence, in a weakened sense, reply to, answer : so I 17, 30 and often. If the lit. meaning were ‘bring back word to,’ we should, by all analogy, require **לְאַל** or **לְאַת** (cf. the Arab. idiom, cited in *Thes.* 1374<sup>b</sup>).

12. [תְּחִתּוֹ] Generally explained as=where he was (2, 23). But the use is singular : for the suffix would refer naturally not to **דוֹר** but to the subject of **וַיַּשְׁלַח** (see 2, 23 ; and on I 14, 9). Lucian has *eis Xεβρων (=χεβρόν)*, of which **תְּחִתּוֹ** is prob. a corruption ; see below.

[לֹאמֶר לְמִידָּהָרֵן] At least would be required, if the words were meant to express *Whose is the land?* but even so, they are incompatible as they stand with what follows, **אֲתִי**, which is also the purport of the message, and which according to

Hebrew usage ought to follow תחחו *immediately*. The least change that will suffice to produce an intelligible sentence, is to read לְמַידָהָרִין, and to omit the following לְאָמֵר. At the same time, it must be admitted that the proposal is complete without any prefatory introduction; and probably is merely a double ditto graph of the preceding לְאָמֵר. LXX πρὸς Δανειδ εἰς Θαιλαμοῦ ὅν ἦν παραχρῆμα λέγων Διάθου κτλ., where παραχρῆμα = תחחו, so that εἰς Θαιλαμοῦ ὅν ἦν (εἰς Θηλαμον γην Cod. A) must be a subsequent insertion, in the *wrong* place, representing again (= εἰς Θαι) and αἴρειν [לְמַיְלָבֶן] αἴρֵן לְאָמֵר לְמַיְלָבֶן = λαμον γην, hence λαμο ὅν γην]. Παραχρῆμα λέγων Διάθου appears to shew that in the Hebrew text used by LXX παραχρῆμα stood together: if with Luc. חברן be read for תחחו, this would yield an excellent sense (so Now.). But, simplifying a suggestion of Klo.'s, would read (after דוד תחחו פ' לְאָמֵר תחחו פ' אָרֶץ לְמַתְתַח לְמַיְאָצֵה כְּרֻתָה וְנִי' saying, The land is under me (at my disposal) to give to whom I please: ' but the Heb. idiom for under a person's authority or control is not 'under' (except of a wife, Nu. 5, 19 al.), but תחחו יד פ' (I 21, 4. 5. 9. Jud. 3, 30. Is. 3, 6: Lex. 1065 b; notice also מִתְחַחַת יָד פ' so 2 Ki. 8, 20. 13, 5 al., *ib.* 1066<sup>a</sup>).

[יד עמק] Cf. Jer. 26, 24 (*אתה*); rather differently, *ch.* 14, 19.

[טוב 13.] i.e. *Good!* (=I agree): cf. I 20, 7. 1 Ki. 2, 18. Note the *ani* (see on I 26, 6).

כִּי אַם ‘except before thy bringing’—an unintelligible construction. And כִּי אַם לְפָנֵי exclude one another; and we must read either כִּי אַם לְפָנֵי הביאך *before thy bringing*, or (cf. Gen. 32, 27) הַבָּאַת except thou bring. The latter is expressed by LXX (ἐὰν μὴ ἀγάγῃς).

14. See I 18, 27.

15. [מעם איש] ‘from a man!’ Read, of course, with LXX אֲוֹשֵׁה. For מעם, cf. I 10, 9. 18, 13.

לייש (Qrê)] See I 25, 44.

16. [בְּחָרִים] On the way between Jerusalem and Jericho (16, 5. 17, 18), not improbably (Buhl, 175; *EB.* s.v.), at either *Bukēdān* 1½ miles, or *Rās ez-Zambi* 2½ miles, ENE. of Jerusalem, near the old Roman road, leading down to Jericho. Targ. ז עַלְמָת *עלמת* Ch.

6, 45 = Jos. 21, 18, now *Almōn* עַלְמֹן miles NE. of Jerusalem),—no doubt from having apparently a similar meaning to בחרים (cf. עַלְמָת youth; and בְּחֻרִים, עַלְמִים, both youthful age).

17. היה . . . [וְדֹבֶר עִם] ‘had been,’ a plup.: for cf. Jud. 18, 7. 1 Ki. 1, 7.

18. נִמְול וּמְשֻׁלָּם Cf. Ex. 4, 10. ch. 5, 2.

22. 24: *Tenses*, § 135. 5; GK. § 116<sup>r</sup>. הַיִשְׁעָן ‘have been (continuously) seeking.’ Cf. Dt. 9, 7.

18. הַיִשְׁעָן ‘Evidently a clerical error for אֲוֹשֵׁעַ, which many MSS. have, and which is expressed by all versions’ (Keil).

19. טוב [טֹוב] אֲשֶׁר will be the verb (*Lex.* 373<sup>a</sup>).

20. עַשְׂרֵה אָנָשִׁים [עַשְׂרֵה אָנָשִׁים] Ehrlich would read עַשְׂרֵה אָנָשִׁים (Jud. 20, 10). עַשְׂרֵה אָנָשִׁים is correct (GK. § 134<sup>e</sup>); but the type is very rare and anomalous: 2 Ki. 2, 16 (perhaps due to the following : בְּנֵי חִיל שְׁלֵשָׁה) (Herner, *Syntax der Zählw.* 106). Jer. 38, 10 (Ew. al. 17, 12).

21. לְאָנָשִׁים [לְאָנָשִׁים] The men being definite (20<sup>a</sup>), is certainly what would be expected: comp. 1, 11. 17, 12.

22. מִשְׁתָּה [מִשְׁתָּה] For the position, see on 14, 12.

22. יָאָלֶכָה [יָאָלֶכָה] Notice the pausal form with the small distinctive accent, *pazer* (*Tenses*, § 103 with n. 2). On תָּאוֹה נְפָשָׁךְ see on I 2, 16.

22. בָּא [בָּא] No doubt, ‘Joab is the principal person for the narrator’ (Keil): but, with עַבְדִּי דָוד וַיַּאֲבָב preceding, by Hebrew idiom ought to be plural. Read בָּאִים (i. e. in the older orthography : בָּאִם) a has dropped out before סְבִיר בָּאָו. מהגדרו (see on I 12, 5).

24. וַיָּלַךְ הַלֹּךְ [וַיָּלַךְ הַלֹּךְ] ‘and he is gone (with) a going’ = ‘and he is gone off,’—very idiomatic and forcible, not to be abandoned in favour of the more ordinary expression here offered by LXX וַיָּלַךְ: הַלֹּא יָרַעַת (εἰρήνη is manifestly derived merely from vv. 21b. 22b. 23<sup>b</sup>: but while the narrator, and reporters, use the common וַיָּלַךְ בְּשָׁלוֹם Joab characteristically expresses himself with greater energy וַיָּלַךְ הַלֹּךְ). At the same time, v. 25 would doubtless be more forcible as an interrogative; and it is very probable that הַלֹּא has fallen out after הַלֹּךְ.

25. בָּא לְפָתֹוחַ בָּא [בָּא לְפָתֹוחַ בָּא] The regular order in such constructions: cf. Gen. 42, 9. 47, 4. Jos. 2, 3. Jud. 15, 10. 12. I 16, 2. 5.

מִבְּנוֹאָה [מִבְּנוֹאָה] Why the abnormal (and incorrect) form should be

מוֹצָאַךְ, substituted as Qrê, unless for the sake of the assonance with the name, is not apparent.

26. [בּוֹר הַסִּירָה] The 'cistern of Sirah.' There is an 'Ain Sârah, about a mile N. of Hebron, on the road to Jerusalem, which may be the place meant (*DB.* and *EB.* s. v.).

27. [אֶל תּוֹךְ הַשְׁעָר] The *middle* of the gate would scarcely be the place in which Joab could converse with Abner quietly. LXX ἐκ πλαγίων τῆς πυλῆς = אֶל יְדֵי הַשְׁעָר (see Lev. 1, 11. Nu. 3, 29. 35 Hebrew and LXX) 'to the *side* of the gate,' which is favoured also by the verb *וַיַּטְהַוֵּה* 'led aside.'

[בְּשִׁלְמָן] A usage approximating curiously to the Aramaic: comp. **כַּפְתָּחָם** *in quietude, quietly*, in the Pesh. I 12, 11 al. (= בְּפִתְחָה). Is. 8, 6 (= קָלָט). Job 4, 13 (of the quiet of night). Ehrlich, however, for **בְּשִׁלְמָן** conjectures **וְאַבְשִׁי הַבָּהָר** ; cf. v. 30.

[וַיַּכְהַוֵּה] Probably **אֶל** should be restored before **הַחֲמִשָּׁה**, in conformity with the construction elsewhere (2, 23. 4, 6. 20, 10).

28. [מַאֲחָרִי בֵּן] I 15, 1. 2 Ch. 32, 23†.

[מַעַם יְהָוָה] *معם יהוה*, the acquittal being conceived as *proceeding from* Yahweh: comp. Nu. 32, 22 **וְהִיָּת נְקִים מִיוֹהָה וּמִשְׁאָל**.

29. [יְחִילּוּ] Comp. Jer. 23, 19 = 30, 23 (of a tempest) **עַל רֹאשׁ רְשֻׁעִים**; Hos. 11, 6.

[סְבִיד וּל] **אַיְל** (see on I 12, 5); so 10 MSS.

[וְאַל יִכְרֹת מִזְנָן] Cf. Jos. 9, 23.

**פְּלַקְקָה** [*mphuk* בְּפִלְקָה] is to be *globular* or *round* (especially of a woman's breasts): hence **פְּלַקְקָה** is the *sphere* in which a star moves (Qor. 21, 34. 36, 40), and **פְּלַקְקָה** the *whorl* of a spindle, Lat. *verticillus*, as **פְּלַקְקָה** in Hebrew, Prov. 31, 19 (see *EB.* iv. 5277 f.). Here **פְּלַקְקָה** was formerly (LXX *σκυταλή*; Rabb.; EVV,) commonly supposed to denote a *staff*: but (a) other words are elsewhere used in Hebrew to express this idea (see 2 Ki. 4, 29. 31, and especially Zech. 8, 4 **אִישׁ מִשְׁעָנָתוֹ**), (b) there is no trace of such a meaning in the cognate languages (see Levy, Freytag, Lane), (c) the transference of the term to denote an object lacking the characteristic feature (the *whorl*) which it properly denotes, is improbable, and (d), even if it were so transferred, as the 'spindle' was not more than some 12 inches long, it is not likely to have been applied to a walking-stick. Aq. Symm.

(ἀτρακτον), Jer. (*fusum*), Pesh. (حَمَد حَمَد) render *spindle*; and philology and usage agree in supporting this rendering: the word, meaning properly ‘whorl,’ will have come naturally to suggest the spindle as a whole. David’s words are an imprecation that Joab may always count among his descendants—not brave warriors, but—men fit only for the occupations of women. Comp. how ‘Hercules with the distaff’ was the type of unmanly feebleness among the Greeks.

30. [הָרְגָן לְאַבְנֵר] **ל** as I 23, 10 (see note), and with itself (in later Hebrew) Job 5, 2. The verse interrupts the narrative; and the **ל** may be due to its being in fact (We. Bu. Now. Sm.) a late gloss. Ew. Klo., on the ground of LXX διαπαρετηρούντο, prefer to read **אָרְבָּיו** *laid ambush for*: but this would scarcely be a just description of the manner in which Joab actually slew Abner: nor does the preceding narrative imply that Joab and Abishai had done previously anything that could be so described.

31. [סִפְרוֹ] *wail*; see on I 28, 3.

[לְפָנֵי אַבְנֵר] i.e. preceding the bier in the funeral procession.

33. [הַכּוּמוֹת] not ‘Did Abner die?’ (הַמֵּת), but ‘Was Abner on the way to die?’ was this the end reserved for him? For the impf. cf. 2 Ki. 3, 27 his firstborn **אֲשֶׁר יָמַלֵּךְ** who *was to reign* after him: 13, 14 the illness **אֲשֶׁר יָמוֹת בָּו** which he *was to die* of: *Tenses*, § 39β; GK. § 107<sup>a</sup>, t. For the dagesh in **ב**, see GK. § 100l.

34. [לֹא־אִסְפּוֹרֹת] **לֹא** with the ptcp. is unusual, and to be imitated with caution: comp. Jer. 4, 22. ψ. 38, 15. Job 12, 3 (Ew. § 320<sup>b</sup>). Ez. 22, 24. Dt. 28, 61: *Tenses*, § 162 n.; *Lex.* 519<sup>a</sup> b c.

[נְחַשְׁתִּים] a pair of bronze fetters: Jud. 16, 21† (GK. § 88e).

[כְּנָפָל] sc. **הַנְּפָל** (כְּבָשָׁל). On **נְבָל**, see on I 25, 25.

Abner, David laments, has experienced a death that was undeserved: he has died the death of a **נְבָל**, a reprobate, godless person, whom an untimely end might be expected to overtake. There was nothing to prevent Abner from defending himself, had he suspected Joab’s treachery (34<sup>a</sup>); as it was (34<sup>b</sup>), he had succumbed to the treacherous blow of an assassin.

35. [לְהַבְּרוֹת] The verb is confined to this book (12, 17. 13, 5. 6. 10): so **בְּרֹת** *food* 13, 5. 7. 10†. **בְּרוֹת** occurs Lam. 4, 10; and ψ. 69, 22†.

**כִּי אָמַם**] not = *except*, as v. 13: the two particles are to be separated, introducing the oath, as I 14, 44, and **כִּי** expressing it (*if . . . ! = surely not*). **כִּי מְאוֹמָה**: Gen. 39, 23†.

36.] ‘as whatsoever the king did pleased all the people’ (EVV.) would require **כִּי** for **כִּי** **אָשֶׁר כִּי** never having the force of a conjunction). The text can only be rendered, ‘Like all that the king did, *it* (viz. his conduct on the present occasion) pleased all the people’ (**כִּי** being the *verb*, as v. 19). (**כִּי** for **כִּי** (LXX, Bu. Now.) yields a very abrupt sentence, not in accordance with Heb. style.

**כִּי מֵיִזְמָן**] So **מֵיִזְמָן** **יְהוָה הָיָה לוֹ** [מֵהַמְלָךְ] 1 Ki. 2, 15: cf. Jud. 14, 4 (Lex. 579<sup>b</sup> d); and, as **מֵאַת** **יְהוָה הָיָה**, **מֵאַת** **הָיָה**, Jos. 21, 20 al. (Lex. 86<sup>b</sup> 4 b).

39. **רְךָ**] *tender, weak*, opp. to **קָשִׁים**.

[**וּמְשׁוֹחַ מֶלֶךְ**] The contrast which, in virtue of the contrasted ideas connected by it, is implicit in the copula 1, would be expressed in English distinctly by *and at the same time, and yet, or though* (cf. Cant. 1, 5). Ew. rendered, ‘And I this day live delicately and am anointed as king,’ etc. The sense thus attached to **רְךָ** is defensible (Dt. 28, 54 Is. 47, 1): but the rendering labours under the disadvantage of obliterating the antithesis, which, nevertheless, seems to be designed, between **רְךָ** and **קָשִׁים**. MT. (so far as the consonants go) is presupposed by LXX (**συγγενῆς** = **רְךָ** misread as **דָּרֶךְ**, see Lev. 18, 14. 20, 20: **καὶ καθεσταμένος ὑπὸ βασίλεως =** **וּמְשׁוֹחַ מֶלֶךְ**).

**בֶּן שָׂאֹל** 1. ‘[בֶּן-שָׂאֹל] LXX rightly inserts before **אִישָׁבֶשֶׂת**: the omission in the Hebrew may perhaps be explained by the resemblance between **אִישָׁבֶעַ** (**אִשְׁבָּעַל**) and **וַיִּשְׁמַע**’ (Dr. Weir).

**וַיַּרְפֹּא יְדוֹ**] as Jer. 6, 24. Is. 13, 7 al., fig. for *lost heart*: the masc. as Zeph. 3, 16. 2 Ch. 15, 7 by GK. § 145<sup>p</sup>.

[**נְבַהֲלוֹ**] a strong word, more than ‘were troubled,’ *were alarmed*, ψ. 48, 6. Jer. 51, 32 al.: elsewhere in early prose only I 28, 21. Gen. 45, 3. Jud. 20, 41.

2. **גָּהָרִים**] *guerilla bands*; cf. 2 Ki. 5, 2; also I 30, 8. 1 Ki. 11, 24; and Gen. 49, 19 ‘As for Gad, a *troop* may *troop* upon him; But he will *troop* upon their heel.’

[**הַיּוֹ בְּנֵשָׁאול**] The text, as it stands, is not translateable. Read with LXX **לְאִישׁ-בֶּשֶׁת (לְאִשְׁבָּעַל)**.

[**בָּרוֹת**] i.e. *Wells*; mentioned as closely associated with Gibeon, Chephîrah, and Qiryath-ye'arim in Jos. 9, 17, as Canaanite towns which long maintained their independence in Israel, and with Qiryath-ye'arim and Chephîrah in Ezr. 2, 25 (= Neh. 7, 29); and after Gibeon and Ramah, and before Mizpeh (Nebi Samwîl) and Chephîrah, in the list of Benjaminite cities in Jos. 18, 25 f.†. It is generally identified with *el-Bireh*, a village with several springs or ‘wells,’ 4 miles NNE. of Gibeon, and 9 miles N. of Jerusalem, on the great northern road: Buhl (*Geogr.* 173), however, and Now., on the strength of Eusebius’ statement (*Onom.* 233, 83 f.) that it was 7 miles from Jerusalem on the road to Nicopolis (*Amwâs*),—which, if this were the present Jaffa road, would be at a point about 3 miles SW. of Gibeon,—prefer this site (which would also bring Bé'eroth nearer to the cities with which it is associated in Jos. 9, 17. Ezr. 2, 25). Robinson (i. 452), however, placing ‘road to Nicopolis’ more to the north, thinks *el-Bireh* compatible with Eusebius’ description.

**לְעָל שָׂדָה הָרָצֵן יַחֲשֵׁב זִי** Cf. Lev. 25, 31] **חַחְשֵׁב עַל**; and with **ל**, Jos. 13, 3. **לְבָנָעִי תַּחֲשֵׁב**.

[**וַיְהִי שָׁם גָּרִים**] is the ptcp.: ‘and they *continued* (on I 18, 9) *sojourning there*,’ viz. as **גָּרִים**, or protected foreigners (on 1, 13). The Gibeonites, with no doubt the inhabitants of their dependent towns (Jos. 9, 17), Chephîrah, Bé'eroth, and Qiryath-ye'arim, were not Israelite, but *Amorite* (*ch.* 21, 2); and the Beerothites had, for some reason, fled to Gittaim,—presumably the Gittaim mentioned Neh. 11, 33† in a list of Benjaminite cities, next after Ramah,—where they sought and obtained protection as *gērim*.

**וְהִיא בֶן חֲמִשׁ שָׁנִים הִיא בְּבָא וְג'** (*without*) would be excellent Hebrew; but it is not supported by LXX, as Bu. claims: LXX connects **בֶן חֲמִשׁ שָׁנִים** with what *precedes*, and then for **וְהִיא** has *kai οὐτος*. With MT. cf. 2 Ki. 8, 17. 14, 2. 15, 2. 33.

[**בְּחַפּוֹת=בְּחַפּוֹת**] Ehrlich would point (see p. 37 n.), remarking that the Qal (Dt. 20, 3. ψ. 31, 23. 116, 11. Job 40, 23†) is used of hurry and alarm in general, but the Nif. (I 23, 26. 2 Ki. 7, 15 Kt. ψ. 104, 7†) of hurry and alarm in *flight*.

[**מִרְיַבְעַל**] In 1 Ch. 8, 34 (*bis*). 9, 40<sup>a</sup> in 9, 40<sup>b</sup> **מִפְּרַשְׁת**. One of these forms is certainly the original name. There was a time when the name **בָּעֵל** *owner* or *master* (of the place or district)<sup>1</sup> was

<sup>1</sup> See art. BAAL in *DB.*, *EB.*, and (most fully) in Hastings’ *Encycl. of Rel. and Ethics*, ii. 283 ff. Cf. also above, p. 63 f.

applied innocently to Yahweh<sup>1</sup>, as *Owner* of the soil of Canaan: but, in consequence no doubt of the confusion which arose on the part of the unspiritual Israelites between Yahweh and the Phoenician god ‘Baal,’ the habit was discountenanced by the prophets, especially by Hosea (2, 18), and ultimately fell out of use. Proper names, therefore, in which בָּעֵל originally formed part had to be disguised, or otherwise rendered harmless. This was generally done by substituting בְּשַׁח shame<sup>2</sup> for בָּעֵל, as in the case of Ishbaal (above, on 2, 8), and of Meribbaal the name of Saul’s grandson here, and of one of his sons by Rizpah in 21, 8. In the case of the latter name the change to מְרִיבֶשֶׁת (or מְרִיבֶת) appears not to have been thought sufficient; and the name was further disguised by being altered to מְפִיבֶשֶׁת, which was probably taken to mean ‘One who scatters or disperses (cf. Dt. 32, 26 אֱפָאֵהֶם,—though this word is certainly corrupt) Shame<sup>3</sup>.’ Jerubbaal (Gideon), ‘the Master contends,’ being interpreted to mean ‘One that contends with Baal’ (Jud. 6, 32), was suffered to remain, except in ch. 11, 21, where it was altered to Jerubbesheth. In less read books, however, the names remained sometimes unchanged: thus אֲשָׁבָעֵל and מְרִיבֶבָעֵל are preserved in Ch., as also בָּעֵל־יְדֹעַ, ‘the Master knows,’ the name of a son of David, called in ch. 5, 16 אֵלֵידֹעַ God knows<sup>4</sup>, and the name of David’s hero בָּעֵלְיָה 1 Ch. 12, 5, and of his officer בָּעֵלְחָנָן 27, 28<sup>5</sup>. It will be observed that these names are particularly frequent

<sup>1</sup> See *DB.* i. 210<sup>b</sup>; *EB.* i. 403; *Encycl. of Rel. and Ethics*, ii. 291 f.

<sup>2</sup> For בְּשַׁח shame as a designation of Baal, see *Jer.* 3, 24. 11, 13. *Hos.* 9, 10; comp. in LXX 1 *Ki.* 18, 19. 25 οἱ προφῆται τῆς αἰσχύνης. Dillmann, in an elaborate essay devoted to the subject in the *Monatsberichte der König.-Preuss. Academie der Wissenschaften zu Berlin*, 1881, June 16, observing the strong tendency shewn not only in LXX, but in other ancient versions as well, to obscure or remove the name of Baal, thinks that the habit of substituting αἰσχύνη for it is the explanation of the strange ὥν Baal of certain parts of LXX (e.g. Jeremiah constantly,—2, 23. 7, 9. 11, 13. 17. 19, 5 al. *Hos.* 2, 10. 13, 1: so *Rom.* 11, 4): Baal was left in the text, but the fem. of the art. was an indication that αἰσχύνη was intended to be read. No traces of an *androgynous* Baal have been found in Phoenician Inscriptions.

<sup>3</sup> Lucian has throughout (except 21, 8) the intermediate form Μεμφίβααλ. Perhaps this is a survival of the first stage in the transforming process.

<sup>4</sup> Comp. *Jud.* 9, 46 בָּעֵל בְּרִית 8, 33. 9, 4.

<sup>5</sup> Comp. also בָּעֵל itself, as a pr. n., 1 *Ch.* 5, 5. 8, 30 (=9, 36).

in the families of Saul and David, both zealous worshippers of Yahweh (comp. among other things in the case of Saul the name of his son יונתן). מְרִיבָעֵל will be a name of the same form (a rare one in Hebrew: above on I 1, 20) as the Nabataean מְקִימָאֵל (Cooke, *NSI.* 78, 2), and מְהִיטָבָאֵל, מְשִׁזְבָאֵל (above, p. 18 note).

5. כַּחֲם הַיּוֹם] Gen. 18, 1; I 11, 9 Qrêṭ.

את משכֶב הצהרים] The cogn. accus. משכֶב is here not the *place* of reclining (=couch), but the *act* of reclining (as in the expression Jud. 21, 11 al., and ch. 17, 28 [see note]), in the present context = *siesta*: ‘was taking his noon-tide rest.’

6. וַיַּהֲנֵה בָאָו עַד־תָּחַר הַבַּיִת לְקַחֵי חֲטִים וַיַּכְהוּ אֶל־הַחֲמִשָּׁה [whence *thither* is redundant: both anticipate prematurely 7<sup>a</sup>; is inappropriate, and the rendering ‘as though fetching wheat’ illegitimate. Read with We. after LXX ‘and behold the portress of the house was cleaning wheat from stones (LXX ἐκάθαιρεν: cf. Is. 57, 14 καθαρίσατε for טָלָה, read as סְקָלָה), and she slumbered and slept, and Rechab and Ba'anah slipt in,’ etc. The words explain how it happened that Rechab and Ba'anah obtained entrance to Ishbosheth's house.

נִמְלַטו] *slipt in or through* (LXX διέλαθον, joining the word closely with v. 7 ‘slipt through, and entered into the house,’ etc.), in accordance with the primary meaning of the root (cf. מִלְטָה Is. 34, 15; הַמְלִיט 66, 7<sup>1</sup>), and not in the special sense of slipping through or away from pursuers, i.e. of escaping.

7. הַעֲרָבָה] See on 2, 29.

8. חַבְרוֹן] to Hebron: see p. 37 n. 2.

הַלְנוֹתָן] So 22, 48 (=ψ. 18, 48) [וַיַּוְתֵּן . . . נְקֻמָות . . . מְשָׁאָל וּמוֹרָעָה]. After עֲשָׂרֵה לְיָהוָה נְקֻמָות מְאוּבִין comp. נְקֻמָות לְיָהוָה (in Old Engl. *of*), cf. also Jer. 20, 10. 12; I 14, 24. 24, 13. ‘

9. אֲשֶׁר פְּדָה וּגְ] So I Ki. 1, 29. On פְּדָה, see the writer's note on Dt. 6, 8.

10. וְהַוָּא הַיָּה וּגְ] a circumst. clause.

וְאַחֲרָה בָּו] after המג'יד לִי treated as a *casus pendens*; so I Ki. 9, 20 f. 12, 17. 15, 13: *Tenses*, § 127 a; GK. § 111<sup>h</sup>.

<sup>1</sup> Of laying eggs, properly (as it seems) *elabi fecit* (Ges.). Cf. the Nif. in I 20, 29 ‘let me get away’ (without the idea of escaping).

[אֲשֶׁר לְתֹתִילוּ בָשָׂר] ‘to whom I ought, forsooth, to have given a reward for his good tidings’ (so Bu. Dh.). **לְתֹתִי** (‘to whom it was for my giving’) must be explained on the analogy of 2 Ki. 13, 19 **לְהַכּוֹת** *percutiendum erat quinquies aut sexies*,—an extension of a usage more common in present time, Hos. 9, 13 etc. (*Tenses*, § 204). The clause can hardly express David’s view of the transaction: he could not think that the Amaleqite really deserved a reward for his tidings: it must express what David ought to have done in the judgment of the Amaleqite himself, or of men in general unable to appreciate David’s regard for Saul (hence ‘forsooth’). Keil: ‘that I might give him a reward for his good tidings’ (ironically), treating **אֲשֶׁר** as = *namely* (Ew. 338<sup>b</sup>): so substantially RV. But such a sense of **אֲשֶׁר** cannot be substantiated: so that, if this be felt to be the meaning of the passage, we must follow the suggestion of We. to ‘omit **אֲשֶׁר**, as due to a false interpretation of **לוּ**, which in its turn arose from a mistaking of the ironical sense of **בָשָׂר**.’ So Now. Sm.; cf. GK. § 114<sup>1</sup> n. Ehrl. for **נְתָחֵי** ‘which I gave him as a reward for his good tidings!’ This, remarkably enough, is the exact sense expressed by RV. (= AV. *marg.*), ‘which was the reward I gave him for his tidings,’ presumably *without* emendation!

**אֲפָגָג כִּי ۱۱.**] *how much more* (should I do so), *when . . . ;* as Ez. 15, 5. Job 9, 14; and **אֲפָג כִּי** I 23, 3. 2 Ki. 5, 13.

**אֲתָה אִישׁ צָדִיק** followed by an *undefined* subst.; comp. on I 9, 3. **מֵיר . . . מִידָּכָם**] The same idiomatic use of **מֵיר** in I 20, 16. Gen. 31, 39. 43, 9. Is. 1, 12. Ez. 3, 18. 20 (**דָמוֹ**) 33, 8; and with **דָרְשָׁ** Gen. 9, 5 (**רָם**). Ez. 34, 10.

**בָּעֵר אַחֲרֵי** Cf. 1 Ki. 22, 47; **בָּעֵר מִן־הָאָרֶץ**; **וּבָעֵר־חַי** 1 Ki. 14, 10. 21, 21; and the frequent Deuteronomic phrase **בָּעֵר־תְּךָ** Dt. 13, 6. 17, 7. 12 al. Jud. 20, 13.

**יְקַנְצָזָו ۱۲.**] The word is used similarly in Jud. 1, 6. 7. 5, 1-3. 6-10=1 Ch. 11, 1-9. The parallel passages in Chronicles should be compared, and the variations noted, in the manner exhibited above, on I 31. The reader who will be at the pains of doing this consistently (especially in the parts of Chronicles which are parallel to 1-2 Kings), will, when he has eliminated the variations which seem to be due to accident, understand better than from any description in

books the *method* followed by the Chronicler in the compilation of his work, and the manner in which he dealt with his sources in the process.

5. 1. **ויאמרו לאמר** [Thus, immediately together, rarely, 20, 18. Ex. 15, 1. Nu. 20, 3 [add Jer. 29, 24. Ez. 12, 27 LXX, Cornill. 33, 10. Zech. 2, 4<sup>1</sup>]; Ges. *Thes.*, p. 119<sup>b</sup>: on the contrary, very frequently as in v. 6. Jud. 15, 13, separated by a pronoun or other word' (We.). Geiger in an article on this idiom<sup>2</sup> regards it as a mark of the later period of the language, and seeks to shew that most of the passages in which it occurs—even those of the second class noticed by We.—are redactional additions. But **לאמר** was in such frequent use for the purpose of introducing a speech, that its proper force must have been early forgotten; and the habit must soon have grown up of using it instinctively, irrespectively of the fact that the same verb might have been already employed in the sentence.

**הננו . . . אנחנו** 'Behold us! we are,' &c. 1 Ch. 11; 1 has alone.

**עצמך ובשרך אנחנו** So in the ||, 1 Ch. 11, 1; and similarly *ch.* 19, 14. Gen. 29, 14. Jud. 9, 2.

2. **אתה**] Notice (thrice) the emph. pronoun.

**והמבי** [היתה מוציא] (with the *art.*) following shews that the words are wrongly divided, and that the Massorah is right in correcting **היתה המוציא והמבי**.

**הנני מביא לך** [והמבי] dropped as 1 Ki. 21, 21 Jer. 19, 15. 39, 16: 1 Ki. 21, 29. Mic. 1, 15 (both **אב**): **ובבו ירבעם** al., sometimes (but not always) before another **א** (as though the omission were due to the juxtaposition of the two identical letters): see Ol. p. 69; GK. § 74<sup>k</sup>.

**אתה**] Note the emphatic pron. (twice).

**חרעה**] Here first in the metaph. sense. So 7, 7. Mic. 5, 3; and, with the figure usually developed explicitly, often in Jeremiah, as 2, 8. 3, 15. 10, 21. 22, 22. 23, 1-4; Ez. 34 (throughout), al.

**לכנייד**] See on I 9, 16.

<sup>1</sup> Cf. Cornill, *ZATW.* 1891, p. 22.

<sup>2</sup> *Jüdische Zeitschrift*, iv. 1866, pp. 27-35; comp. v. p. 188; vi. p. 159.

3. [וַיֹּאמֶר לְהָם] On the force of **ל**, see on I 18, 3. For the position of בְּרִית, see on ch. 14, 12.

4. [אַרְבָּעִים] Read, with 14 MSS., and Versions, and parallel passages (as 1 Ki. 14, 21), **וְאַרְבָּעִים**.

6. [יִשְׁבֵת הָרָן] i.e. the native inhabitants of the land: Gen. 34, 30. Ex. 34, 12. Jud. 11, 21 al.

—**הָאָמָר** sc. **וַיֹּאמֶר** either a paraphrase, or, if lit., presupposing **וַיִּאמֶר**, which, standing alone, is not idiomatic (only Jos. 2, 2, sq. **לְמַלְךָ יְרִיחוֹ**). In Chr. (וְשָׂם הַיּוֹסֵד יִשְׁבֵת הָרָן) the whole sentence is altered (וַיֹּאמֶר יִשְׁבֵת בְּבוֹם לְדוֹיד). **אֶל חַבְיסִי יוֹשֵׁב הָרָן וַיֹּאמֶר לְדוֹיד** for **וַיֹּאמֶר יִשְׁבֵת בְּבוֹם לְדוֹיד**.

**כִּי אַم הַקִּירָךְ וְנִ** [but (on I 8, 19: *Lex. 475<sup>a</sup>*) the blind and the lame will turn thee aside,' substantially as RV. *m.*: the sing. by Ew. § 316<sup>a</sup>; GK. § 145<sup>o</sup>; and the pf. by GK. § 106<sup>m</sup>, though the impf. would be better (We. al.). But it is better to read **יִסְגַּךְ**. Their fortress, they mean to say, is so strong that even the blind and the lame in it are sufficient to keep David from entering it. 'Except thou take away' (AV. RV.) would require **בַּיִת הַסְּרוֹת** (or **בַּתְּקִירָךְ**). The Chronicler (I 11, 5) omits everything from **כִּי** to the end of the verse.

[**הַעֲוֹרִים**] GK. § 35<sup>g</sup>. On the forms **עֹור**, **עַזְבָּב**, see GK. § 84<sup>b</sup><sup>d</sup>.

7. On the site of the old Jebusite stronghold, Zion = the 'City of David,' see Stade, *Gesch. Isr.*, i. 315 f.; *DB. ZION*; *EB.* ii. 2417–20; most fully G. A. Smith, *Jerusalem* (1908), i. 154–169. The part of Jerusalem which is now called Zion, and is so marked on many maps, is the South-West Hill; but the tradition identifying this hill with the Biblical Zion does not reach back beyond the 4th century A.D.; and there are the strongest reasons, based on the usage of the OT. itself, for believing that the 'Zion' of ancient times was the South-East Hill of Jerusalem, on the North, and highest, part of which stood the Temple, and on the South (contiguous to the Temple) the Royal Palace, built by Solomon. The author of 1 Macc. expressly identifies 'Zion' with the hill on which the Temple was situate (1 Macc. 4, 37 f. 7, 33). The site of the old stronghold, Zion, was entirely outside the modern city, on a narrow elongated hill, stretching out to the south of the present Harām esh-Sherif: see the Map facing

*EB.* 2419-20 ('Ophel'), or, still better, the Maps in G. A. Smith, *op. cit.* ii., facing pp. 39, 51.

8. 'כל מכה וּגְזֻנָּר' [בְּלֹא מִכְּה וּגְ] The passage is very difficult, and the text certainly to some extent corrupt. **גְּזֻנָּר** in the Mishnah means a *pipe*, *spout*, or *water-channel*; and in ψ. 42, 8† it denotes the *channels* (cf. **תַּהֲלֵלָה** Job 38, 25), by which the Hebrews conceived rain to pour down from heaven.

In other respects the renderings that have been generally adopted, both implying, however, a deviation from the existing MT., besides being highly questionable philologically, are (a) 'Whosoever smiteth the Jebusites, let him (the **ל** by Tenses, § 125; GK. § 143<sup>d</sup>) get up to the watercourse, and (smite) the blind and the lame,' etc. (so RV.). Upon this interpretation, **הַכְּבָה** is supposed to have fallen out in clause b (וְהַכְּבָה אֲתָה for **אֲתָה ב'**). **גָּנָע**, however, elsewhere means simply to *touch*: where it may be represented by the English word *reach* it is applied not to a person arriving at a spot, but to some object *extending to it*, so as to touch it, as 1 Ki. 6, 27 the wing of the one cherub *touched* the wall, Hos. 4, 2 and blood *toucheth*, *reacheth* to blood (forming a continuous stream): more often with **עַד**, **לְאָ**, or **לְי**, metaphorically of misfortune, the sword, etc., Jud. 20, 34. 41. Mic. 1, 9. Jer. 4, 10 al. *Touch*, the legitimate rendering of **גָּנָע ב'**, is weak: *get up to* is an unjustifiable paraphrase. (b) The words are rendered, with **עַגְלָה** for **עַגְלָה**, 'Whosoever smiteth the Jebusites, let him hurl down the water-channel both the blind and the lame,' etc. (so Ew. Ke.). But **חַגְעַע ב'** means merely to *make to touch*=to *join* (Is. 5, 8): even with **לְ**, **לְאָ**, or **עַד**, it is only used of a building (or collection of buildings) *made to touch* the ground (viz. by being levelled to it), Is. 25, 12. 26, 5. Ez. 13, 14. Lam. 2, 2 (comp. **לְחַנְעַע** to *make to touch* (and rest) *upon*=to *apply to*, Is. 6, 7. Jer. 1, 9; with **לְ** Ex. 12, 22: with **לְ** Ex. 4, 25=to *cast to the foot*); or (intransitively) simply to *reach*, *arrive at* (I 14, 9 al.). Thus though **לְעַגְלָה** **הַגְּזֻנָּר** (or **עַד** **הַגְּזֻנָּר**) might mean 'level to the water-channel' (so as to rest upon it), there is no analogy for interpreting **בְּגַנְעָה** to mean 'hurl down the water-channel.'

Both these renderings of **גָּנָע** must therefore be abandoned. Of **גְּזֻנָּר**, recent excavation in Jerusalem has given an attractive and, as it seems, probable explanation. From the 'Virgin's Spring' ('Ain Sitti [i.e. *Sidti*, My Lady] Mariam, also called '*Ain Umm el-Derāj*, from the steps leading down to it), the ancient Gihon (1 Ki. 1, 33. 38. 45. 2 Ch. 30, 30. 33, 14†), the one natural spring which Jerusalem possesses, on the E. of Ophel, and just opposite to the village of Siloam (*Silwān*), there are carried through the rock two tunnels, one (1757 ft. long) leading down to the Pool of Siloam (see the Introd. § 1), the other running W. of the Spring for 50 ft., where

the rock is cut out so as to form a pool: above this there is a perpendicular shaft, 6 ft. by 4 ft.,—called, from Sir C. Warren, who discovered it in 1867, ‘Warren’s shaft,’—which runs straight up through the rock for 44 ft., then there follows for 45 ft. a sloping ascent, rising at an angle of 45°, the tunnel then becomes horizontal for 40 ft., till finally after another ascent of 50 ft. it ends at the top of the hill, on which the original fortress of Zion must have been situated. At the top of the ‘shaft’ there is an iron ring, through which a rope might have been passed for hauling up water from the pool below. The purpose of this tunnel is clear: it was to enable the garrison to draw upon the Spring from within the fortress, especially in the event of a siege (G. A. Smith, *Jerusalem*, i. 92 f.; more fully Warren in the *Survey of West Pal.*, Jerusalem volume, p. 367 f. with section of tunnel facing p. 368). Could this tunnel have been the צנור? It was certainly a ‘water-channel’ from the spring to the pool at the bottom of the shaft; and it is possible, at least with the help of a rough wooden scaffolding, to get up the perpendicular shaft, as Warren did, and so to pass on to the mouth of the tunnel at the top. Did some adventurous Israelites make their way up thus into the fortress of Zion, and surprise the garrison? Père Vincent thinks so (*Underground Jerusalem*, 1911, p. 34); and it seems very probable. As however has been shewn, no sense suitable to צנור can be extracted out of ייְנֵעַ; and we must, if we accept this view, write bravely לְעָלִיל (cf. 1 Ch. 11, 6 יְאָבֶן לְעָלִיל) ‘let him go up in (or by) the water-channel’: this is at least both more scholarly, and more honest, than, with AV. RV., to force upon ייְנֵעַ the impossible meaning ‘get up.’

The following words, וְאַתָּה הַפְּכָחִים וְגַם, as they do not make a sentence, must in some way be emended: and we may either, with AV., read וְתִּקְרֹב ‘and smite the lame and the blind who are hated (Qrê) of David’s soul’ (on account viz. of what is said of them in v. 6), or (though the connexion is then poor) read שְׁנָאָה for שְׁנָאָו, i.e. ‘and (= for) the lame and the blind David’s soul hateth.’ The last words of the v. can only mean (RV. m.) ‘The blind and the lame (i. e. mendicants) shall not [or do not] come into the house,’ i. e. into the Temple (so LXX): the origin of a common saying (cf. Gen. 22, 14; I 19, 24) about mendicants being excluded from the Temple

is thus explained. But the saying is unrelated to v. 6 in its natural and obvious sense; and in fact v. 8<sup>b</sup> seems to be an old gloss, added by one who supposed 6<sup>b</sup> to mean ‘Except thou remove the blind and the lame (in the *Israelite* army) who say, David will not enter in here:’ comp. the Targ., which paraphrases: ‘Thou wilt not enter in here except thou remove the *sinners* and the *guilty*, who say, David will not enter in here;’ and in 8, ‘And the sinners and the guilty David’s soul abhorreth: therefore they say, The sinners and the guilty enter not into the house.’

Dhorme takes the same view of צנור, though he restores the text differently: ‘And David said in that day, Whoso smiteth the Jebusites, and reacheth . . . [And the son of Zeruiah went up (cf. 1 Ch. 11, 6<sup>b</sup>)] by the water-channel . . . (Gloss on v. 6: As for [GK. § 117<sup>1</sup>]-the lame and the blind, they are hated of David’s soul: therefore they say, The blind and the lame shall not enter into the Temple).’

Budde, regarding the words in v. 8 as spoken *after* the capture of Zion, and observing that we have a right to expect some thought worthy of a king (which hatred of enemies is not), and that David actually (24, 18) spared some of the Jebusites, conjectures: ‘Whoso smiteth a Jebusite, toucheth *his own neck* (i.e. brings his own life into danger); the lame and the blind David’s soul hateth *not*’ (שנאו ואת for בצנור ואת for בצנור את): cf. G. A. Smith, *Jerusalem*, ii. 32. The conjecture is clever: it gives its proper sense; and it attributes to David a fine and chivalrous thought; but it is too bold to command acceptance.

The Chronicler (I 11, 6) for the whole of v. 8 has יאמר דוד כל מכה for ‘every one who smites’ (יבוסי בראשונה יהיה בראש ולשר ויעל בראשונה יואב בן צדוויה ויהי בראש): Whether, however, this interpretation is correct, and words such as היה בראש ולשר have fallen out in Sam., is very doubtful. (cf. 2, 23. Nu. 21, 8. Jud. 19, 30. I 2, 13. 36. 10, 11), not, as would be needed if such a reward as היה בראש ולשר were promised, ‘any one who smites:’ Gen. 4, 16 hardly proves the contrary; and where, in such sentences, an *individual* is in view, the wording is different (as Jud. 1, 12 . . . אשר יכה את קריית-ספר Nu. 16, 6. 17, 20).

9. וַיַּבְנֵן הָעִיר I [יְבוּן דָוד] Ch. 11, 8, which is supported by LXX here (καὶ ὠκοδόμησεν αὐτὴν πόλιν = יְבוּנֶה עִיר = Bu.,—the words being differently divided), and may be the original reading.

[המלוֹא] So in the II, 1 Ch. 11, 8. 1 Ki. 9, 15. 24. 11, 27. 2 Ch. 32, 5†: בית מלוא near Shechem, Jud. 9, 6. 20; and also 2 Ki. 12, 21†. Targ. for this Millo has always מליה, the word which also represents

**סָלַל**, the *mound* of earth cast up by the besiegers of a town. The word **מְלֹא** means apparently *Filling*; and probably denotes a *mound* or *rampart* of earth. Cf. G. A. Smith, *Jerusalem*, ii. 40 f.

**בִּתְחַת** [וּבִיתָה] *housewards = inwards*, as Ex. 28, 26 al.

10. **[גָּדוֹל]** for the construction, see on I 14, 19.

11. **חֶרְשֵׁי** [חֶרְשִׁי] the form being for: GK. § 84<sup>a</sup>b.

11–25=1 Ch. 14, 1–16.

13. **בֵּירֹשֶׁלֶם** 1 Ch. 14, 3 **מִירוֹשֶׁלֶם**, the more probable reading.

14. **יָלוֹד** 12, 14. Ex. 1, 22. Jos. 5, 5. Jer. 16, 3†. The punctuation in all these cases is irregular: by analogy the *ptcp.* **הַיְלָדִים** is what would be required by the syntax. On the form, cf. Ew. § 155<sup>d</sup>; Stade, § 224; Kön. ii. 148 f.; GK. § 84<sup>a</sup>e. 24: the parallels have all a substantival force (**כָּפֹר**, **כָּפֹר**, **כָּפֹר**, etc.). It is not clear with what right Hitzig (on Jer. *l.c.*) says that ‘in virtue of passages such as 2 S. 12, 14 the punctuation **יָלוֹד** is correct;’ and the explanation adopted (apparently) by Dillmann on Jos. *l.c.* that the form is meant to express ‘in contradistinction to **יָלוֹדִים** the idea of succession’ (‘soll das “fort und fort, nach und nach” ausdrücken’) is incompatible with ch. 12, 14 (of a *single* child). In 1 Ki. 3, 26. 27, and even in the parallel 1 Ch. 14, 4, in each of which passages (notice in Ch. the following **יוֹ** **אֲשֶׁר** **הִי** **וּ** **אֲשֶׁר** **הִי** **וּ**) the substantival form would have been in place, the word is pointed as a *ptcp.* (**הַיְלָדִים**, **הַיְלָדִים**). The explanation in GK. *l.c.* is artificial.

14<sup>b</sup>–16. The list of David’s sons, born in Jerusalem, is repeated, 1 Ch. 3, 5–8, and also 14, 4–7, with the following variations:—

2 Sam. 5.	1 Ch. 3.	1 Ch. 14.
1. <sup>14<sup>b</sup> שְׁמוּעַ</sup>	<sup>5<sup>b</sup> שְׁמֻעָה</sup>	<sup>4<sup>b</sup> שְׁמוּעַ</sup>
2–5. <sup>15<sup>b</sup> אַלְישָׁעָע</sup>	<sup>6</sup> אַלְישָׁמָע	<sup>5</sup> אַלְישָׁעָע
7.	אַלְפָלָט	אַלְפָלָט
8.	<sup>7</sup> נָנָה	<sup>6</sup> נָנָה
9–11. <sup>16</sup> אַלְיָדָע	(אַלְיָשָׁע, יְפִיעַ, נָפָן)	בְּעַלְיָדָע
12. <sup>16</sup> אַלְיָדָע	<sup>8</sup> אַלְיָדָע	<sup>7</sup> אַלְיָדָע
13. אַלְפָלָט	אַלְפָלָט	אַלְפָלָט

**שְׁמֻעָה** is perhaps an abbreviated, ‘caritative’ form, for (Lidzbarski, *Ephemeris*, ii. 21; Prätorius, *ZDMG*. lvii. (1903), p. 774).

Cf. above, p. 19. In No. 12 בָּעֵילְעָר is evidently the true name, changed for the sake of avoiding בָּעֵל to אלִירָע (comp. on 4, 4). LXX in 1 Ch. 14, 7 read with MT. בָּעֵילְעָר (Swete, i.e. Codd. B and Sin., Βαλεγδας; Cod. A Βαλλιαδα; Lucian Βααλιαδα; other MSS. Βαλιαδα). In the existing LXX text of 2 Sam. there are *two* renderings of the list; and in the second, which appears to be derived from Ch., the form with בָּעֵל is likewise expressed (Βααλειμαθ: so Luc. Βααλιλαθ).

### 5, 17. David and the Philistines.

17. [וַיַּעַלוּ] from the low-lying Philistine plain; cf. on I 29, 9.

[וַיַּרְדֵּן אֶל המִזְוֹה] The verb יָרַד shews that the מִזְוֹה referred to cannot be identified with the מִזְוֹה of Zion, v. 9: for that lay on an elevation, and the phrase used in connexion with it is always הַלְּה. This מִזְוֹה is no doubt the one in the wilderness of Judah, which David held (I 22, 4),—probably, in fact (see on I 22, 1) the ‘hold’ of ‘Adullam (cf. II 23, 14, comparing 13). The natural position of 5, 17-6, 1 is immediately after the account of David’s being anointed king at Hebron (v. 3); and here, or before v. 6, it no doubt originally stood (Kennedy, pp. 215, 218). David would of course both ‘go down’ from Hebron to ‘Adullam, and also (v. 19) ‘go up’ from ‘Adullam to the Vale of Rephaim, close to Jerusalem on the SW.

18. [וְפָלִשְׁתִּים בָּאוּ] ‘Now the Philistines had come’ (cf. on I 9, 15).

[נִטְשִׁים יָנִינְטוּ] were let go, spread abroad, as Jud. 15, 9. Cf. I 30, 16.

[עַמְקָ רְפָאִים] Probably the broad upland plain, *el-Bay'a*, rich in cornfields and olive-gardens (Is. 17, 5 f.), with low hills on each side, which extended from a hill at the west end of the valley of Hinnom (Jos. 15, 8) for some 3 miles SW. of Jerusalem.

19. [הַאֲעַלָּה] from the מִזְוֹה of v. 17.

20. [בָּעֵל פְּרָצִים] Perhaps originally (Paton, *Encycl. of Rel. and Ethics*, ii. 286<sup>a</sup>) ‘Ba’al of the breakings forth,’ the name of a fountain bursting forth out of the hill-side, so called from the local ‘Ba’al,’ who was supposed to inhabit it (see on the local Ba’als supposed to inhabit trees, mountains, springs, etc., *DB.* or *EB.* s.v., and esp. Paton’s learned art. just referred to; cf. also above, p. 63 f.; many names of places embody this belief, as Baal-Hermon, Baal-Meon, Baal-Tamar, etc.). As the name of the place is explained here, however, Ba’al

does not denote the Canaanite or Phoenician god of that name, but is a title of Yahweh (cf. on 4, 4); and בָּעֵל פְּרִצִים, in the sense of ‘Master of breakings forth’ (upon the foe), is understood as commemorating the victory (comp. Ex. 17, 15; יְהוָה נֶסֶיךְ; Jud. 6, 24). The explanation, ‘Place of breaches’ (Keil; RV. marg.), is not probable: not only are the analogies quoted against it, but בָּעֵל in the sense of owner, possessor, though often used of human beings (e.g. 2 Ki. 1, 8) is very rarely applied to inanimate objects (Is. 41, 15: *Lex.* 127<sup>b</sup>).

‘[פְּרִין וְנִ] hath broken down my enemies before me, like the *breaking* of waters’ through a dam. Cf. of breaking down a wall, ψ. 80, 13 לִמְתָה; and בְּ[make a breach *in*’], Ex. 19, 22, 24; 2 Ki. 6, 8.

21. [עַצְבִּים] LXX τοὺς θεοὺς αὐτῶν, and Ch. (I. 14, 12)— doubtless the original reading.

See EB. ii. 1918 an illustration of an Ass. warrior bearing in his hand a captured idol. The Chronicler, in order to leave no doubt as to what David did with the idols, substitutes וַיֹּאמֶר דָוִיד וַיַּרְפְּא בְּאֵשׁ.

23. Add LXX לְקַרְאָתֶם תַּעֲלֵה] which is required by the sequel.

[הַסְבֵּב] The *Hif.* is anomalous. Either ה has arisen by dittography from חַלְה, and the Qal סַב (cf. LXX ἀποστρέφον) should be restored; or (Bu.) the word is used in a military sense, *Lead round* (thy men): cf. the seemingly intrans. שִׁיט שִׁם (on I 15, 2), and משַׁך Jud. 4, 6, 20, 37, and perhaps 5, 14.

אל מִחוֹן: 2 Ki. 9, 18, 19. Cf. אל מִבֵּית 2 Ki. 11, 15; אל אחריהם Dt. 23, 11 al.; 1 Ki. 8, 6. Zech. 3, 10.

וְהִוא יוֹשֵׁב מִפְּלִי] [ובאת וְ] and come to them *off the front of* (in our idiom: *in front of*) . . . : cf. Nu. 22, 5.

הַבְּכָאִים] Read, with LXX and 1 Ch. 14, 14.

24. [וְיֻהַי] and let it be . . . : a permissive command: Tenses, § 121 Obs.; and I 10, 5 note.

את קול צעדה] ‘the sound of a stepping.’ קול may be sufficiently defined by the gen. צעדה (cf. Lev. 7, 8): but 1 Ch. 14, 15 has הצעדה (cf. GK. § 117<sup>d</sup>).

או תחרז] ‘look sharp’ is our colloquial equivalent’ (Sm.). In

Ch. paraphrased, with much loss of originality and vigour, by אֶזְרָאֵל בְּמַלְכָה.

אָז תִּצְאֵן [יְצֹאת] will have gone forth (GK. § 106<sup>a</sup>).

בְּמַחֲנֹת בָּ' [לְחֻנֹּות בָּ'] The בָּ' is partitive, ‘to make a smiting in’ (*Lex.* 88<sup>b</sup>).

25. מִגְבָּעַ [מִגְבָּעַ] LXX ἀπὸ Γαβων, Ch. מִגְבָּעַ. This is better than נִבְעַ (on I 13, 2), which, being 5 miles NNE. of Jerusalem, is in the wrong direction altogether; but Gibeon (*el-Jib*, 5 miles NNW. of Jerusalem: on 2, 12) is not much better: as Sm. remarks, ‘Both Geba’ and Gibeon are too far from the Vale of Rephaim for the pursuit to begin at either one.’ To judge from the large maps, also, there is no natural route down from *el-Jib* to Gezer. If, however, Geba’ were the name of a place, not otherwise mentioned, near Jerusalem, on the road to Qaryet el-Enab (Qiryath-ye’arim), the site would suit excellently; for this road leads straight down to Gezer. The allusion in the second clause of Is. 28, 21<sup>a</sup> (יְהוָה בְּעַמְקָדְבָּעַן יָרַנוּ) may be not to this event, but to Jos. 10.

נִזְרָה [נִזְרָה] Now *Tell Jezer*, 19 miles WNW. of Jerusalem, and 12 miles below Qaryet el-‘Enab. The site, as is now well known, has been recently most successfully excavated: see, for some account of the principal results, the writer’s ‘Schweich Lectures’ on *Modern Research as illustrating the Bible* (1909), pp. 46–80, 88–98.

#### 6. Removal of the Ark to the ‘City of David.’

6, 1. וַיַּסַּף [תְּסַפֵּה ψ. 104, 29] (GK. § 68<sup>b</sup>): cf. on I 15, 5. Whether this verse (with the omission of יְדֵיך, which may have been added by a scribe, who inadvertently supposed וַיַּסַּף to come from סַפֵּה) is really the introduction to v. 2 ff., is uncertain. It may form the sequel to 5, 17–24 (in its original position: see on 5, 17), and perhaps at the same time (without עַד) the introduction to 5, 6–10. See Kennedy, p. 218.

2–12<sup>a</sup>=1 Ch. 13, 5–14; between 12<sup>a</sup> and 12<sup>b</sup> the Chronicler inserts 14, 1–15, 24; 12<sup>b</sup>–14 is expanded and varied in 1 Ch. 15, 25–27; 15–19<sup>a</sup>=1 Ch. 15, 28–16, 3 (with variations); 1 Ch. 16, 4–4<sup>2</sup> is another insertion; 19<sup>b</sup>–20<sup>a</sup>=1 Ch. 16, 43 (vv. 20<sup>b</sup>–23 being omitted in Ch.). The variations between the two narratives are here remarkably striking and instructive. In particular the earlier narrative makes no mention of the *Levites*; the later authority is careful to supply the omission.

2. בְּעַלְתָּה אֲלֵיכֶם יִרְאַת לִיהְוָה [מִבְּעַלְתָּה] In 2 Ch. 13, 6 and this is the sense which is required: Qiryath Ye’arim is called

**בעלּה** Jos. 15, 9. 10, and *ib.* 60. 18, 14 (and 15 LXX): doubtless, therefore, *בעל יהודה* to *Ba'al of Judah* must here be restored, the description ‘of Judah’ being added to distinguish this *Ba'al* from other places of the same name (in Simeon, Jos. 19, 8, in Dan, *ib.* 44: cf. **בִּית־לְחֵם יְהוָה**). **בָּעֵל יְהוָה** seems first to have been miswritten **בָּעֵל יְהוָה**; and then, this being interpreted as= ‘*citizens* of Judah,’ the partitive **צַדְקָה** was prefixed, in order to produce some sort of connexion with the preceding clause. The place must have been originally sacred to *Ba'al*. On its site, see on I 6, 21.

**אשר . . . עליׁוּ**] ‘over which is called *a* name, (even) the name of’ etc. The phrase used betokens *ownership*: see on 12, 28. Omit one **שם** with LXX. The distance of **עליוּ** from **אשר** suggests that the clause is glossed: read probably **צַדְקָה שֶׁ נִקְרָא שֵׁם יְהוָה עליׁוּ** **אשר**. In 1 Ch. 13, 6 **אשר נִקְרָא שֵׁם** is misplaced strangely to the end of the verse.

**חרשה :** *וַיָּשָׂא הָמָבֵית אֲבִינְדָב אשר* v. 3 *end-4<sup>a</sup>* **בְּנֹתָה** (which are not expressed in LXX) have been accidentally repeated from v. 3<sup>a</sup>: hence the questionable (*p. 125 note*) with **את העגלת**. Probably **עם אַרְון הָאֱלֹהִים** was preceded originally by **ועזָא חֹלֶךְ**: as thus corrected the verse will explain how ‘Uzzah and Ahio ‘led’ the cart: Uzzah going *beside* the ark, and his brother *before* it. The pr. n. **אַחִיּוֹ (= אַחִיהוֹ)**, in both 3<sup>a</sup> and 4, seems more probable than **אַחִי** (We.), or **אַחִי** (LXX, with *in the halvim* in v. 4). So Sm. Bu. Now.

5. **מִשְׁחָקִים** [were playing or making merry. See on I 18, 7.

**[בְּכָל עַזִּי בְּרוּשִׁים]** The true reading of these words has been preserved in 1 Ch. 13, 8, viz. **בְּכָל־עַזִּי וּבְשִׁירִים**. So LXX here, *ἐν ὀργάνοις ἡρμοσμένοις* (see v. 14) and *ἐν στρυί* being a double rendering of **בְּכָל**, and **καὶ ἐν φόδαις** evidently representing **בְּכָל** (**כָּל**) **שׁוֹ**. **ובשִׁירִים** [with instruments and dancing] LXX here **καὶ ἐν κυμβάλοις καὶ ἐν αὐλοῖς** and **בְּכָל־צְלָלִים**. MT. is doubtless original. For **מִנְעָנוּם** *sistrum* (hence Vg. *sistra*) from *σείω*: see *Lex.* 631<sup>b</sup>; *EB.* iii. 3227–8 (illustr.). **צְלָלִים** recurs ψ. 150, 5†: elsewhere (but only in Chr. Ezr. Neh.) always **מַצְלָחִים**.

6. **[גַּן נְכוֹן]** “*A fixed threshing-floor*” does not satisfy the requirements of the sense: “*the fixed threshing-floor*” is not expressed in the Hebrew—to say nothing of the questionable use of the epithet

נָכֹן; hence נָכֹן, as LXX and the Chronicler have rightly seen, must conceal a pr. name' (We.), or, at least some designation which, attached to נָרַן, would constitute a pr. name (cf. Gen. 50, 16. 17 נָרַן הַאֲטָרֵד; and I 19, 22). What this name or designation was must, however, remain uncertain. LXX here have Νωδαβ, Ch. בִּירָן.

**וַיִּשְׁלַח**] Versions and 1 Ch. 13, 9 add rightly אָחִידָיו. The ellipse is not according to usage.

**שְׁמַטוּ**] Of uncertain meaning. שְׁמַט is to let fall, 2 Ki. 9, 33 (of Jezebel, שְׁמַטוּה וַיִּשְׁמַטוּה). ψ. 141, 6; fig. to remit, hence שְׁנַת הַשְּׁמַטָּה the year of the remittance (or rather intermittence) of claims for debt, Dt. 15, 1. 2: in Aram. to pull away or loosen, Lev. 14, 40. 43 Pesh. and Ps.-Jon. (=Heb. חָלֵן); to pull out or draw a sword, in Syr. also often in other connexions for ἐκσπάν; in Ethpa'el to be pulled out Ezr. 6, 11 (=Aram. יִתְנַסֵּח); in Ethpe'el avelli (PS.), as Dt. 19, 5 Pesh. (=Heb. נָשַׁל). Let it fall (so Th.) is the rendering best supported by Hebrew usage: but many have given the word an intransitive sense,—either, after Pesh. (לְמַתָּה כָּפֹד עֲלֵיכֶם), i.e. [see PS. 4207] se a iugo extraxerunt: in 1 Ch. 13, 9 (עָזָב ۱۰۰۰ פָּזָב), ran away (Maurer, Roed. in Thes.), or (by conjecture) slipped (Keil, Klo.: RV. stumbled); these renderings are, however, philologically questionable. LXX ὅτι περιέσπασεν αὐτὸν (שְׁמַט) ὁ μόσχος (in 1 Ch. 13 ἐξέκλινεν αὐτήν); Targ. both here and 1 Ch. מִרְגְּחוּי (?) threw it down: ? מִרְגְּחוּי as 2 Ki. 9, 33); Vulg. calcitrabant<sup>1</sup> (probably based on Aq. or Symm., whose renderings here have not been preserved): in 1 Ch. bos quippe lascivius paullulum inclinaverat eam.

7. **עַל הַשְּׁלָח**] השְׁלָח is a very rare root in Hebrew: in Aramaic it has the sense of to act in error or neglect Job 19, 4 Targ.=Heb. שְׁנָה (cf. the *Nif.* in 2 Ch. 29, 11); in Afel, to cause to act in error, mislead Job 12, 16 מִשְׁלַח=Heb. מִשְׁלַח (cf. 2 Ki. 4, 28 Heb. do not mislead me): the subst. שלָח means error, neglect Ezr. 4, 22. 6, 9. Dan. 3, 29. 6, 5: in the Targ.=Heb. מִשְׁלַח or שְׁנָה Gen. 43, 12; Lev. 4, 2. 5, 18. Nu. 15, 24. 25 al. על השְׁלָח here is commonly (since Targ. דְּאַשְׁתָּלֵי) explained from this root ‘because of the error:’ but (1) השְׁלָח is scarcely a pure

<sup>1</sup> The Clementine text adds ‘et declinaverunt eam;’ but this is not found in the best MSS. of the Vulgate.

Hebrew word: where it occurs, it is either dialectical (2 Ki. 4) or late (2 Ch.); so that its appearance in early Hebrew is unexpected; (2) the unusual apocopated form (**שֶׁלְיָ שֶׁלְיָ**) excites suspicion<sup>1</sup>. Ewald explained **עַל-הַשְׁלֵי** in the sense of the Syriac **מִתְהַלֵּן** *suddenly* (e.g. Nu. 6, 9. 8, 19 Pesh.); but this is open in even a greater degree to the same objection as the explanation *error*; and though **לֹ** is used in Hebrew in the expression of certain adverbial ideas (as **עַל שְׁקָר**, **עַל רָצֹן**: on I 23, 23), the word associated with it is expressed generally, and is not provided with the article. Ch. has **עַל אֲשֶׁר** **שָׁלַח יְהוָה עַל הָרָוֹן**; and when the strangeness of the Hebrew expression here used is considered, it will hardly be deemed too venturesome to regard it as a mutilated fragment of the words cited from Ch., which were either still read here in their integrity by the Chronicler, or (as the sense is sufficiently plain without them) were introduced here as a gloss from the parallel text of Ch., and afterwards became corrupted.

**טְהֻרָה** [as Jud. 19, 11 etc. LXX add *εὐώπιτον τὸν θεον*=**לְפָנֵי אֱלֹהִים**] which in 1 Ch. 13, 10 (Heb. and LXX) stands *in place of* **עַם אֲרֹן הָאֱלֹהִים**. Perhaps that was the original reading.

**וַיַּקְרָא** [As 2, 16. LXX *καὶ ἐκλήθη*, reading **וַיַּגְּבָה**] (or paraphrasing).

10. **לְהַסִּיר** [Cf. *סור* of *turning aside* into a house in Jud. 4, 18. 18, 3. 19, 11. 12. 15.]

**עַל** [Read **אַל**, as 1 Ch. 13, 13; cf. on I 13, 13.]

**וַיְתַהַ בֵּית** [and turned it aside *to the house*, etc. Exactly so, Nu. 22, 23 **וַיַּכְלֵם אֶת-הַאֲחָתָן לְהַטְּהָרָה הַדָּרָךְ**.]

**עַבְדָּאָל** [The analogy of **עַבְדִּיָּה**, **עַבְדִּיָּה**, **עַבְדִּיָּה** (cf. EB. iii. 3284), and of the numerous Phoenician, Aramaic, and Arabic names compounded with **עבד** and **عبد** and the name of a deity<sup>2</sup>, create

<sup>1</sup> LXX (Cod. B) omits the word: Cod. A and Luc. have *ἐπὶ τῇ προπετείᾳ*, whence Jerome ‘super temeritate.’ But *rashness* is not the idea expressed by the root.

<sup>2</sup> Cf. the Phoen. **עַבְדָּעֵשֶׂתֶרֶת**, **עַבְדָּמְלָקְרָת**, **עַבְדָּאַשְׁמָן**, **עַבְדָּבְעָל** (see further instances in CIS. I. p. 365; Lidzbarski, *Nordsem. Epigraphik*, 332-5; Cooke, NSI. 373). For Aram. names, see Lidzb. and Cooke, as cited: for Arabic names, Wellh., *Reste Arab. Heidentums*<sup>2</sup>, pp. 2-4. The pr. n. **עַבְדָּאָרָם** occurs at Carthage (CIS. I. 295. 4); but without any further clues to its meaning than we possess for

a somewhat strong presumption that, though nothing more is at present known definitely about a god bearing this name, אָדָם in עֲבָד אָדָם is the name of a *deity*<sup>1</sup>: Obed-edom, it will also be remembered, was not an Israelite, but a *Philistine*. It is true, there are some names of this form, in which עֲבָד, عبد, is compounded into the name of a king<sup>2</sup> (as עֲבָדָה ‘servant of Aretas,’ Cooke, *NSI.* 82. 5, cf. p. 224): אָדָם does not, however, seem to be a likely name for a king; and ‘servant of *men*’ is not a likely explanation of the name. In a few cases the second element in such names is perhaps the name of a tribe<sup>3</sup>; so there remains the *possibility* that this is the case with עֲבָד אָדָם.

12. **סִבְרַת בֵּית** [בֵּית] (see on I 12, 5); and so II 13, 20; but in each case unnecessarily: see p. 37 n. 2.

13. As both We. and Keil rightly observe, the Hebrew states only that a sacrifice was offered, when those bearing the ark had advanced six steps: as soon, namely, as it appeared that it could be moved from the resting-place with impunity, the sacrifice was offered, partly as a thanksgiving that God’s anger had been appeased, and partly as an inauguration of the ceremony that was to follow. In order to express that a sacrifice was offered at *every* six steps, the Hebrew would have read וְהִיא אֶم יִצְעַדו (צָעַדו) or . . . וְזֹבֵחַ (Gen. 31, 8; Nu. 21, 9: *Tenses*, § 136 δ *Obs.*).

14. **מִכְרָכֶר** [מִכְרָכֶר] Only here and v. 16: *was circling about*.

**אָפֹור בְּד** [אָפֹור בְּד] See on I 2, 18.

15. **מְעֻלִים** [מְעֻלִים] *were bringing up*: note the ptcp.

**בְּתִרוּעָה בְּקָול שׁוֹפֵר** [בְּתִרוּעָה בְּקָול שׁוֹפֵר] (of the shout of victory): Cf. Amos 2, 2 (also Jos. 6, 5 for a similar combination). ψ. 47, 6 (though the Psalm itself belongs to a much later date) appears to be based on this verse: **עַלְהָ אֱלֹהִים בְּתִרוּעָה יְהוָה בְּקָול שׁוֹפֵר**. The *shofar* was not a metal ‘trumpet,’ but a *horn*: see the writer’s *Joel and Amos* (in the *Cambr. Bible*), pp. 144–6.

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the Heb. **עֲבָד אָדָם**. The title **מֶלֶךְ אָדָם**, applied to a *king* (*CIS.* I. p. 365), does not throw any light upon it.

<sup>1</sup> Comp. W. R. Smith, *Rel. Sem.*<sup>2</sup> 42 f.; *EB.* iii. 3462 n.

<sup>2</sup> Nöldeke, in Euting’s *Nabat. Inschriften* (1885), p. 32 f.; Wellh. *I. c.* p. 4.

<sup>3</sup> Wellh. *I. c.*; cf. Cooke, p. 224.

16. וַיְהִי [i Ch. 15, 29, correctly, וַיְהִי] in Ch. 15, 29, correctly, *וַיְהִי*. Cf. on I 1, 12.

**ער**] Prefix עַ with LXX (ἐώς), and i Ch. 15, 29.

**מִפְזָה וּמִכְרֶב**] *leaping* (lit. *shewing agility*) and *circling about*. Both uncommon words: פָז Gen. 49, 24† in Qal; as Arabic shews, to be active or agile. i Ch. 15, 30 substitutes more ordinary words, מִרְקָד and מִשְׁחָק: *skipping* (ψ. 114, 4. 6; Job 21, 11) and *playing* (v. 5).

18. הַעֲולָה] Collectively (comp. הַרְכָּב Ez. 33, 21; הַרְכָּב often, etc.): cf. the plural, v. 17.

19. . . . **לִמְאֵישׁ**] In the || i Ch. 16, 3 the more ordinary מִאֵישׁ (I 22, 19 al.) is substituted. The idiom לִמְנָה is, however, fully justified, not only by Ex. 11, 7. 2 Ch. 15, 13, but also by its use in other analogous expressions, for the purpose of denoting the terminus a quo in space or time (7, 6); see *Thes.* s. v. מִן; *Lex.* 583<sup>b</sup>.

**חַלְת**] Elsewhere only in P, Ex. 29, 2 etc. (13 times).

**אִשְׁפָר**] The meaning of this word, which occurs besides only in the || i Ch. 16, 3, is quite unknown. As Lagarde points out<sup>1</sup>, so-called ‘tradition’ is here remarkably at variance with itself—(a) LXX in Sam. ἐσχαρίτην<sup>2</sup>, in Ch. (ἀρτον ἔνα) ἀρτοκοπικὸν (Lucian κολλυρίτην<sup>3</sup>); (b) Aq. Symm. ἀμυρίτην<sup>4</sup>; (c) Vulg. Sam. assaturam bubulae carnis unam, Ch. partem assae carnis bubulae; (d) Pesh. Sam.  **בעמָה** (*frustum carnis*<sup>5</sup>), Ch. (portio una); (e) Targ. Sam.  **פָלוֹג חַד** מִן אִשְׁתָּא בְּתוּרָא (= a sixth part of a bullock)<sup>6</sup>; (f) Abu'l Walid, col. 742 (Rouen gloss) قطعة لحم (*segmentum carnis*); (g) Rashi (in agreement with Targ. Ch.) **אַחַד מִשְׁחָה בְּפִרְ**; (h) Kimchi **חַלְקָה אַחַד מִבְשָׂר**, but mentioning also as a possible explanation the view of the Rabbis (*Pesahim* 36<sup>b</sup>), also found in Targ. Ch. and Rashi, **אַחַד בְּשִׁשָּׁה בְּפִרְ** (**מַלְהָ מִזְבְּכָת**) signifying a compound word. It is evident that these renderings are either conjectures based upon

<sup>1</sup> *Mittheilungen*, i. (1884), p. 214.

<sup>2</sup> probably read as **אִשְׁכָר**: cf. δρέπανον for I דָרְבָּן 13, 21; τόκος for תָּרָψ ψ. 72, 14 al., etc. (comp. p. 78 n.).

<sup>3</sup> Οι λάγανον τηγάνου. But the renderings of **אִשְׁפָר** and **אִשְׁשָׁה** have apparently been transposed: for λάγανον ἀπὸ τηγάνου = **אִשְׁשָׁה** in Samuel.

<sup>4</sup> Vox aliunde incognita, cuius loco ἀμορίτης (= Ch. LXX) ex ἀμόρα (quod Hesychio est σεμίδαλις ἐφθῆ σὺν μέλιτι, Athenaeo autem μελίτωμα πεπεμ-  
μένον) fortasse reponendum? (Dr. Field).

<sup>5</sup> = נִתְחָן Ez. 24, 4 (Payne Smith, *Thes.* s.v.).

<sup>6</sup> Cf. the marg. of the Reuchl. Cod. (Lagarde, p. xix, 3) **חַד מִן שִׁתָּה בְּתוּרָא**.

the context, or depend upon an absurd etymology, as though אַשְׁפֵר were in some way compounded of שׁ שׁ and פָר and meant the sixth part of a bullock! Upon Kimchi's explanation are based the renderings of Seb. Münster (1534-5), 'frustum carnis unum;' of the Geneva Bible (1560), 'a piece of flesh;' and of RV. AV. 'a good piece (of flesh)' depends evidently on a combination of אַשְׁפֵר with שְׁבָר<sup>1</sup>; but the application of the root, in such a connexion, is questionable; granting that אַשְׁפֵר = 'something fair,' its employment to denote in particular 'a fair piece of flesh' is not a probable specialization of its meaning. Lud. de Dieu, perceiving the impossibility of the Rabbinical etymology, endeavoured to reach the same general sense by a derivation from the Ethiopic ማፈር: *safara, to measure*, መስፈርት: *masfart, measure* (Matth. 7, 2 al.), supposing אַשְׁפֵר to have thus denoted 'dimensam sacrificii partem unam, quantum nempe unius sextae partis, in quas sacrificium aequaliter dividi solebat, mensura continebat.' Ges. and Roed. (in *Thes.*) adopt the same derivation, though not limiting the 'measure,' as was done by De Dieu, to a particular fraction of the sacrifice. But irrespectively of the fact pointed out by Lagarde that Eth. ማፈር:=Heb. (not שְׁפָר) סְפִיר (not שְׁפָר), the sense obtained is insufficient and lame: between two words denoting distinctly two kinds of food, the narrator would have placed a word denoting simply 'a measure'—'a cake of bread, a measure, and a cake of raisins'—both the amount, and the nature, of the substance measured being left undefined. Under such circumstances, it is wisest to acknowledge that we do not know what the word means, and cannot propose for it a plausible etymology<sup>2</sup>.

אֲשִׁישָׁה] ¶, Hos. 3, 1. Cant. 2, 5†. Either *raisin-cakes* (*Thes.*), or (Kennedy, *EB.* ii. 1569) *cakes of dough kneaded with grapes*.

20. כִּי־בְּכֹבֶר] *How the king hath got him honour to-day...!* (Not 'How honourable was...,' which would be the ptcp. נְכֹבֶר). 'Glorious' of EVV. destroys the point of David's reply at the end of v. 23, where the same verb is rendered 'had in honour.') For the medial sense of

<sup>1</sup> Cf. in the *Michlol Yophi* (Dan. 4, 24) או ר"ל חָלֵק יִפְהָכֵן מִלְבֵד יִשְׁפֵר עַלְיךָ.

<sup>2</sup> Ewald's *roast meat* (*Hist.* iii. 127), from שְׁרָף=שְׁפָר, is very improbable, both on account of the שׁ=שׁ, and because שְׁרָף is not to *roast*, but to *burn up*.

נְכֹבֵד; to get oneself honour (GK. § 51<sup>e</sup>), cf. Ex. 14, 4. 17. 18. Ez. 28, 22 al.

אִמְמָה [אִמּוֹתָה] is the one noun in Heb., in which the plur. is enlarged by the addition of הַתָּה (הַתָּות).

In the cognate languages we have<sup>1</sup>—

أَبْهَاثُ، أَبْهَاثٌ، أَبْهَاثٌ fathers.

أَمْهَاثُ، أَمْهَاثٌ mothers.

أَمْهَاثٌ (but Arab. اِمَّوَاتٌ) bondmaids.

مَهْبِثُونَ husbands' mothers.

مَهْبِثَاتٌ hands (in fig. sense, supports).

مَهْبِثَاتٌ names.

עֲקָה (and עֲקָרָה) beams (from עַק = עַז : p. 9), Sachau, Aram. *Papyrus aus . . . Elephantine* (1911), I, II. 3, 10.

Mand. عَسْفِيَّةَتَهَا = سِيفَانَهَا (lips<sup>3</sup>.

(and سنَهَاتَ سنَهَاتَ years.

(and عَصْوَاتَ عَصْوَاتَ عَصْهَاتَ عَصْهَاتَ thorn-trees (from عَصَمَةَ).

Phoen. דְלָהָת (NSI. 9, 3 ; from דָל 20, A, 5, cf. ψ. 141, 3) doors.

[نَلْوَاتٍ] Upon analogy of the construction with the finite verb, this would be the *inf. abs.*, which is written four times with ת—probably, if the forms are correct, for the sake of the assonance (Kön. i. 536 ; GK. § 75<sup>n</sup> ; cf. Maurer, *ap. Th.* here) Is. 22, 13 ; 42, 20 Qrê (Kt. רָאִית) ; אֶלְלוֹת Hos. 10, 4 ; עֲרוֹת Hab. 3, 13 (? עָרִית) : for the form of the *inf. abs.* with ב, cf. נְגָרָא (1, 6), נְשָׁאָל (I 20, 6), נְפָלָה, etc. Ewald, however, § 240<sup>c</sup>, supposes the *inf. abs.* to have passed into the *inf. c.* by a species of attraction, under the influence of the preceding ב ; and this is not, perhaps, impossible. No other case of the *inf. c.* being strengthened by the *inf. abs.* seems to occur : so we are not in a position to say whether بְּחִילּוֹת נְגָלָה or بְּחִילּוֹת נְגָלָה is more in accordance with usage. GK. § 75<sup>y</sup> treats نَلْوَاتٍ as a faulty repetition of הנְלּוֹת.

חֲרִיקִים] So Jud. 9, 4. 11, 3. (LXX τῶν ὄρχουμένων=חֲרִיקִים.) For אחד, see on 2, 18.

<sup>1</sup> Cf. Nöldeke, *SBAk.* 1882, p. 1178 f.

<sup>2</sup> Comp. אָבָהִי my fathers, Cooke, *NSI.* 63, 16 (from Zenjirli).

<sup>3</sup> Cf. Nöldeke, *Mändäische Gramm.*, pp. 171, 172.

21. [לְפָנֵי יְהוָה] אַרְקָד בָּרוֹךְ יְהוָה expresses יְהוָה after לְפָנֵי (Luc. 11:28). The words will have fallen out of MT. by δόμοιστέλευτον (Th. We. etc.). The word אַרְקָד is needed for the sense; and the whole may be genuine: but neither 'בָּרוּךְ יְ' nor 'בָּרוּךְ יְ' seems required; and the variation between them rather suggests (Klo. Bu. Kit. ap. Kautzsch) that each was a later addition, made in different MSS.: the scribe of the archetype of MT. and the other versions passed from 'יְ' to 'בָּרוּךְ (חֵי)', and omitted both the genuine אַרְקָד and the addition 'בָּרוּךְ (חֵי)'.

[נִנְנִיד] Some 30 MSS. and LXX (εἰς), which is better; cf. I 25, 30.

22. The verse is difficult. It is best to begin it with 21<sup>b</sup>.

(a) Ew. We. Now.: 'And if (Jer. 20, 9: *Tenses*, § 148; cf. on 19, 3) I play before Yahweh, 22 I count myself still too small for this (to play before Him), and am abased in mine own eyes; and with the bondmaids (slave-girls) whom thou hast spoken of, with *them* should I seek (?) to get me honour?' David says that he is unworthy to play and dance before Yahweh, and the opinion which the slave-girls entertain of him is of no consequence. (b) Th. Sm. Bu. Dh., and substantially EVV.: 'And I will play before Yahweh, 22 and will be yet more looked down upon than this (more than I have been to-day), and will be abased in mine eyes (LXX, Th. Sm. Bu. Dh., more pointedly, "in *thine* eyes"); but with the bondmaids of whom thou hast spoken, with *them* I shall be had in honour.' Michal's taunt that he had degraded himself in the eyes of the bondmaids, David says, is unfounded: he might be still *more* despised by her, and they would nevertheless, he feels sure, continue to honour him. (b) is preferable. Both renderings require אַכְבָּד for אַכְבָּד: the cohortative is out of place; in (a), though retained by Ew. We. Now., it is inconsistent (in spite of Now.) with the question, in (b) it is inconsistent with the fact that not a wish, but a *conviction*, is what the context requires. For נִקְלָתִי in Qal to be *looked down upon* (Gen. 16, 4. 5; I 2, 30, opp. אַכְבָּד, cf. here אַכְבָּד), and in Hif. to *contemn* (Is. 23, 9). לְהַקְלֵל בְּלִגְבָּדִי הָאֲרָצָן is *abased, brought low*; cf. Job 5, 11, and the verb in Ez. 21, 31(36). עַמְּם with= before, in the sight of, almost= in the judgement of (I 2, 26). אשר, cf. on I 24, 5. עַמְּם . . ., the resumption for the sake of אמרת,

emphasis, exactly as with **את** Dt. 13, 1. Is. 8, 13; **מן** Lev. 25, 44<sup>b</sup>; **בָּ** Ez. 18, 24 al. (*Tenses*, § 123 *Obs.*).

N.B. EVV. by *vile* in this verse do not mean *morally detestable*, but simply *common, looked down upon*: see on 15, 9 (p. 125 n.). In the same way *base* does not mean *ignoble in character*, but merely *low in position*, as often in Old English: so e.g. in Ez. 17, 14. 29, 14. Mal. 2, 9. 2 Cor. 10, 1 AV. (RV. *lowly*). See further *BASE* and *VILE* in *DB*.

**עַם** resumes **עַם** **לֹא** **הִהְיָה** **לְהָ** [ולמייכל . . . לא היה לה] resumes **לֹא** **הִהְיָה** **לְהָ** in v. 22, but in an *unemphatic* position, and merely for the purpose of lightening the sentence: see on I 9, 20; and cf. Lev. 25, 46<sup>b</sup>.

**לִילָּךְ** [לִילָּךְ] The Oriental text has **לִילָּךְ**, which is also found in some Western MSS. and edd., and is the general reading in Gen. 11, 30†. If in either of these passages it is correct, the primitive form with **וְלִילָּךְ**, **וְלִילָּךְ;** will have not entirely fallen out of use in Hebrew.

#### 7. Nathan's prophecy to David. David's thanksgiving and prayer.

*Ch. 7 = 1 Ch. 17.*

**הַנִּיחַדְלוּ** **מִסְבֵּב** **מִכֶּל** **אֲבִיו** 1, 7, 12, 10. 25, 19. Jos. 23, 1 (in a section of Joshua belonging to the Deuteronomic editor): cf. also **הַנִּיחַדְלֵה** Jos. 21, 42. 1 Ki. 5, 18.

2. **הַעֲוִילָה** [הַרְוִיעָה] collectively, as 6, 18: in 1 Ch. 17, 1 (We.).

3. **כָּל** **אֲשֶׁר** **בְּלִבְבָּךְ** I 9, 19. 14, 7 (MT.; see note): cf. also 2, 35 **כָּאֲשֶׁר** **בְּלִבְבָּךְ** (), and 2 Ki. 10, 30.

5. **הָאַחֲהָ** [shouldest thou . . . ? Chron., explicitly, **לֹא** **אַחֲהָ**; so LXX, Pesh. here.]

6. **לִמְנַ** **הַיּוֹם** **אֲשֶׁר** . . . [לִמְנוֹם]. So, with infin., Jud. 19, 30. Is. 7, 17†. v. 11. Dt. 4, 32. 9, 7. Jer. 7, 25. 32, 31. Hag. 2, 18†. Comp. on 19, 25; and see *Lex.* 583<sup>b</sup> 9 b.

**וְאַהֲרָה** **מַاهְלָל** **אֶל** **אֹהֶל** **וּמִשְׁכֵן** 1 Ch. 17, 5 [וְאַהֲרָה **מַתְהַלֵּךְ** **בְּאֹהֶל** **וּבְמִשְׁכֵן**. But LXX in Ch. has only **καὶ ἡμῖν ἐν σκηνῇ καὶ ἐν καλύμματι.** **וְאַהֲרָה** **מַתְהַלֵּךְ** expresses forcibly the idea of continuance.]

7. **שְׁפֵטִי** [שְׁפֵטִי] Read, with 1 Ch. 17, 6, 7. There is no indication of any *tribe* having been commissioned to govern Israel. Keil, objecting that, had **שְׁפֵטִי** stood originally in this passage, the substitution of **שְׁבָטִי** would be inexplicable, does not sufficiently allow for the

accidental confusion of letters,—a confusion against which even the best-preserved text is not invariably proof: I 14, 18 Keil himself is not unwilling to accept **לפנִי** instead of MT. **ובני**.

8. [הגנה] See on 15, 25. Notice the separate pron. **אני**.

[מאתר] ‘The very rare **מאתר** (instead of **מאחרי**, cf. 1 Ch. 17, 7 [**מן-אתרי**]) is remarkably confirmed, just for the present passage, by ψ. 78, 78, ‘**מאחר** עלות הביאו לרעות ביעקב עמו ובישראל נחלתו ז’ (We.).

9<sup>b</sup>. [ועשתי] The prophet here turns to the future.

[נדול] after **שם** is absent rightly in LXX, and 1 Ch. 17, 8; for it weakens the force of the following words, out of which it might easily have arisen’ (We.).

10. [=in its place]: see on I 14, 9; and cf. Is. 25, 10. 46, 7; Zech. 12, 6 (Klo.).

[ירנו] be disquieted. *Be moved* (RV.) suggests a wrong sense, which has misled the author of the note in the RV. with marginal references to refer to 2 Ki. 21, 8 (where the verb is **הניד**).

[בן עולה לא יעננו] 3, 34, and in the citation ψ. 89, 23 (וְבָנֵי עֹלָה).

11. [ולמן] is not expressed in LXX; both the sentence and the sense are improved by its omission: ‘shall no more afflict it as aforetime from the day when I appointed judges,’ etc. As the text stands, the reference in 10<sup>b</sup> will be to the sufferings of Egypt; but this is a thought alien to the context, in which rather the blessings secured by the settled government of David are contrasted with the attacks to which Israel was exposed during the period of the Judges.

[והניחתי לך מכל-איובי] Ew. We. etc. and I will give it rest from all its enemies,’ in better agreement with the context.

11<sup>b</sup>. Here Nathan comes to the main subject of his prophecy—the promise relating not to David himself, but to his *posterity*, and the declaration that it is not David who will build a house for Yahweh, but Yahweh who will *build a house* (i.e. a family) *for David*.

[וְהִגִּיד לך יהוה] The pf. with simple *waw* is not what would be expected. 1 Ch. 17, 10 has **וְאַגְדֵּל לך**; a slighter change would be (Kit.) **וְמִגְיד לך יהוה**.

12. [כִּי יָמֻלָּא יְמֵיךְ] Prefix reading either (LXX) **וְהִיה** or (1 Ch. 17, 12) **וְהִיה לך**.

[אשר יצא ממעיר] Gen. 15, 4†.

13–15. Though v. 13 was fulfilled by Solomon, the terms are general—even in this verse בָּנֶךְ הָוֹא points back not to but to זָרַעַךְ—and the reference is to the *line* of David's descendants, of which it is said that if, in the person of any of its individual members, it commits iniquity it will be punished, as men in general are punished, but Yahweh's favour will not be withdrawn from it permanently, as it was withdrawn from Saul. Hence v. 16 the promise of perpetuity is conferred upon it. Comp. 1 Ki. 2, 4. ψ. 89, 31–38. 132, 12, where the terms of Nathan's prophecy are expressly interpreted of David's *sons*<sup>1</sup>.

14. [בְּשִׁבְטָ אֲנָשִׁים וּגְ] i.e. with punishments such as all men incur when they sin, and from which the seed of David will not be exempted. Comp. the poetical paraphrase, ψ. 89, 31–34.

לֹא אָסִיר : 15. LXX and 1 Ch. 17, 13, more pointedly : לֹא יִסּוּר.

כַּאֲשֶׁר הַסִּירָחִי מֵעַם שָׁאָל אֲשֶׁר הַסִּירָחִי מִלְפָנֵיכִי : Ch. כַּאֲשֶׁר הַפְּרוּתִי מַאֲשֶׁר הוּא לִפְנֵיכִי : The repetition of הַסִּירָחִי is not an elegance, and the non-mention of Saul's name would seem certainly to be original: on these grounds Berth. We. Bu. etc. prefer the reading of Chronicles.

16. LXX, better, לִפְנֵי; cf. vv. 26. 29; and ψ. 89, 37<sup>b</sup>.

19. [אֶל] with reference to, as I 3, 12.

בֵּית עָבֹדךְ] לִמְרֹחֹק from afar, i.e. long before the history of was completed: comp. 2 Ki. 19, 25 (=Is. 37, 26). ‘It was not enough in Thine eyes to honour me: Thy regard extends also to my house, and even in view of the distant future.’ לְמַן as v. 6.

וְזֹאת תֹּורַת הָדָם] As the text stands, the best explanation is that of Hengstenberg and Keil: ‘and this is the law for men,’ i.e. to evince such regard for me is in accordance with the law prescribed

<sup>1</sup> V. 13 is in any case parenthetic, even if it be not, as We. supposes (Comp. des Hex.<sup>2</sup> 257), a subsequent insertion in the prophecy. Elsewhere in the promise house has the sense of ‘family’ (vv. 11. 16: and on vv. 18. 19. 25. 26. 27. 29), and the point of the whole prophecy is not that Solomon rather than David is to be the builder of the house for Yahweh, but (as stated above) that it is not David who is to build a house for Yahweh, but Yahweh who will build a house for David. V. 14 ff. describe how David's descendants will be dealt with in such a manner as to give effect to this promise; and the reference to the *material* temple in v. 13 interferes with the just sequence of the thought.

by God to regulate men's dealings with one another (not as Kp.); displayed by *God*, therefore, it argues unwonted condescension and affection. ('This is the *manner*—mos, consuetudo—of men,' Ges. Th., gives to תְוָה a sense which it never has, and which would rather be expressed by משפט.) But Hengst.'s explanation is artificial: and there is no doubt that the text is incorrect. Ch. has וַיֹּאמֶן בְּתוֹר הָאָדָם הַמְעֻלָּה, which is more obscure than the text here, and indeed cannot be intelligibly construed. We., following a suggestion of Ewald's, *Hist.* iii. 180 (E. T. 132), would read וַיֹּאמֶן רָזֹת הָאָדָם 'and hast let me see the generations of men,' i.e. given me a glimpse into the fortunes of my descendants. But if descendants had been meant, would not the idea have been expressed distinctly? No satisfactory emendation of the passage has been proposed.

21. [בעבור דברך וכלבך] The combination of two such disparate ideas is very un-Hebraic. LXX here, and 1 Ch. 17, 19 have עַבְרֵך for דברך. This is certainly an improvement. We. would also drop דברך, remarking that the fact that in LXX (*διὰ τὸν δοῦλόν σου πεποίηκας [καὶ κατὰ τὴν καρδίαν σου ἐποίησας]*) κτλ.) πεποίηκας has no obj., is an indication that the bracketed words are a later addition, so that the original LXX did not read כלבך. Nestle (*Marg.* p. 16), retaining דברך, וכלבך, points out that in 1 Ch. 17, 18 (=v. 20 here) there are found between אלהיך and אתה words לכבור אֲתִיעַבֵּך (which, as thus read, cannot be construed: RV. is a resort of desperation); and, supposing them to be misplaced in Ch., utilizes them as a beginning for v. 21, viz. לכביר אֲתִיעַבֵּך דברך וכלבך עשית being a corruption of עבדך דברת: so Sm. Bu. This reads excellently; and may well have been the original text: we can hardly say more.

[נדלה] The word does not occur besides except in late Hebrew (1 Ch. 29, Esther, ψ. 71. 145). The meaning of the expression 'done all this greatness' is here (unlike v. 23) obscure; and the verse is greatly improved by the transposition proposed by Reifmann: להוריע את עבדך את כל-הנורלה הזאת עשה (absol., as Is. 48, 11 al.).

22. [יהוה אלהים] 'This stands in Ch. everywhere for אלהים of our text: here and v. 25 it has found its way into this as well, as in I 6, 11. 17. טהורים' (We.).

23. Geiger (*Urschrift*, p. 288) and We., partly following LXX

ומי בעמק 1, 21, suppose the original text to have been: יִשְׂרָאֵל גַּוְיִם אֲחֵר בָּאָרֶץ אשר הָלַךְ אֱלֹהִים (or אלְהִיּוֹן) לְפָרוֹת לוֹ לְעַם וְלִשְׁוֹם לוֹ. ‘On the one hand, the reference being to heathen gods, the sing. הָלַךְ was changed to the pl. הָלַכְוּ; on the other hand, a difficulty was found even in supposing that another god had chosen and done great things for a nation, and all was referred back again to the true God, hence לִשְׁוֹם לְךָ in Ch. while Sam. has preserved לוֹ, hence also and לִשְׁוֹם לְךָ in Sam., with the addition עַמְקָה [based on אשר פרית (לְךָ) מִצְרָיִם לְאָרֶץ] in both, and finally, as not one nation merely but several were driven out before Israel, גַּוְיִם for גַּוְיִי, which, however, is not certain in the case of Sam. [on account of the suff. in אלְהִיּוֹן].’ (Geig.). Bu. Sm. Now. agree. It will be observed that while the question itself implies a reference to false gods, the terms in which it is put allude covertly to what has been done by the true God: hence the endeavour to accommodate them to it, if possible, explicitly. As regards the changes in detail, הָלַכְוּ for הָלַךְ is strongly supported by the לוֹ following<sup>2</sup>: לְנַדֵּשׁ and לְהַמֵּם are both imperative—the former, because a word addressed to *Israel* is here out of place, the latter (as Chr.) in order to restore מִפְנֵי to its right [before in AV. RV. gives to מִפְנֵי<sup>3</sup> the sense of הנְדֹלה וְנוֹרָאתָה], לְעַנְיִינִי or לְפָנֵי is a combination as indifferent in style as in לשׁור והַמְחֻלוֹת in I 18, 6 (in support of the restored text see Dt. 10, 21: also ψ. 71, 19. 106, 21), and the enallage of numbers in גַּוְיִם וְאֱלֹהִים is alien to the practice of Hebrew prose. As regards the other expressions in the verse, with the opening question, comp. Dt. 4, 7. 34; with שם לְשָׁוֹם Jer. 32, 20; Is. 63, 12b. 14b; Neh. 9, 10; Dan. 9, 15 (all with עַשְׂה: for cf. ch. 14, 7); and with נַדֵּשׁ מִפְנֵי Ex. 34, 11. Jos. 24, 18. ψ. 78, 55.

<sup>1</sup> Or גַּוְיִם וְאֱלֹהִים after LXX ἔθνη καὶ σκηνώματα (i.e. misread אֱלֹהִים אֲחֵר).

<sup>2</sup> LXX ὀδήγησεν αὐτὸν = הָלַכְוּ has nothing to recommend it, and does not harmonize with the following לְפָרוֹת.

<sup>3</sup> In מִפְנֵי the sense of מִן is never lost: Lev. 19, 32 not merely to rise up in the presence of (לְפָנֵי) the hoary head, but to rise up from before it, out of respect for it; Is. 26, 17 so were we—not in, but—through Thy presence.

27. . . . אֶת לְבָוּ מִצְאָה] found his heart, i.e. took courage (RV. *m.*): cf. *Lex.* לְבָב and לְבָב 10, and phrases in Jer. 30, 21. Est. 7, 5; and for מִצְאָה ψ. 76, 6.

28. . . . אַתָּה הוּא] Is. 37, 16. 43, 25. ψ. 44, 5 al. (*Tenses*, § 200).

יְהִי] are habitually: but a verb is not here needed; and Ehrl. may be right in reading יְהֹוָה.

אמֶת] truthfulness,—the abstract subst. instead of the adj.: so אמרת היה (was) Dt. 22, 20. 1 Ki. 10, 6; without היה, 1 Ki. 17, 24; also ψ. 19, 10. 119, 142. 151 al. (*ib.* § 189. 2; GK. § 141<sup>c</sup>).

29. חָוָל] be willing. חָוָל is to will (I 12, 22),—with different nuances, as to be willing, agree (Ex. 2, 21), to resolve, undertake (Gen. 18, 27. Dt. 1, 5), to be determined (Jud. 1, 27. 35. Hos. 5, 11). Comp. Moore, *Judges*, p. 47; *Lex.* 384<sup>a</sup>.

מִבְרְכַתְךָ] מִן=through, from, in consequence of: Ges. *Thes.* 803<sup>b</sup>; *Lex.* 580<sup>a</sup>. Cf. Is. 28, 7. נְכֻלָּשׁוּ מִזְדִּיחֵין.

8. Summary of David's wars; and list of his ministers. (Close of the history of David's public doings; comp. I 14, 47–51 of Saul.)

Ch. 8=1 Ch. 18.

8, 1. אֶת מִתְגַּן הָאַמֶּה] The expression is peculiar: but apparently, if the text is correct, the meaning is, 'the bridle of the mother-city' (so Ges. Ke. Stade), i.e. the authority of the metropolis or capital. אָם in Phoenician has the sense of *mother-city* or *capital*; see the coin figured in Ges. *Jesaja*, i. p. 755 (= *Monum. Phoen.*, Tab. 34 N; p. 262) לְנָזֶר אָם צְרוּנָם<sup>1</sup>; Cooke, *NSI.* pp. 350, 352 B 15; Lidzbarski, *Nord-ssem. Epigr.* p. 219. פָּל has the same meaning in Syriac (PS. 222). אָם in ch. 20, 19 may also be compared: and it may be remembered how בְּנוֹת is often used in the sense of dependent cities or villages (Nu. 21, 25 al.). Comp. also Jos. 14, 15 LXX μητρόπολις τῶν Εὐακεμώ (similarly 15, 13. 21, 11), i.e. פָּל הָעֲמָקָם (regarded by some as the original reading: Moore, *Judges*, p. 25). פָּל appears here to be the fem. of אָם, and to be used in the same metaph. sense. מִתְגַּן bridle, metaph. of authority, jurisdiction; cf. in Arabic the use

<sup>1</sup> In *Mon. Phoen.*, Tab. 35), also cited in the first edition, the true reading appears to be שָׁמֶן ('which') for אָם: Cooke, *op. cit.* pp. 46 n., 349, 350.

of **زِمامَة** a *nose-rein, bridle*: Schultens, on Job 30, 11 (quoted by Ges. s.v. **أَمْهَا**), cites from *Hist. Tam.* [II 228 Manger] قَابِضِينَ زِمامَهَا holding the bridle of those (countries), with other exx.; see also Lane, *Arab. Lex.* p. 1249. 1 Ch. 18, 1 for מַתְנָה **אַמֹּה** has מַתְנָה הָמָה has מַתְנָה הָמָה with other villages' (dependent villages), apparently reading, or interpreting, מַתְנָה as **מַתָּה**, and supposing 'Gath the mother' to include her dependencies. The Versions render no help. LXX τὴν ἀφωρισμένην (?) μήτηρά την ἀφωρισμένα = מִנְרָשִׁים Jos. 14, 4 al.); Aq. τὸν χαλινὸν τοῦ ὑδραγωγίου (from the Syr. sense of Sir. 24, 30: cf. Theod. ὑδραγωγόν in ch. 2, 24); Symm. τὴν ἐξουσίαν τοῦ φόρου, whence Vulg. *frenum tributi*; Targ. תְּקֻן אַמְתָּה; Pesh. **חַדֵּחַ**.

2. **בְּכֶבֶל** [On the art., see on I 19, 13; and on the *fem.* וְתַהֲי (cf. vv. 5, 6), on I 17, 21.

**הַשְׁבָּב**] The inf. abs., defining *how* David 'measured' them, as I 3, 12: Ew. § 280<sup>a</sup>; GK. § 113<sup>b</sup>.

**מַנְתָּה**] Cf. 1 Ki. 5, 1. The word denotes properly a *complimentary present*,—in different applications. As a sacrificial term, of the particular gift known as the 'meal-offering': in a connexion such as the present, of gifts offered to a prince or other person, whose good-will it is desired to secure, whether voluntarily (Gen. 32, 14. 43, 15. 2 Ki. 8, 8), or as something expected or exacted (as here), so that it nearly = *tribute*.

3. **הַדְּרוּז**] Some 50 MSS., many edd., LXX (Αδρααζαρ), Pesh., Vulg., read **הַדְּרוּז**. That **הַדְּרוּז** is right 'appears from a recently found Aramaic seal with the inscription **לְהַדְּרוּז**, in which ד and ר are clearly distinguished'<sup>1</sup>. Comp. also the Assyrian equivalent (Schrader, *KAT*<sup>2</sup> p. 201; cf.<sup>3</sup> p. 446) *Dad'idri*, **הַדְּרוּז** Zech. 12, 11, and the n. pr. בֶּן-הַדְּרוּז. Hadad was the name of the chief deity of the Aramaeans, identified by the Assyrians with Rammān, and hence probably the god of storm and thunder (Cooke, *NSI*. pp. 164, 360). This name, therefore, as pointed, will signify *Hadad is help*: cf. יוֹשֵׁר *Yah is help*, and לְיַעֲזֵר **אֱלֹהִים**. The vocalization of LXX would suggest the form **הַדְּרוּז** (like יְהֹוָשָׁפָט, etc.) *Hadad helpeth*.

<sup>1</sup> Baethgen, *Beiträge* etc., p. 67; Euting, *Berichte der Berl. Akad.* 1885, p. 679 (= *Epigr. Miscellen*, p. 11). See *CIS*. II. i. No. 124. Cf. *PRE*<sup>3</sup> vii. 288-291.

[**צובה**] here and v. 5 [= 1 Ch. 18, 3. 5]. 12. 10, 6 and 8 (**צובא**). 23, 36. I 14, 47. 1 Ki. 11, 23 (**צובה**). **הדרעור מלך צובה** (1 Ch. 18, 9. 19, 6 [= ch. 10, 6]. 2 Ch. 8, 3. **חמת צובה**). ψ. 60, 2 (from ch. 8, 12)†.

[**לחשיב ידו ב'**] The phrase is difficult, and affords no satisfactory sense. **השיב יד על** means to turn one hand *against* (Am. 1, 8. ψ. 81, 15; Ez. 38, 12), and though **השיב יד ב'** might have a similar sense, this would not suit with the object **בנהר**. And though **יד** in itself might be used metaph. = *dominion*, **השיב ידו** certainly could not express the idea ‘recover his dominion’; for with **יד** would suggest not the idea of *regaining, restoring*, but simply of *bringing back*, with which the *metaphorical* sense of **יד** would not harmonize. Hence it is best to read with 1 Ch. 18, 3 **להציב ידו**, i.e. either *to establish* his hand, fig. for his *dominion*, or, perhaps (cf. I 15, 12; ch. 18, 18), *to set up* his *monument of victory* (Symm. *τρόπαιον*): so Gottheil, ZAW. 1906, 277 ff. (where numerous examples are cited of such *stelae* set up by the Assyrian kings). The subject will be Hadad'ezer.

[**בנהר**] (*Kt. בנהר*) ‘by the River,’ sc. *κατ’ ἔξοχήν*, i.e. the Euphrates (see 10, 16; so e.g. Gen. 31, 31. ψ. 72, 8—always in this sense with a capital R in RV.). The Qrê **בנהר פרת** agrees with LXX here and with 1 Ch. 18, 3.

4. [**הרכב**] A collective,—here, unusually, denoting the *chariot-horses*.

5. [**לעיר ל'**] as 21, 17; and frequently with the same verb in late books (especially *Chronicles*).

6. [**נצחים**] See on I 13, 3.

7. [**שלמי הזוב**] On **שלט**, see esp. W. E. Barnes, *Exp. Times*, x. 42-5 (Oct. 1898), cf. p. 188.

**אל**=**על** (on I 13, 13); for **זהה על**, of things *worn*, cf. Ex. 28, 43. Not *that belonged to*: **אל** is not used in the sense of **ל**.

7<sup>b</sup>. 8<sup>b</sup>. On the additions here in LXX, see We.

8. [**זומבחה**] 1 Ch. 18, 8—and this order of consonants is supported by LXX here *ἐκ τῆς Μασβάκ*. Cf. Gen. 22, 24 (**תְּבַחַת**).

9. [**ומברתי**] 1 Ch., strangely, **וּמִפְנֵן**.

9. 10. [**חשי**] 1 Ch. 18, 9. 10, **חָשָׁע**, as also LXX (*Θεούν*), the more probable form philologically. The termination **-** characterizes many Semitic proper names, especially of the tribes bordering on Canaan

(e.g. in Nabataean, נַחֲתָא, מִלְכָו, בענו, גַּלְהָכוֹ, נֶדוֹ, etc.; Cooke, *NSI*. p. 214): cf. in OT. נֶשְׁמָה the 'Arabian.' It is the Arabic nominative termination (cf. p. 18).

<sup>9.</sup> חמת] a large and important town in ancient times, and also now (*Hamā*), on the Orontes, some 120 miles N. of Damascus.

<sup>10.</sup> יְוָרֵם] i Ch. 18, 10, **הַדְּרוֹם**, supported, at least in part, by LXX here ('Ιεδδοναπ). Originally, no doubt, **הַדְּרָרִם**.

ובעליו [ולברכו] i.e. to congratulate him: I 25, 14. 1 Ki. 1, 47 (*Lex.* 139<sup>a</sup>). ‘a man-of-battles of Toi’=a man engaged often in conflict with Toi: for the construction, comp. Gen. 14, 13; Is. 41, 12; כָּלִי מַלחְמָתוֹ 56, 7; בְּרִית אֲכָרֶם 41, 1; Dt. 23, 7; נָעִים זְמִירֹת יִשְׂרָאֵל 1, 1; ch. 23, 1; בֵּית חַפְלָתִי and see *Ew.* § 291<sup>a</sup>; GK. § 135<sup>n</sup>. LXX appears to express this meaning. איש מלחמות (Is. 42, 13. 1 Ch. 28, 3) is merely a *warrior*, not an antagonist.

12. 9 MSS., LXX, Pesh. Ch. מַאֲרָם, probably rightly.

13. וַיַּעֲשֵׂה לְנָוֶה שֵׁם [ Cf. Gen. 11, 4, where Delitzsch argues that שֵׁם, from the context, requires a more concrete sense than ‘name,’ and would render—in accordance with the supposed primary meaning of שֵׁם, something *lofty, conspicuous*—‘monument,’ comparing the present passage (as also Is. 56, 5. 55, 13) for a similar sense. But whatever the *primitive* meaning of שֵׁם, it is in actual usage so largely and constantly ‘name,’ even in conjunction with עַשְׂה (see the references on 7, 23), that it is difficult to think that it can have a different sense here. It is safest, therefore, to render ‘gat him a name,’ comparing the similar phrase וַיַּעֲשֵׂה חִיל used of Saul, I 14, 48. It will be observed that in the text as emended (see the following note) וַיַּעֲשֵׂה שֵׁם is connected with David’s *victory* (either over Edom, or over Syria), not as in MT. with his *return* after the victory, when his ‘fame’ would have been already made, and the erection of a monument to commemorate it might have been rather supposed to be referred to.

ואבשי בן צרואה הכה 12 Ch. 18, 1 [שבו מהכותו את-אדום בניא מלך אדם. וושׁב יוֹאכִיב וְאֶת-אֲדָום בְּנֵיָה מֶלֶךְ; ψ. 60 title] ; את-אדום בניא מלך (supported also by LXX, Pesh. here) is unquestionably the true reading before נֵיא המלך : for this valley was near Edom (see 2 Ki. 14, 7).

and far from the scene of the Syrians' defeat. Even, however, with אָרֶם for אָרְם, the text is still defective: for v. 14 presupposes a *positive* statement of the victory over Edom in v. 13, and not merely a notice of what David did when he *returned* from smiting it. Keil would read בָשַׁבוּ מִהְכֹתּוּ אֶת־אֲדָרִים וַיַּךְ אֶת־אֲדָרִים בְנֵיָה מֶלֶךְ, supposing the three words added to have dropped out through the (virtual) homoioteleuton: Bu. Now, with LXX (*ἐν τῷ ἀνακάμπτειν αὐτὸν ἐπάταξεν*), which does not, however, account so well for the existing text (for מהכחות) (הכה); Sm., deviating least from MT., בָשַׁבוּ בְּהַכּוֹתּוּ אֶת־אֲדָרִם בְנֵיָה מֶלֶךְ ('on his returning, in that he smote,' etc.). In any case, as We. observes, דָוִיד here is more original than either Joab (ψ.) or Abishai (Ch.); for throughout the summary which this chapter contains everything is ascribed to David *personally*, and יְעַשְׂ דָוִיד שֵׁם immediately precedes. For שְׁמָנָה, here and Ch., ψ. 60, 2 has שְׁנִים.

#### 15-18. List of David's ministers.

15. [וַיְהִי . . . עָשָׂה] Cf. 1 Ki. 5, 1. 24, and on I 2, 11<sup>b</sup>. 18, 9.

16. [מָזְכֵר] Probably not the *recorder*, but the king's *remembrancer* (cf. the verb in Is. 62, 6), who brought state-business to the king's notice, and advised him upon it. Cf. RECORDER in *DB*. or *EB*.

17. [אַחִימֶלֶךְ בֶּן־אַבְיָתָר] Read with Pesh. **אַבְיָתָר בֶּן־אַחִימֶלֶךְ**. Abiathar is mentioned before David's accession as priest: he is mentioned also during David's reign and at the beginning of Solomon's reign as priest; and though it is no doubt possible, as Keil suggests, that for some temporary cause, such as sickness, his place might have been taken by his son, it is not likely that in a formal and official list of David's ministers, his name should be superseded by that of his son. It is, indeed, not impossible that the transposition in the text was made intentionally: see We.'s note. 1 Ch. 24, 3. 6. 31 (where *Aḥimelech* is named by the side of *Zadok*) are probably dependent upon this passage, after the original reading had become corrupted. Most modern scholars accept the correction.

[שְׁרִיה] LXX Ασα. In 20, 25 Kt. שְׁרִיה, Qrê שְׁרִיא (LXX Ἰησοῦς, Σως, Σουσα), 1 Ch. 18, 16 שְׁרִיא (LXX Ἰησοῦς), 1 Ki. 4, 3 שְׁרִיא (LXX Σαβα). **שְׁרִיה** is the form least attested of all: some such word as שְׁשִׁיא

seems to be the most original. The vocalization must remain uncertain; but *shu* is best attested.

[סְפִיר] *scribe*, i.e., as we should say, *secretary*; so RV. *m.*

18. [וְהַבָּרְתִּי] For *וְ*, read as in Ch. and the parallel passage *ch. 20, 23* *עַל*. The body-guard of *הַכֹּרְתִּי* *וְהַפְלָחִי* (who are mentioned, under this title, only during the reign of David: *ch. 15, 18. 20, 7. 23* Qrê [see note], 1 Ki. 1, 38. 44) must have been composed of foreigners. *הַכֹּרְתִּי* is in form a *gentile* noun, and occurs as such in I 30, 14 (see note), so that even on this ground alone a connexion with *הַכְּרִית* *to cut off* would be doubtful. *פְלָחִי* can only be another gentile name; it does not, however, occur except in this phrase, so that what nationality is denoted by it must remain uncertain. The supposition that it is contracted from *פְלָשָׁתִי*, though it has found some support from modern scholars, is not in accordance with philological analogy.

[כהנים] The Chronicler, unable to understand how any could be priests except sons of Aaron, paraphrases (1 Ch. 18, 17) *לֵיד המֶלֶךְ*; but the sense of *כהן* is so uniform in Hebrew, that it is impossible to think that it can have expressed, to those who heard it, any idea but that which *priest* would convey to us. There is no trace of the word having connoted any merely *secular* office: in Phoenician, Aramaic, and Ethiopic it has the same meaning as in Hebrew: in Arabic the corresponding word means a *soothsayer*. The etymology of *כָּהֵן* is uncertain. To say that it is derived 'from a root meaning *to serve or minister*' (Kp.) suggests an incorrect idea: in Heb. the root does not occur at all<sup>1</sup>; in Arabic *kāhin* (= פָּהֵן) is a *soothsayer*, and the verb means *to give oracles*<sup>2</sup>. It has been thought possible that *פָּהֵן* is derived from a by-form of *מִיל* *פָּנִים* (cf. פָּנִים beside בָּנָשׁ), and hence may mean properly one who *stands up* with an

<sup>1</sup> The Pi'el *בָּהֵן* is a denominative from *פָּהֵן*.

<sup>2</sup> The Arab. and Heb. senses of *כהן* have a meeting-point in the early function of the Hebrew 'priest' to *give answers* by the *אֲוֹרִים וְתִמְיוֹם*, or the *אֱפֹור* (I 30, 7 f. etc.; also Jud. 18, 4-6), as well as to *pronounce authoritative decisions* (*הָזְרָה*) on cases submitted to him. Comp. Kuenen, *Hibbert Lectures*, 1882, pp. 67, 81-87; Wellhausen, *Reste Arab. Heidentums*, 130-134, 167 (2131-138, 143); art. PRIEST in *EB.*, and *Encycl. Brit.*<sup>10</sup> xxii. 319<sup>b</sup>-320<sup>b</sup>.

affair, *manages, administers it* (Fleischer, *ap.* Delitzsch on Is. 61, 10), or one who *stands* before Yahweh in serving Him (Stade, *Gesch.* i. 471; *DB.* iv. 67<sup>b</sup>). But there is no evidence that כָּנִין ever meant to ‘stand<sup>1</sup>.’ Whatever be the ultimate etymology of כָּנִין, it was so limited by usage as to denote one who exercised certain *sacred* offices, whom we should term a ‘priest.’ The word recurs, in the same application, 20, 26. 1 Ki. 4, 5.

What relation, however, did these bear to the כהנים of v. 17? From 20, 26 (היה כהן לדוד), it may be inferred that they stood in some special relation to the king. It seems not improbable that they were ‘domestic priests’ (Ew. *Hist.* iii. 367 [E.T. 268]), appointed specially to perform religious offices for the king.

In Egypt, we are told (Diod. Sic. i. 73), the king’s responsible advisers were chosen from among the priests; and Delitzsch<sup>2</sup> supposed that the office here referred to was one to which members of the priesthood had the first claim, but which was sometimes conferred upon others, of good family, but not of priestly descent. But in Egypt the king’s advisers *were* priests: is it likely that David, in establishing his court, would have adopted a title denoting a minister by a qualification which he did not possess? It has also been supposed (*DB.* iv. 73<sup>b</sup>) that the title was adopted in imitation of the Phoenicians, among whom members of the royal family often filled priestly offices (cf. Introd. § 1, the Inscription of Tabnit). But these members of the royal house, so far as appears, *were* priests. Neither the Egyptian nor the Phoenician parallel thus makes it probable that the Heb. כהן should have been used to denote persons who were not really ‘priests<sup>3</sup>.’

**9—20** [with the sequel in 1 Ki. 1—2]. *History of events in David’s court life, shewing how Amnon, Absalom, and Adonijah failed in turn to secure the succession: viz. 9 Mephibosheth (see 16, 1—5; 19, 25—31); 10—12 the war with Ammon (shewing how David became acquainted with Bathsheba, and narrating the birth of*

<sup>1</sup> To judge from its derivatives, כָּנִין must have meant *to be established firmly, to subsist*: in Phoen. Arab. Ethiop., in a weaker sense, *to exist, be* (for which in these languages it is the term in ordinary use, as היה, הָאָרֶב are in Heb. and Aram.). In Syr. the adj. چَنِين and subst. چَنِين have the sense of *prosperous, prosperity, opulence, etc.* (= εὐθηγῶν, κατευθύνων *Jer.* 15, 11; εὐθηγία, εὐημερία, εὐπραγία): which Fleischer seeks, with questionable success, to connect with the supposed root-meaning *to stand* (as though properly ‘wolbestellt,’ ‘Wolstand’).

<sup>2</sup> *Zeitschr. für kirchl. Wissenschaft und kirchl. Leben*, 1880, p. 63.

<sup>3</sup> Notice in 20, 26 the words ‘and also,’ which likewise imply that Ira, as ‘priest,’ stood on no different footing from the כהנים of v. 25.

Solomon); 13 circumstances which led to the murder of Amnon; 14—19 rebellion and death of Absalom; 20 revolt of Sheba (an incident springing out of the revolt of Absalom)<sup>1</sup>.

9. [הַבִּי.] Gen. 29, 15. Comp. on ch. 23, 19.

2. [וְ] 'And the house of Saul had a servant,' etc.: not as EVV.

See on I 26, 17.

3. [הַאֲפָם] except in the sense of *save that only* (*Lex.* 67<sup>a</sup>), אֲפָם occurs in prose only here, 2 Ki. 14, 26. Am. 6, 10. Dn. 8, 25.

Cf. I 20, 14. חֶסֶד אלהים

4. [בֵּית מִכִּיר] 'in the house of M.:' see p. 37 n.

לֹא דבר (לֹא דבר), Jos. 13, 26 (לֹא דבר), on the E. of Jordan, probably not far from Maḥanaim, Ish-bosheth's capital.

7. 19. מִפְּרַשְׁת בֶּן שָׂאָל אָבִיךְ [Cf. v. 9 f., v. 25.] πατρὸς σον of LXX here has the same value as their νιὸς νιοῦ Σαουλ 19, 25. אָבִי אָבִי פָלוֹנִי does not occur, though naturally it would be no impossible combination' (We.).

8. מה עבדך כי . . . 2 Ki. 8, 13.

I 24, 15. II 16, 9†. הַכְּלֵב הַמַּת

אֲשֶׁר [כִּמְנִי] in a phrase of this sort is idiomatic: Gen. 44, 15; Jer. 5, 9 (=5, 29. 9, 8). כִּמְנִי alone would read badly.

10. וְהַבָּאת 'and thou shalt bring in (the produce):' cf. Hag. 1, 6, and חַבּוֹא, of crops, properly *what is brought in*.

וְהִיה לְבָנֶן אָדִינָךְ לְחֵם וְאַכְלֵךְ Read prob. with Luc. Bu. Sm. Ehrl. וְהִיה לְבִית אָדִינָךְ לְחֵם וְאַכְלֵךְ.

11<sup>b</sup>. The words are unsuited to the mouth of Ziba: and the ptcp. will not permit the rendering of EVV, 'As for M., said the king, he shall eat,' etc.—to say nothing of the awkward and improbable position for such a remark on the part of David, after Ziba in 11<sup>a</sup> has signified his assent. LXX for שָׁלַחַנִי express δίδει, and render שָׁלַחַנִי δίδει אֲכֵל נְסָתְרֵιν. With this reading, which is adopted by Keil, We. Bu. Sm.

<sup>1</sup> The sequel to this group of chapters is 1 Ki. 1—2, which has every appearance—except in the verses 2, 3—4 which must have been added by the Deuteronomic compiler of the Book of Kings—of being by the same hand, and which narrates the failure of David's third son Adonijah to secure the throne, and the confirmation of Solomon as his father's successor.

Now, the words are a remark of the narrator: ‘And M. ate at the king’s table, as one of the sons of the king.’ We indeed observes that they are even then out of place, anticipating v. 13: however, v. 13 states the new fact that Mephibosheth dwelt at Jerusalem, his eating at the king’s table being merely referred to as the ground of his residence there.

12. [מיכה] See 1 Ch. 8, 34 ff., where his descendants through many generations are enumerated.

*Ch. 10* = 1 Ch. 19.

10. [מלך בני עמון] i.e. Nahash (v. 2): see I 11, 1.

3. . . . [המִכְפָּה אֲנִי מַאֲבָרָה] Gen. 18, 17 . . . Nu. 11; 29 [המִכְבָּר דָּוֹר] Tenses, § 135. 4.

4. [הַעִיר] i.e. רְבָת בְּנֵי עַמּוֹן (12, 26 al.), or רְבָה (1, 12) (from Ptolemy Philadelphus, 285–247 B.C.) Philadelphia, now ‘Ammān, with extensive Roman remains of the age of the Antonines, on the left (N.) bank of the Jabbok, 25 miles E. of the fords of the Jordan near Jericho. See the description in the *Survey of East Pal.*, p. 19 ff.

4. [מְרוּיָה] So 1 Ch. 19, 4: but the form (in the sing. [מְרוֹן], from a ✓, GK. § 93<sup>x</sup>) is very unusual, and the only root otherwise known is מֶרֶד. Read probably מְרִיָּה; and see on I 17, 38.

5. [חַצֵּי] is in pause for חַצֵּי (GK. § 93<sup>y</sup>), on account of the *Tifha*; cf. Ex. 25, 10 . . . חַצֵּי . . . חַצֵּי; and see on I 1, 15. 18. The ‘half’ is not half in length, but half in breadth, one entire side, to make them look ridiculous.

6. Cf. Is. 20, 4 [עד שתויהם] Cf. Is. 20, 4 (rd. חַשׂוֹפִי) (חַשׂוֹפִי) (שְׁתַּחֲנוּן).

5. [ירחו] So always, according to the Massorah, in Nu. Dt. Sam. Ezr. Neh. Chr. and once in Kings (2 Ki. 25, 5; but in the ||, Jer. 52, 8, 19; יְרֵחָה); or יְרֵחָה in Jos. Jer. and six times in Kings (+ once יְרֵחָה).

7. [עד וְ] See on I 1, 22.

8. [טִיבָּה] In *Qal* of plants growing; in *Piel* only of hair (Jud. 16, 22. Ez. 16, 7; and the ||, 1 Ch. 19, 7†).

9. [נְבָאָשׁוּ בְּדָוֹר] See on I 13, 4. 1 Ch. 19, 6 substitutes התבאשו. עם דוד.

10. [בֵּית רְחוֹב] Jud. 18, 28†; cf. v. 8. Nu. 13, 21†.

11. [צֻבָּא] See on 8, 3.

7 [|| to this v.]. Gen. 22, 14†; אֶרְם מַעֲכָה] v. 8. 1 Ch. 19, 6. 7 [מעַכָּה] Jos. 13, 13†. Jos. 12, 5. 13, 11. 13. ch. 23, 34. 2 Ki. 25, 23. 1 Ch. 4, 19. Jer. 40, 8†. On אֶבֶל בֵּית מַעֲכָה see on 20, 14.

**אֶלְף אִישׁ**] These words are out of construction : they cannot be rendered legitimately (EVV.) ‘with 1,000 men.’ Read אֶלְף אִישׁ (the 1 of ‘concomitance :’ p. 29). The 32,000 of 1 Ch. 19, 6 have been supposed to shew (We. al.) that the Chr. did not read אֶלְף אִישׁ here, and they have hence been regarded as coming in by error from the end of the verse ; but their omission leads to fresh difficulties and improbabilities in connexion with אִישׁ. For טוב, see Jud. 11, 3. 5 ; and cf. Τούβιον 1 Macc. 5, 13.

7. **הַצֹּבָא הַנְבוּרִים**] EVV. ‘the host of (!) the mighty men.’ Read צָבָא. The was the army in general, the נְבוּרִים a corps of select warriors (16, 6. 20, 7. 23, 8 ff.).

8. **פֶתַח הַשַּׁעַר**] at the opening of the gate (p. 37 n.).

9. **פָנֵי הַמְלָחָמָה**] היהת being treated as a collective (GK. § 145<sup>k</sup>) : comp. Job 16, 16 Kt. פָנֵי חַמּוּרָה ; and see on I 4, 15.

10. **בְּחָרוֹן בִּשְׂרָאֵל**] (Kt.) See on 1, 21. The combination is, however, unusual in prose : Jud. 8, 11 is very strange. True, as Th. remarks, it is more admissible here than it would be in I 26, 2 : but no doubt 1 Ch. 19, 10 preserves the original reading מכל בְּחוֹרָן בִּשְׂרָאֵל. The Qrê is מכל בְּחוֹרָן יִשְׂרָאֵל, which is read also by some 50 MSS. ; but the ב is supported by the text of Ch. : see also ch. 6, 1.

11. Cf. I 17, 21. **לִישֻׁועָה**] חִזּוֹק for deliverance (I 14, 45).

12. **וַיְהִי וְג'**] GK. § 54<sup>k</sup>. וְנִתְחַזֵּק ; cf. I 3, 18.

13. **שׁוֹב מַעַל**] מַעַל from attacking : 2 Ki. 3, 27 ; 18, 14 ; וַיָּסֹעַ מַעַלְיוֹ 18, 12. See on I 28, 15.

14. **הַדְּרָעָז**] Both here and in ch. 8 there is much variation in MSS. between הַדְּרָעָז and הַדְּרָעָז. Here MS. authority preponderates in favour of הַדְּרָעָז, as in ch. 8 it preponderated in favour of הַדְּרָעָז. The name must evidently be the same throughout. Both in Inscriptions (Phoen. and Hebrew) and in MSS. ד and ר are often not distinguishable, and only the context enables the reader to know which is intended. For the reason stated on 8, 3, the correct form is הַדְּרָעָז.

15. **חַלְאָם**] v. 17 חַלְאָם [חַילְמָן]. Taken rightly by LXX, Pesh. Targ. as a pr. n. Perhaps to be read in Ez. 47, 16 after סְבָרִים (where LXX add Ηλιαρη).

18. [פרשים] Probably a *lapsus calami* for איש אִישׁ: cf. 1 Ch. 19, 18 אישׁ רְנֵל. The number of horsemen is disproportionately large.

*Ch. 11, 1 = Ch. 20, 1<sup>a</sup>* (*ch. 11, 2—12, 25* is passed by in Ch.).

11. המלכים = [המַלְכִים] i. e. as is read by some 40 MSS., Qrê, Versions, and 1 Ch. 20, 1: comp. 10, 17 beside 16; and p. 168 *footnote*.

3. [בְּחַדְשָׁבָע] 1 Ch. 3, 5, no doubt to be pronounced בְּחַדְשָׁבָע, and probably merely an error for בְּחַדְשָׁבָע. LXX has everywhere the strange corruption Βηρσαβεα.

אליעם] in 1 Ch. 3, 5 עַמְיָאֵל, which (We.) supports MT. against LXX Ελιαβ.—וַיֹּאמֶר sc. האומר (on I 16, 4).

אוריה החתי] נָבוֹרִים one of David's famous (23, 39).

4. [וְהִיא מִתְקֻדְשָׁת וּ] A circumstantial clause, defining the state of Bath-sheba at the time of וַיַּשְׁכַּב עָמִיהָ = 'as she purified herself from her uncleanness' (cf. 13, 8). This is the only rendering of the words consistent with grammar. To express, 'and when she was purified etc., she returned . . .', the Hebrew would have been וַיָּשָׁב . . . וַיָּתַחֲקַר . . . or (Jud. 18, 3 etc.) וְהִיא שְׁבָה . . . וְהִיא הַתְּקִדְשָׁה . . . in other words, to express anything *subsequent* to וַיַּשְׁכַּב עָמִיהָ, a finite verb, not the ptcp., would have been employed. The *athnah* is thus in its right place (against Th. We.)<sup>1</sup>. Comp. *Tenses*, § 169 note.

6. [לֹא יָבֶן] 'Without,' as 19, 15, cf. Nu. 23, 7 before 'לְכָה' (We.).

8. [משאת המלך] Comp. Gen. 43, 34.

10. [הַלֹּא מִדְרָך אַתָּה בָּא] Notice the position of מִדְרָך: cf. Gen. 16, 8.

11. [וְאַנְּיִ אָבוֹא אֶל בֵּיתִי] 'and shall I enter into my house?' etc., the juxtaposition of two incongruous ideas, aided by the tone in which the words are pronounced, betokening surprise, and so suggesting a question. So not unfrequently, as Jer. 25, 29. 45, 5. 49, 1. Jon. 4, 10. Ez. 20, 31. וְאַנְּיִ לֹא אָחוֹם 11. וְאַתָּה הוּא נָקֵה תְּנַקֵּה 12. 35, 25<sup>b</sup>. Jud. 14, 16<sup>b</sup> זֶלֶק אָנִיד. Zech. 8, 6. ch. 15, 20. Comp. on I 11, 12 and ch. 18, 29. by GK. § 45<sup>c</sup>.

<sup>1</sup> מִתְמַתְתָּה is explained rightly by Lucian ἐξ ἀφέδρου αὐτῆς, Pesh. חַדְשָׁבָע (see Lev. 15, 19, 20, 25 LXX and Pesh.): Rashi. The remark is added to shew why conception followed: the time indicated was favourable for it. Cf. W. R. Smith, *Marriage and Kinship in Early Arabia*, p. 276, ed. 2, p. 133.

[**חוּך וְחוּ נַפְשָׁך**] This form of the oath does not occur elsewhere, and the tautology implied makes it improbable. LXX for **חִירָא** **חִירָא** ‘But thus absolutely, as it seems, **אֲזֶק** could at most stand—at least that is the case in Arabic—when what here is placed before at the beginning of the verse *followed* as a circumstantial clause with **ל**. Either, therefore, read for [**חוּ יְהוָה חִירָא**] followed by **חוּ**, as I 20, 3-25, 26 al.], or omit **חוּ נַפְשָׁך** as an explanatory gloss on the uncommon **חוּ**’ (We.). For **וְחוּ נַפְשָׁך**, see on I 17, 55.

**12.** [וּמִמְחֻרָת] ‘and *on the morrow*’ (not as Th.: see Lev. 7, 16). **וַיָּקֹרֵא לוּ** and as even in MT. the promise **וּמִמְחֻרָת אַשְׁלָחָךְ** is not carried out by David, it is better to end v. 12 at **בַּיּוֹם הַהוּא** will then begin v. 13 (as I 4, 20). So We. Bu. Now.: also LXX (Luc.) and Pesh. **וּמִמְחֻרָת וַיָּקֹרֵא**: **בַּיּוֹם הַהוּא וְחוּ מִמְחֻרָת** (Ehrlich) would, however, be better; **יְהִי** might easily have been lost after **הַהוּא וְ**.

**15.** [הַבּוּ] if correct, **give**, = **set** (like **נָתַן**): but the case goes beyond other usages of **הַבּוּ** (*Lex.* 396<sup>b</sup>); and perhaps **חַבָּא** (LXX **εἰσάγαγεν**) should be read (Klo. Bu. al.).

**16.** [בְּשֻׁמָּר . . . אֶל] Comp. (in a friendly sense) I 26, 15.

**17.** [מִן הַעַם וּמִן] *from the people some of* (v. 24. Ex. 16, 27), etc.

**19.** [**לְדִיבָר**] preceded by its object: comp. Dt. 28, 56. Lev. 19, 9, and the Aramaic examples cited in *Tenses*, § 208. 3 *Obs.*

**21.** [ירבעל] For **ירבעל** (Jud. 7, 1 al.). Unlike Ishbosheth and Mephibosheth, however, the alteration in this case has been made only in a single passage.

**את כל דברי המלחמה:** LXX continues **את כל דברי המלחמה שלחו יואב** **וַיָּחֶר לְדוֹר עַל יוֹאָב וַיֹּאמֶר אֶל הַמֶּלֶךְ לִמְהַנְּחָת אֶל הַעִיר לְהַלְכָת הַלְּיָא** **וַיַּעֲתֵם אֶת עַשְׂרֵת תְּבַיִּים מִעַל הַחִוּמָה:** מי הכה את אבימלך בן ירבעל הלוּא **אִשֶּׁה הַשְׁלִיבָה עַלְיוֹ פָּלֵח רַכֵּב מִעַל הַחִוּמָה וַיָּמָת בַּחֲכִין לִכְוֹה נִנְשְׁתָם אֶל** (v. 23<sup>a</sup>: in other words, the text of LXX describes in detail how what Joab anticipated vv. 21-2 took place. The addition is a necessary one: for as the text stands, the terms in which the messenger speaks in v. 23<sup>a</sup> are unexplained (notice especially his opening words, *Because* etc., which presuppose a question to have been asked).

**23.** [**כִּי גָּבָרוּ**] as the text stands, is the **כִּי recitativum** (on I 2, 16);

with the insertion from LXX (see on v. 22), it will be ‘Because,’ introducing the answer to David’s question.

היה עלייהם [ונחיה עלייהם] ‘appears to be correct. Comp. e.g. the use of **היה** with **אחריו** I 12, 14. Ex. 23, 2: the stress rests upon the preposition, the idea of which it is simply the purpose of **היה** to render verbal’ (We.).

24. **לירוח** for **ירוא** (Kt.)] as if from **ירוא** 2 Ch. 26, 15; Qrê **וירוח הפורדים**: GK. § 75<sup>rr</sup>.

25. **הדבר** הוה [אל-ירע . . . את הדבר הוה] though grammatically a nominative, is construed **κατὰ σύνεσιν** as an accusative. Comp. I 20, 13 (if ייטב be read); Jos. 22, 17; Neh. 9, 32: Ew. § 277<sup>d</sup> end; GK. § 117<sup>1</sup>; *Lex.* 85<sup>a</sup> c.

**בְּנָה וְבָנָה**] So Jud. 18, 4. 1 Ki. 14, 5†.

**וְחַזְקָה**] ‘strengthen—i.e. encourage (Dt. 1, 38 al.)—him (Joab).’

27. **הַאֲסֵפִי אֶלָּךְ** **בַּיתָּה** [אַסְפָּה] as Jos. 2, 18, Dt. 22, 2; Jud. 19, 15 (Pi.).

12. 1. **רָאשׁ**] for **רָשׁ** (as v. 3); see GK. §§ 23<sup>g</sup>, 72<sup>p</sup>. (—

2. **לְעֹשֵׂר** would be expected, and should prob. be read.

3. **וְיִתְחַיֵּה**] and kept alive: Ex. 1, 17. 18. 1 Ki. 18, 5.

4. **תְּהַבֵּל וְנִ'**] The impf. expressing significantly its habit.

4. **לְאִישׁ הַעֲשֵׂר**] The punctuation (for **אִישׁ**) is anomalous. Comp. on I 6, 18; and Ew. § 293<sup>a</sup>; GK. § 126<sup>x</sup> (read **לְאִישׁ**).

5. **כִּן מוֹת**] See on I 20, 31.

6. LXX **ἐπταπλασίονα**=**שְׁבֻעִים** [ארבעהים] in all probability the original reading. As Th. remarks, David speaking impulsively is more likely to have used the proverbial ‘sevenfold’ (cf. Prov. 6, 31), than to have thought of the law Ex. 21, 37: **אַרְבָּעִים** will be due to a corrector who noticed the discrepancy.

**לְעַל אֲשֶׁר לَا חַמֵּל**] Schill (*ZAW*. 1891, p. 318), Ehrlich, Bu., attractively, though not necessarily, **לֹא** for **לְאַ** ‘and spared that which was his own.’

7<sup>b</sup>. Observe the emphatic **אנְכִי**: compare—likewise in a reproach—Amos 2, 9. 10.

8. **את בנות א'** Possibly **את בת אדרני** (Pesh. ‘**את בית אדרני**’) should be read (Sm. Bu.), with allusion to Michal: ‘**את בית א'** certainly does not harmonize with the following **בְּחִיקָךְ**.

וְאֵת נָשִׁי אַדְנֵךְ] Not elsewhere recorded of David, though it would be in accordance with Oriental custom (16, 22. 1 Ki. 2, 17; cf. ch. 3, 7).

אֲתָה בְּנֹתִי וְיִ וְיִ] Pesh. perhaps rightly (Sm. Bu.): the meaning of course would be not that they were given to him actually, but that he could choose his wives from them as he pleased (3, 2-5).

וְאָסֶפֶת] ‘then would I add’ (not ‘would have added,’ AV.). There is a similar mistake in AV. of ψ. 81, 15. 16.

The הַ, as thus used, is rare: but see Gen. 13, 9 (*Tenses*, § 136 β\*).

כְּהַנָּה וּכְהַנָּה] i.e. other similar marks of favour: cf. בְּהַנָּה וּבְהַנָּה (11, 25). צִוְאת וּכְזִוְאת (17, 15), said where details need not be specified.

דָּבָר] Probably to be omitted with Luc. and Theod.: cf. esp. v. 10<sup>b</sup>. Notice the emph. position of אֲתָה אָוֹרֶה, and אֲתָה אֲשַׁחֵן, and אֲתָה אֲמַנֵּן.

לְרֻעִין] The *yod* is not the *yod* of the plural, but is due to the fact that רַעַת is properly רַעַת *rē'ay* (cf. רַעַת: comp. מִפְתַּחַת *alluring her* Hos. 2, 16: עַשְׂתָּה Is. 22, 11 (Ew. § 256<sup>b</sup>; Ol. p. 250; GK. § 93<sup>ss</sup>).

לְפָנִים] *in front of*, expressing more strongly than the idea of being conspicuous before: comp. Nu. 25, 4; 1 Ki. 21, 13.

נָם] Yahweh, also, on His part: the נָם *correlativum*; cf. on I 1, 28<sup>a</sup>.

הָעֵבֶר] The same figure, lit. to *make to pass away*, in 24, 10: comp. Zech. 3, 4 נָמֵן. תְּהֻבֵּר אֶת עֲוֹנֵן נָאֵן] The העברתי *מעילך עוניך* does not elsewhere mean to cause to blaspheme: so doubtless Geiger is right (*Urschrift*, p. 267) in supposing the original reading here to have been אֲתָה יְיָ אַתְּ אַבְּיָי: cf. the insertion of אַבְּיָי in I 25, 22. For הַלְּלוֹד, see on 5, 14.

וְיִגְנַשְׁתָּ] for this pausal form of גִּנְשָׁתָה, see GK. §§ 29<sup>a</sup>, 51<sup>m</sup>; and cf. on I 15, 23.

וְבוֹא וְגַ] A series of perfects with *waw* conv., indicating that David acted as here described repeatedly.

וְלֹן וְשַׁבֵּב] LXX (B) omits; Luc. omits וְלֹן, and expresses שַׁבֵּב (Ki. 21, 27)—not (Sm. Bu. Now.) for καὶ ἐκάθευδεν represents וְלֹן, not וְשַׁבֵּב.

כְּרָא] Read, with many MSS. and edd.; see on 3, 35.

אִיךְ נָאֹמֵר . . . וְעַשֵּׂה רָעוֹה] The two verbs are coupled together

under the government of אִיךְ, exactly as Gen. 39, 9 (*Tenses*, § 115 s.v. אִיךְ), though the change of subject makes a literal rendering hardly intelligible in English. RV. text and margin are merely two different paraphrases, designed to meet the exigencies of English idiom.

20. [וַיַּסֶּךְ] The *Hif.* only here; cf. GK. § 73f. Read וַיַּסֶּךְ (Ehrl.).  
 21. [בעבור הילך חי] for the sake of the child (when) alive: LXX rightly ἐνέκα τοῦ παιδαρίου ἔτι ζῶντος. But בער (as v. 22) for בַּעַד (ר=ר, and ב repeated by error), as We. conjectured in 1871, and as is confirmed by Luc. Pesh. Targ., is much more probable (so Sm. Bu. Ehrl. etc.). (In Jer. 14, 4 read, with Duhm, עֲבָדֵי הָאֱדֹמָה חָטָא for בער הארמוּת חָתָא.)

22. מי יודע יְחִינֵּי? Kt.; מי יודע יְחִינֵּי? =peradventure. The correction of the Qrê is unnecessary: the Kt. is exactly like Joel 2, 14. Jon. 3, 9. In Esther 4, 14 we have . . . מַיְ יְדֻעַ אָמַם זֶה [לִמְהָה] זה adds point to לִמְהָה (on I 10, 11): cf. Gen. 25, 22

23. לִמְהָה זֶה אֲנַכִּי צָמֵה? to what purpose should I yet be?

25. [וַיִּשְׁלַח] We. Bu. (Now. יְשִׁלַּח) and he (David) delivered him into, etc., viz. for his education. But to make wholly over to, to deliver up, is an Aram. sense of הַשְׁלִים (e.g. Dt. 32, 30 Onk. אֲשִׁלְמִינָן for הַסְּאִירָם; and אֲשִׁלְמָן constantly for παραδούναι), in Heb. found at most in late poetry (Is. 38, 12. 13 LXX, Duhm, al.; Is. 42, 19 מְשִׁלָּם by conjecture for קְיִשְׁלָם); so it is not a very likely word to have been used here. With יְשִׁלַּח, it is an improvement to begin the verse with אהבו.

26. [בעבור יְהִי] Luc. בְּדָבֵר יְהִי,—perhaps rightly (Sm. Now. Dh.).

12, 26=1 Ch. 20, 1<sup>b</sup> (abridged); 12, 30-31=1 Ch. 20, 2-3.

26. [עיר המלוכה] The 'royal city' would be Rabbah itself, whereas (27) Joab had taken only what was called the *Water-city*, and (28) invited David to take Rabbah itself. Read therefore, probably, as v. 27, עיר המים (Bu. Sm. Now. Dh.).

27. [עיר המים] No doubt a fortification, or part of the city, which protected the water-supply. Polybius (v. 71) relates that when Rabbah was besieged by Antiochus III in B.C. 218, he was unable to enter the city till a prisoner revealed the underground passage by which the besieged used to descend to fetch water. The remains of a citadel are on a hill about  $\frac{1}{2}$  mile N. of the Jabbok, 200-300 ft. above the valley, and connecting by a saddle with hills further to N.; on this saddle there is a fine rock-cut tank, 20 ft. by 90 ft.; and just inside the entrance

to this tank there begins an underground passage leading in the direction of the citadel, which it has been supposed was the one mentioned by Polybius (see G. A. Barton, *JBL.* xxvii. (1908), p. 147 ff., esp. 149 f.; and Conder, *Survey of E. Palestine*, p. 34, with the Plan facing p. 34). The fortification surrounding either this or some other water-supply was doubtless the ‘Water-city’ mentioned here.

28. **אֲלֹכְד אַנִי** [פָּנָן] ‘Lest I (emph.) take the city,’ etc.: comp. Ex. 18, 19. Jud. 8, 23. 2 Ki. 10, 4. Is. 20, 6. Jer. 17, 18. ψ. 109, 28 al. ch. 17, 15; and comp. on I 17, 56. 23, 22.

**וְנִקְרָא שְׁמִי עַלֵּה** ‘And my name *be called over it*’—in token viz. of its conquest by me. The passage shews the genuine sense of the phrase, often occurring (especially in Dt. and dependent books) with reference to the nation, the city, or the Temple, ‘over which Yahweh’s name is called,’ in token viz. of the right of possession or ownership by Him (generally paraphrased obscurely in AV. ‘called by My name<sup>1</sup>’). See Am. 9, 12 [אֲשֶׁר נִקְרָא שְׁמִי עַלֵּהם] (in allusion to the nations embraced by David in the dominion of Israel). Dt. 28, 10 וּרְאוּ בְּלַעַמִּי הָרִין כִּי שֵׁם יְיָ נִקְרָא עַל־<sup>בַּיִת</sup> (of the prophet). 25, 29 al. Is. 63, 19 we are become as those *over whom Thy name has not been called* (i. e. whom Thou hast never owned).

30. **מְלָכָם** [ מלכָם] LXX (ι. Κτίλεψ) —probably rightly. In the whole context, no allusion is made to the *king* of Rabbah; nor has there been any mention of the people, but only of the city, so that, with the Massoretic punctuation, the suffix מְ— is without an antecedent.

**בְּבַה אָבִן יִקְרָה** [ ואבן יקרה] Read, with Pesh. Targ. here, and 1 Ch. 20, 2: **בְּבַה אָבִן**. A ‘talent’ of gold weighed 65, if not 130, lbs. av. (Kennedy, *DB.* iv. 903<sup>b</sup>).

**חֶרְצֹות הַבְּרוּל** [ חֶרְצִי הַבְּרוּל ] Cf. Am. 1, 3.

**בְּמַלְכֵנִים** [ במלכֵנִים] So Kt., which Th. following Kimchi defends, supposing the meaning to be the place in which victims were sacrificed to Molech (punctuating either בְּמַלְכֵם in their ‘Molech,’ or בְּמַלְכֵבָם in the Molech-image). But such a sense for either מַלְכֵם or מַלְכֵבָם is highly improbable; and the Qrê בְּמַלְכֵבָן must be adopted. The meaning of מַלְכֵן, however, has only recently been cleared up. From its form

<sup>1</sup> Which really expresses a *different* phrase, נִקְרָא בְּשְׁמֵי Is. 43, 7 : cf. 48, 1.

(with מ prefixed), it would naturally be supposed to denote either a *place* (like בְּקָרֶת) or *instrument* (like בְּקָרֶת) of making bricks, but not the one rather than the other. It has, indeed, been commonly rendered as though it meant the former, viz. *brickkiln*: but this rendering lacks support either in the use of the word elsewhere or in the renderings of the ancient Versions. In an elaborate study on the word<sup>1</sup>, Georg Hoffmann has shewn that in post-Biblical Hebrew, it is used firstly of a *brickmould*, and then metaphorically of different objects of the same *rectangular* shape, such as the *frame* of a door, sofa, window, or again, of a garden-bed, but not of a *brickkiln*. In Arabic and Syriac the corresponding words are used similarly: بَلْنَةٌ denotes a *brickmould* (Freytag), and occurs also in Saadyah's version of Is. 6, 4 of the *framework* of a door; مَحَاجِنٌ signifies a *brickmould* (PS. col. 1887), as also a *quadrangle* or *square* (Hoffmann, p. 65): but for neither language is the meaning *brickkiln* quoted. Nor is this meaning required for either of the two other passages in the OT. in which מלֵבָן occurs. In Nah. 3, 14 החזק י מלֵבָן the rendering 'lay hold of the brickmould' (in preparation for a siege, immediately following 'go into the clay, and tread the mortar') is as suitable as 'make strong the brickkiln'; and in Jer. 43, 9 a 'brickkiln' in front of Pharaoh's palace would be by no means so suitable a spot for the prophet to deposit in it his symbolical stones, as a *square*, or open quadrangle, in the same position, especially if, as appears from v. 10, the stones were to mark the site upon which Nebuchadrezzar's throne was to be erected. Nor again, is the meaning *brickkiln* recognized by any of the ancient Versions. Here, LXX have διγύαγεν αὐτοὺς διὰ τὸν πλωθίον<sup>2</sup>, Luc. περιγύαγεν αὐτοὺς ἐν Μαδεββα, Pesh.<sup>3</sup> מַלְבָּנָה בְּשָׁׂמֶן, Targ. נִיר יְהוָה בְּשָׁׂמֶן.

<sup>1</sup> ZATW. 1882, pp. 53-72. See also Levy, *Neuhebr. Wörterbuch*, s. v.

<sup>2</sup> 'Led them through the brickmould,' the sense being, at least, not worse than that of Jerome's 'traduxit in typo laterum,' or of countless other passages in the LXX Version. Πλωθίον has been supposed to mean 'brickkiln': but no such sense is recognized in the last edition of Liddell and Scott's Lexicon.

<sup>3</sup> Made them pass through the measure,—meaning, perhaps (PS. 2237), some arrangement for allotting them to different forms of punishment (ch. 8, 2); cf. Nestle, *Margin.* 17. Comp. also حَدَّةٌ | حَدَّةٌ حَدَّةٌ in 2 Macc. 4, 12 (cited PS. *ib.*).

and he dragged them *through the streets*, Vulg. *et traduxit in typō laterum*: in Nah. 3, 14 LXX κατακράτησον ὑπὲρ πλάνθον, Pesh. ﻭاَحْمَدَ مِنْ حَمَدَ (brickmould), Targ. אַתְקִיפִי בֵּנִין (thy building), Vulg. *tene laterem*: in Jer. 43, 9 בָּמֶלֶט בְּמִלְבָן LXX probably omit<sup>1</sup>, οἱ λοιποὶ ἐν τῷ κρυψίῳ ἐν τῷ πλανθώ, Pesh. حَمَدَ حَمَدَ (in the quadrangle), Targ. בְּתֶפֶל בְּנִינָה in the mortar of the building, Vulg. *in crypta quae est sub muro latericio*. Thus usage, whether of Hebrew or of the cognate languages, or as interpreted by ancient authority, offers no support to the meaning *brickkiln* for מִלְבָן. Hence Hoffmann, in the article referred to, holds the common interpretation of this passage to be incorrect, and reading הַעֲבִיר for הַעֲבִיד would render, ‘And he brought forth the people that were therein, and set them to saws, and to harrows of iron, and to axes of iron, and made them labour at the brickmould:’ in other words, instead of torturing them, employed them in different public works<sup>2</sup>. This view of the passage is accepted by Stade (*Gesch. Isr.* i. 278), We. Bu. Now. Sm. König, *NKZ*. 1891, p. 667, Nestle, al., and is represented on the margin of the Revised Version. שָׁם ב' in the sense of *to set among=to employ about*<sup>3</sup> may be illustrated from I 8, 11 וְשָׁם לוֹ בְמִרְבַּתּוֹ 1 Ch. 20, 3 has indeed יִשְׂרָאֵל and *sawed for* יוֹשֵׁם: but this may be either a textual corruption, or a mistaken interpretation of the compiler. Certainly, if we could honestly relieve David of the act of cruelty, which the Hebrew text here appears to attribute to him, we should be glad to do so: no doubt, it may be shewn to be in harmony with the manners of the age (Am. 1, 3 of the Syrians of Damascus), but it is alien to all that we know of the personal character and temper of David. Hoffmann’s view is unquestionably an attractive one; and the only ground which may occasion hesitation in accepting it, is the circumstantiality in the mention of three separate kinds of instruments, ‘saws’ and ‘harrows’ and ‘axes,’ and the character of the instruments themselves,

<sup>1</sup> Or express by ἐν προθύροις. But ἐν προθύροις ἐν πύλῃ are more probably a double rendering of בְּפַתַּח,—the former in accordance with the rendering elsewhere in Jer. of פַתַּח (1, 15. 19, 2. 26, 10. 36, 10), and ἐν πύλῃ a correction.

<sup>2</sup> Cf. how Mesha’ employed his Israelite prisoners (*Inscr. II.* 25–6).

<sup>3</sup> Under (AV.) is a paraphrase of ב' in no way necessitated by the Hebrew.

both of which might have been expected to be somewhat more general, had the narrator merely intended to state that the Ammonites were put to forced work by David. On the other hand, it is true that the sense *brickkiln* cannot be shewn to be expressed by מַלְבֵּן in any other passage where it occurs in either Biblical or post-Biblical Hebrew, or even in the cognate languages. The correction of העביר into the העביר is, of course, no source of difficulty. The terms employed in the first part of the verse favour the common interpretation of the passage: the term מַלְבֵּן—so far as our knowledge of it goes—favours as decidedly—not to say more so—Hoffmann's view. The state of our knowledge is not sufficient to enable us to arrive at a decision with entire confidence. But those who refuse to allow the meaning *brickkiln* for מַלְבֵּן may at least claim to have a sound philological basis for their opinion.

3. **עשָׂה**] Luc. rightly ἐποίει. Comp. the same tense in the description of the behaviour of an invading army, 2 Ki. 3, 25.

13. 2. **וַיַּצַּר לְאַמְנוֹן לְהַחֲלוֹת**] ‘And Amnon was distressed (Josephus χαλεπῶς διέκειτο: cf. I 13, 6. 28, 15), so that he made himself sick,’ etc. The *athnah* would stand better at אֶחָתו (Th. Ke. We. al.), what follows stating the reason why Amnon felt such distress: ‘Because she was a virgin, and (this being so) it was hard,’ etc.

3. **שְׁמֻעָה**] See on I 16, 9. Jonadab was cousin both to Absalom and Tamar and to Amnon.

4. **חִכְמָה**] ‘subtil’ (AV. RV.) is scarcely a fair paraphrase: the text says that Jonadab was *wise*. (*Subtil*=ערום Gen. 3, 1.)

4. **את תמר . . . אני אהב**] The regular order with the ptcp. and pronoun: Gen. 37, 16. 41, 9 etc. (*Tenses*, § 208. 3; GK. § 142<sup>f</sup> (*d*) note).

5. **וְהַחֲלֵל**] ‘and make thyself sick’—here and v. 6 in pretence (GK. § 54<sup>e</sup>), v. 2 in reality.—On **ובא אָבִיךְ . . . ואָמַרְתָּ** see on I 19, 3.

9. **מִשְׁרָתָה**] Only here. The etymology is not apparent: but the meaning appears to be established by the Aram. מִסְרִית, which clearly signifies *plate* or *pan* (Lev. 2, 5; Ez. 4, 3 al. Targ.: for μάχητ). LXX τρήγανον, as always for **מִחְבָּת**. Kön. ii. 184 thinks it may be an old corruption of **מִחְבָּת**, and, as such, the source of the Targ. מִסְרִית. For **וְתַצְאֶה**, see GK. § 71.

10. **כִּי הָזַעֲיוֹ כָּל אִישׁ מַעַל** [from attendance on.] So Gen. 45, 1.

**תְּחִרְתָּה** [The lengthening of the תְּ of תְּחִרְתָּה in pause involves the change of the preceding תְּ to תְּ, the collocation תְּחִרְתָּה being avoided. So תְּחִרְתָּה becomes in pause not תְּחִרְתָּה, but תְּחִרְתָּה; see GK. § 29v.]

12. **כִּי לְאָדַעֲשָׂה בָּן** [The impf. as Gen. 34, 7; cf. 20, 9.]

**אֶל-תְּعִשָּׂה** [GK. § 75<sup>hh</sup>; Ew. § 224<sup>c</sup>; Stade, § 143<sup>d</sup> (3); Delitzsch on Is. 64, 3; König, i. p. 531.]

**נְבָלָה** [Jud. 19, 23 עָשָׂו אֶת הַנְּבָלָה הַזֹּאת] and comp. the phrase Gen. 34, 7; Dt. 22, 21 (נְעָשָׂת); Jer. 29, 23 (each time of a sexual offence); Jos. 7, 15 (of Achan's impiety). The word expresses more than 'folly.' Just as נְבָלָה (2, 33: see more fully on I 25, 25) denotes one who lacks all regard for God or man, so נְבָלָה means godlessness, *impiety*. It is *applied*, both here and elsewhere, to immorality, but it does not specifically denote immorality. The ideas which the Hebrews associated with the word appear with especial distinctness in Isaiah's description of the נְבָלָה (32, 6); see on I 25, 25.

13. **כִּי אַחֲרֵי הַנְּבָלִים** [For the form of the comparison, comp. 2, 18.]

14. **וַיַּחַזֵּק מִמֶּנָּה** ['and overpowered her.' Cf. I 17, 50.]

**וַיַּשְׁכַּב אֶת** [When שָׁכַב is used of illicit intercourse, the pronoun with אֶת is regularly pointed by the Massorites as though it were the *object* of the verb in the accus. (Gen. 34, 2. Lev. 15, 18. 24. Nu. 5, 13. 19. Ez. 23, 8). It is doubtful whether this is not an arbitrary distinction on the part of the punctuators, and whether in all cases the word was not originally intended to be the prep. תְּחִרְתָּה<sup>1</sup>. (1) There is no other indication of שָׁכַב being construed with an accus.—the *Qrē* in Dt. 28, 30 יִשְׁכַּבְנָה obviously proving nothing as to the usage of the living language; (2) שָׁכַב עִם is used constantly in the same sense (11, 4; Lev. 15, 33; Dt. 22, 22–29, etc.), and if so, עִם and אֶת being closely synonymous, there is a strong presumption that שָׁכַב אֶת was understood in a similar sense.]

15. **וַיִּשְׁנַאֲהָה גְּדוֹלָה . . .** [GK. § 117<sup>a</sup>.]

**מִהְאִתְּבָחָה** [Read מִהְאִתְּבָחָה, which is needed.]

16. **אֶל-אֲדֹות וְנִ** [The text is untranslateable: neither RV. nor

<sup>1</sup> In Ez. the form is indeed אֶתְחִרְתָּה; but in this book (as in Jer.) the *prep.* is constantly written -תְּחִרְתָּה instead of -תְּחִרְתָּה (e.g. 3, 22): see on ch. 24, 24.

RV. *m.* is a rendering of it. The text of LXX has been corrected to agree with the Hebrew: but what is evidently the fragment of a genuine rendering has been preserved out of its place in *v.* 15, viz. μείζων ἡ κακία ἡ ἐσχάτη ἡ ἡ πρώτη = מְהֻרָתֶת הַאֲחֵרֶת מְהֻרָתָה. נדולָה הָרָעָה הַאֲחֵרֶת מְהֻרָתָה. Lucian's recension of LXX has Μή, ἀδελφέ, ὅτι μεγάλη ἡ κακία ἡ ἐσχάτη ὑπὲρ τὴν πρώτην ἦν πεποίκας μετ' ἐμοῦ, τοῦ ἐξαποστεῖλαί με; and similarly the Old Latin, 'Noli frater expellere me, quoniam maior erit haec malitia novissima quam prior quam fecisti tecum, ut dimittas me,' i.e. פִי גְדוֹלָה הָרָעָה הַזֹּאת מְהֻרָתָה אֲשֶׁר עָשָׂת עַמִּי. אֵל אֲנָא בְּגְדוֹלָה הָרָעָה הַזֹּאת מְהֻרָתָה. This substantially must be adopted, the only question being whether in the middle clause we accept the former (Luc.) or the latter (as in Cod. B). The former deviates least from MT., and is adopted by Sm.: but We. Now. prefer the latter, arguing that MT. מְהֻרָתָה (without the art.) attests indirectly the reading of Cod. B. and considering that the corruption of מְהֻרָתָה into מְהֻרָתֶת necessitated its transposition, and the alteration of מְהֻרָתָה to מְהֻרָתֶת. Bu. expresses no preference. Either form, it is evident, expresses substantially the same sense. For לְאָנָא in deprecation, comp. Jud. 19, 23.

17. [אתחלתא] See on I 10, 27.

18. [כנתנת פסים] not מְעַלִי, but מְאַפִי, the word used of dismissing a menial (*v.* 9), or one whose presence was obnoxious, Ex. 10, 28. לְקָמָלָה.

19. [כנתנת פסים] Elsewhere only Gen. 37, 3. 23. 32. As to the meaning, the earliest authorities are divided; and it cannot be said to be established beyond reach of doubt. LXX in Gen. χιτὼν πουκίλος (so Pesh. here), here χιτὼν καρπωτὸς (i.e. with sleeves *reaching to the wrist*: so Pesh. in Gen.); Luc. here χιτὼν ἀστραγαλωτὸς (i.e. *reaching to the ankles*); Aq. in Gen. χ. ἀστραγάλων, here χ. καρπωτός; Symm. in both places χ. χειριδωτός (i.e. *sleeved*: Hdt. 7. 61); Jerome in Gen. (following LXX) tunica polymita, here (as Aq. in Gen.) tunica talaris. Targ. Onk. and Jon.<sup>1</sup> בִּיתוֹנָה רְפָפָי, transliterating. פְּסָ in Aram. means the *palm* of the hand (Dan. 5, 5. 24; cf. the *fem.* I 5, 4 al. Targ.), or *sole* of the foot (Dt. 2, 5 Pesh.). Thus both alternative renderings have ancient authority in their favour. On the whole, however, as the explanation 'parti-coloured tunic' implies a sense of

<sup>1</sup> Targ. Jerus. and Ps.-Jon. on Gen. פְּרָגָוד מְצִינִיר or מְצִינִיר a variegated tunic.

פְסִים (*patches*), which has no sufficient philological basis, the other explanation ‘a tunic reaching to the hands and feet’ (‘a long-sleeved tunic,’ Sm.; ‘a long garment with sleeves,’ RV. *marg.*)—notwithstanding that *wrists* or *ankles* might have been expected to be named, rather than פְסִים (if the word be rightly explained as=Aram. פַס)—is the more probable.

כִי בָנְ יְמָלָאוּ יְמֵי הַגְּנִיטִים 18. Cf. Gen. 50, 3 [כִי בָנְ תְלַבְשָׁנָה].

מַעֲלִים [מעילם] We. Bu. Now. Sm. Ehrl. The *meil* was *distinct* from the *mantle* (DB. i. 625<sup>b</sup>, 3 a; EB. MANTLE: cf. Ex. 28, 4).

וְנוּעָל [נוֹעַל] so Jud. 3, 23. Cf. on I 1, 12; and GK. § 112<sup>tt</sup>.

יְדָה 19. Read יְדִיחָה with LXX; and see Jer. 2, 37 (Ehrl.).

וְתוֹלֵךְ הַלְׂךָ וּוְעַקָּה The *waw* conv. and the pf. indicating reiteration, Jos. 6, 13. But read probably וְעוֹקָה [so Stade, *Akad. Reden u. Abhandl.* 1899, p. 199]<sup>1</sup>, the normal construction: see on I 19, 23.

אַמִּינָן 20. is not a *compound* pr. n., and hence can be no alternative form (as אַבְנָר and אַבְנִיר and אַבְשָׁלָם, אַבְשִׁי, אַבְשִׁיר, אַבְשִׁירָה and אַבְשִׁילָם). In Arabic, the ' is used to form *diminutives* (as *kalb* dog, *kulaib* little dog: Wright, i. § 269), even in pr. names; and it has accordingly been supposed (Ew. § 167<sup>a</sup>, Bö.) that the form *Aminon* here is a diminutive used intentionally by Absalom, for the purpose of expressing his contempt for Amnon<sup>2</sup>. It is true, as We. remarks, that ‘the Arabic inner diminutive-formation is akin to tendencies in that language which are foreign to Hebrew:’ nevertheless, there are examples of forms and constructions occurring in *isolation* in Hebrew, which are idiomatic only in Arabic; so that this explanation of אַמִּינָן must not be pronounced altogether impossible. The alternative is to treat ' as a clerical error.—*חַיָּה עַם*, as Gen. 39, 10. 14 (Th. Ke.).

<sup>1</sup> Not (Bu.) וְעוֹקָה, which would require a preceding הַלְׂכָה (I 17, 41): καὶ κρέσοντα is no proof that LXX *read* וְעוֹקָה: see 15, 30. Jud. 14, 9.

<sup>2</sup> So also Wright, *I. c.*, who adds, with Ew., as another example from Hebrew שְׁבִיבָן, remarking that the ' in these two words must be regarded as a weakening of ' (orig. '—), as in גַּלְּתָה in Heb., and حَكْمَة a *youth*, in Syr., are almost certainly diminutives; perhaps יְמִימָה Job 42, 14 (for יְמִימָה a *little dove*, from Arab. *yemāmāh*, a dove) is another. See further GK. (Engl. transl.) § 86<sup>f</sup> footnote; Lagarde, *Bildung der Nom.* 87–89; and on diminutives in the Mishnah, Segal, *Mishnaic Hebrew*, p. 64.

[שֵׁת לְבָלֶן] See on I 4, 20.

[שִׁמְמַחַת] ‘and that desolate.’ The ו is peculiar, though just defensible (GK. § 154<sup>a</sup> note (b); *Lex.* 252<sup>b</sup>): but probably it should be deleted. Or an adj. *may* have fallen out before it; but not יֹשֵׁב (Bu.), for an adj. only follows קָלֵךְ (see on I 14, 19). In form is שִׁמְמַחַת is a ptcp., either Qal (Siegfr.-Stade, *Heb. WB.*; *Lex.* 1030<sup>b</sup>), or Po'el (Kön. ii. 106) with the מ dropped, as happens sometimes, esp. ‘where the ptcp. becomes a mere adj. or subst.’ (Ew. § 160<sup>a</sup>: cf. עַזְנֵי (beside עַזְנוֹן), עַלְלֵי (beside עַלְנוֹן), שָׂורִים (from שָׂוֹר) *insidious eyers*, often in the Psalms; and Kön. *l. c.*). The fem. with pre-tonic sérē is found both in an ordinary ptcp. in pause, even with a minor disj. accent, as here and Is. 33, 14 אֲשֶׁר אַזְכֵּלָה, and in a ptcp. used as a subst., as סְחֻרָה a buckler, ψ. 91, 4 (Stade, § 214<sup>c</sup>; GK. § 84 a<sup>s</sup>). The forms בְּפִים 1. נְחָלוֹת שִׁמְמוֹת etc. recur Is. 49, 8 54, 54. בְּנֵי שְׁזָמָמָה בְּנֵי שְׁזָמָמָה Lam. 1, 4. נְתַנְנֵי שְׁזָמָמָה 13. 16. Dan. 9, 26 (all with disj. accents).

[בֵּית אֲבָשָׁלָם] סְכִיר בֵּית [בֵּית אֲבָשָׁלָם] (see on I 12, 5), quite needlessly: see p. 37 *note*.

וְלֹא עָצַב אֶת־דְּרוֹתָה [וְיהָרָה לוּ מָאָר] LXX after these words express which are accepted by Ew. Th. We. Bu. etc. as part of the original text. For עָצַב see 1 Ki. 1, 6; and Is. 54, 6 עָצַבת רֹוח (Th.). The words, if a gloss, are at any rate an instructive one.

22. [לֹא דָבַר . . . לִמְרַע וְעַד טֻוב] i.e. anything at all. Cf. Gen. 31, 24, 29; and also לא יְרַע Zeph. 1, 12; similarly Is. 41, 23. Jer. 10, 5. לִמְרַע in למנ, as 6, 19 (*Lex.* 583<sup>b</sup>).

[עַל דָּבָר אֲשֶׁר] Dt. 22, 24. 23, 5: GK. § 130<sup>c</sup> n.

23. [שְׁנָחִים יְמִים] ‘two years, days.’ So 14, 28. Gen. 41, 1. Jer. 28, 3. 11+: for the pleonastic יְמִים, cf. יְמִים, and (in late Hebrew, Dan. 10, 2. 3): שְׁבֹועִים יְמִים (Ges. *Thes.* p. 585<sup>b</sup>; *Tenses*, § 192. 1; GK. § 131<sup>d</sup>). The ה, to denote the end of a period, as Gen. 7, 4. 10. Ex. 19, 15 (rare): *Lex.* 517<sup>a</sup> b.

[נְזִוִּים] Gen. 38, 12. Ba'al Hazor is probably *Tell 'Asur*, on an elevated height 4½ miles NE. of Bethel (Buhl, 177; *EB.* ii. 1979). For Ba'al, see on 5, 20.

[עַם אֲפָרִים] עַם = *beside* is used to denote proximity to a town or

other spot, as in Jud. 19, 11. 1 Ki. 1, 9, but not to a large area such as ‘Ephraim:’ were the tribe intended, as Th. rightly observes, the phrase used would be לְאֶפְרַיִם (I 17, 1 etc.), not אֶשְׁר עַם אֶפְרַיִם. Either אֶפְרַיִם is the name of some place not otherwise named, or the text is false. The supposition (Bö. Th. Ke.) that the place meant is עַפְרוֹן 2 Ch. 13, 19 (עַפְרֵן Qrê) derives support from LXX (Luc.) Τοφραῖμ (Klo.), though it is true that the *y* in 2 Ch. is not represented by Γ.

‘Ephron is mentioned close after Bethel and Yeshanah (cf. on I 7, 12); and has been thought to be the same as ‘Ophrah (I 13, 17; LXX Τοφρα), prob. (see note) *et-Taiyibeh*, 4 miles NE. of Bethel, and 2½ miles SE. of Tell ‘Aşur, in the valley below it. Whether this distance is too great to be denoted by ע, will depend on whether Ba‘al-Haṣor was so much less important than ‘Ephron that it was necessary for its position to be thus defined. But it is odd that the site of a conspicuous hill, such as that on which Ba‘al-Haṣor was (3318 ft.), should have to be defined by its nearness to a place (2850 ft.) nearly 500 ft. in the valley below it.

25. וַיַּפְצַר [וַיַּפְצַר] Read: see on I 28, 23. So v. 27.

וַיְכַרְכֵהוּ [וַיְכַרְכֵהוּ] = bade him ‘fare-well,’ as Gen. 24, 60. 47, 10. ch. 19, 40 al.

26. וְלֹא יָלַךְ נָא [וְלֹא יָלַךְ נָא] ‘Precisely analogous examples of the same construction are Jud. 6, 13. 2 Ki. 5, 17. 10, 15: the latter demonstrates incontrovertibly the correctness of the punctuation, and obliges us to render: *And if not*, let Amnon go with us.’ We., excellently. Observe the disjunctive accent at וְלֹא<sup>1</sup>. Cf. *Tenses*, § 149 end.

27. וַיַּעֲשֵׂה אֶבְשָׁלוֹם מִשְׁתָּחָה כְּמִשְׁתָּחָה הַמֶּלֶךְ [כְּלַבְנִי הַמֶּלֶךְ] LXX adds כְּמִשְׁתָּחָה. The words may, indeed, be an addition, suggested by a reminiscence of I 25, 36: at the same time an express notice of the feast prepared by Absalom is quite suitable, and their omission may be due to *homoioteleuton*.

28. בְּטוֹב . . . אִמְרָתִי [כְּטוֹב . . . אִמְרָתִי] with ב is of course the infin. of the verb טָוב (I 16, 16. 23 etc.; Est. 1, 10, as here). The tense as I 10, 8. 1 Ki. 2, 37 etc. (*Tenses*, § 118; GK. § 114<sup>r</sup>). טָוב, applied to the heart, as in Jud. 16, 25 (Qrê כְּטוֹב לְבָם); כְּטוֹב לְבָם (Qrê כְּטוֹב לְבָם 19, 22); מִיטְבִּים אַת לְבָם; and comp. on I 25, 36.

<sup>1</sup> And so in 2 Ki. 5. In 2 Ki. 10, however, the accentuation expresses a false interpretation and is misleading. Render, ‘And Jehonadab said, It is. *And if it is*, give thine hand.’

31<sup>a</sup> Cf. 9, 1. Observe that *I* is emphatic.

Cf. 2, 7.

30. See on I 9, 5.

31<sup>b</sup>. Read with LXX.

32. may denote according to the mouth (i.e. the appointment, commandment) of (AV.: see Ex. 17, 1 etc.), or upon the mouth of (Ges.: cf. Ex. 23, 13. ψ. 50, 16): שִׁמָה (Kt.) will here be the ptcp. pass. of שָׁם (cf. Nu. 24, 21), with the sense of settled. The sense thus obtained is not unsuitable, though לְפִי is not, perhaps, quite the phrase that might have been expected to be used with שִׁמָה, and some clearer statement of the nature of the intention then harboured by Absalom is certainly desiderated (cf. the addition לְהַמִית 3, 37). Ewald's suggestion respecting the word, *Hist. iii. 234* (E.T. 172), deserves mention. Comparing the Arabic شَامَ sinister et infaustus fuit alicui, شُوْمُ inauspiciousness, ill-luck, he supposes it to signify an inauspicious expression, an expression boding misfortune (Anglice, a scowl),—‘For upon the mouth of Absalom there hath been a scowl since the day when Amnon humbled his sister Tamar.’ The suggestion is an exceedingly clever one: the only doubt is whether a word meaning in itself simply unluckiness (Lane, p. 1490) could be used absolutely to signify a token of unluckiness (ein Unglückszeichen) for others. It is accepted by We., W. R. Smith (*Encycl. Brit.*, ed. 9, art. DAVID, p. 840<sup>b</sup> note, cf. ed. 10, p. 858<sup>b</sup>), Now. Sm. Bu. does not decide between this and Ewald's alternative suggestion שְׂטֶנֶה (Ezr. 4, 6†).

33. ‘אֲלֵיכֶם... אֲלֵל בְּדָבֶר, let not my lord the king take aught (הַדָּבָר) to heart, saying’ etc.: as 19, 20. In form, as well as in the use of בְּדָבֶר, the sentence resembles I 22, 15 אֲלֵיכֶם הַמֶּלֶךְ בְּעַדְךָ בְּכָל בֵּית אֲבִי.

So Kt.: כִּי אַם [Cf. 32]; and אַם may have arisen by dittography from the following word: but כִּי אַם is defensible, the context suggesting the negative to be understood: Ges. (minime,) sed solus Amnon mortuus est. Comp. on I 26, 10.

34. יְוָהָה אֱבֹשָׁלָם [Cf. 32]. The words interrupt the narrative, and are an awkward anticipation of 37<sup>a</sup>. We. Bu. Now., unable to suggest anything better, excise them: Ehrlich, very cleverly, suggests בְּחַרְבָּה

אַבשְׁלָוָם (forming the end of v. 33). No doubt, the narrator *might* have written the words there; but they seem somewhat superfluous. Klo. וַיֹּהֶר אֲחֵיו שְׁלָוָם (constr. as I 16, 4), which Bu. accepts.

[מִדְרֵךְ אַחֲרֵי] The text cannot be right. **דָּרְךְ** cannot be in the *st. c.*: and ‘from the way’ would need the art. EVV. ‘by the way of the hill-side behind him’ is no translation of the Heb. LXX has an insertion (*καὶ παρεγένετο ὁ σκοπὸς καὶ ἀπήγγειλεν τῷ βασιλεῖ καὶ εἶπεν* “Ανδρας ἔώρακα ἐκ τῆς ὁδοῦ τῆς Ωρωνην ἐκ μέρους τοῦ ὄρους”), which enables We. both to restore a text satisfactory in itself, and at the same time to remove the difficulties attaching to MT. The text as thus restored reads as follows: **הָנָה עִם רַב הַלְכִים בְּדָרְךְ חֲרָנִים בְּפֹזֶר** מִדְרֵךְ. **וַיָּבֹא הַצְּפָה וַיָּגֹר לְפִילָה וַיֹּאמֶר אֲנָשִׁים רְאִיתִי מִקְרָעָה חֲרָנִים מִצְדְּ הַהָר** is now provided with the desiderated genitive; and **אַחֲרֵי** is seen to be a corruption of <sup>1</sup>**חֲרָנִים**. The omission in MT. arose from a copyist’s eye passing from **בְּדָרְךְ חֲרָנִים** to **בְּדָרְךְ חֲרָנִים**. The *dual* form **חֲרָנִים** does not occur elsewhere in MT.: but from the fact of an Upper and Lower Beth-horon being spoken of, it is probable in itself, and it actually occurs in LXX of Josh. 10, 10. 11 (*Ωρωνειν* for *בֵּית־חֲרוֹן*).

On the two Beth-horons, see on I 13, 18. Upper Beth-horon is just 10 miles NW. of Jerusalem, as the crow flies. The road from it would pass Gibeon, and enter the great North road  $4\frac{1}{2}$  miles N. of Jerusalem. What particular ‘descent’ and ‘hill’ are meant, can hardly, however, be determined. Notice the **הַלְכִים coming**.

35. **בָּאוּ** [בָּאוּם] *are arriving* would be an improvement; *are arrived* follows in 36 (Ehrl., who compares aptly Gen. 29, 6 **בָּאָה**, and 9 **בָּאָה**).

37. Absalom takes refuge with his mother’s father (3, 3).

38<sup>a</sup>. **עִמִּיחֹר** [עִמִּיחֹר] Qrê, which is supported by the Versions.

37–38<sup>a</sup>. 38<sup>a</sup> is tautologous after 37<sup>a</sup>: at the same time, 37<sup>b</sup>—

<sup>1</sup> We.’s restoration was based on Codd. BA, which do not express the first **חֲרָנִים**, but have for it *ὅπισθεν αὐτοῦ* (= **חֲרָנָא**); but he found afterwards (p. 222) that Luc. had (*τὴν ὁδὸν*) **τῆς Ωραμ** [so We. quotes; but Lag., with MSS. *ap.* Holmes and Parsons, has **τὴν Σωραμ**]; and other MSS. *ap.* H. and P., after *ἐν τῇ ὁδῷ*, have the doublet **τῇ Ωραμ** (**Ωραν**, **Οραμ**) *ὅπισθεν αὐτοῦ*,—all with the same forms in *b*, and all evidently representing **חֲרָנִים**.

as the *subject* of **וַיְהִי אָבֵל** shews—connects closely with v. 36. In all probability a transposition has taken place, and the original order was 37<sup>b</sup>, 37<sup>a</sup>, 38<sup>b</sup>, 39:—38<sup>a</sup> being no part of the original text, but due to a scribe who, having accidentally in the first instance passed over 37<sup>b</sup>, discovered his mistake, inserted it after 37<sup>a</sup>, and then repeated as much of 37<sup>a</sup> as was necessary in order to render 38<sup>b</sup> **וַיְהִי שֵׁם** **שֶׁלֶשׁ שָׁנִים** intelligible.

37<sup>b</sup>. [ **וַיְהִי אָבֵל**] Insert after this word **הַמֶּלֶךְ דָּוֹר**, with LXX.

39. [ **וַתָּכְלִיל דָּוֹר הַמֶּלֶךְ**] Untranslateable. The connexion with 14, 1 shews that the verse must describe the preparatory or initial stage in the desire which Joab soon afterwards perceived to be stirring in David's mind towards his absent son. Ewald, *Hist.* iii. 234 (E.T. 173), conjectured **וַתָּכְלִיל חַמִּתָּה דָּוֹר הַמֶּלֶךְ וְתַכְלֵל** ‘and David's anger *ceased* to manifest itself towards Absalom.’ On this conjecture, We. observed: ‘Though it satisfies the conditions imposed by the context, it is open to the objection that the sense assumed for **צָאָת** is not substantiated, and that **דָוֹר** ought not to be combined. For the unusual *order* **דָוֹר הַמֶּלֶךְ** (1 Ki. 2, 17. 12, 2. 2 Ki. 8, 29=9, 15<sup>1</sup>) shews that it must be in **דָוֹר** that the feminine required as the subject of **וַתָּכְלִיל** lies concealed. It follows that instead of combining **דָוֹר חַמִּתָּה**, **דָוֹר** should have been changed into **חַמִּתָּה**, if no other feminine subst. is to be found which more closely resembles **דָוֹר** graphically.’ The acuteness and justice of this criticism were brilliantly confirmed, when We. discovered subsequently (p. 223) that Codd. 19, 82, 93, 108 (i.e. the recension of Lucian), as well as many others, actually expressed the substantive **רוּחַ!** Read, therefore, **וְתַכְלֵל רֹוחַ הַמֶּלֶךְ וְתַ** ‘And *the spirit of the king longed*<sup>2</sup> to go forth unto Absalom.’

14, 1. [**וַיַּדַּע**] came to know=perceived: I 18, 28. Jer. 32, 8.

2. [**תְּחוּנוֹת**] Teqoa<sup>c</sup> (**תְּקוֹעַ**), the home of Amos (Am. 1, 1), now *Tekoa*, was in the hill-country of Judah, just 10 miles S. of Jerusalem.

[**חַהֲבָלִי**] ‘*feign thyself to be a mourner:*’ cf. **הַחֲלִלָּה** 13, 5.

[**זֶה יִמְים רַבִּים**] The **זֶה** is very idiomatic: I 29, 3 (*Lex.* 261<sup>b</sup>).

<sup>1</sup> And in *late Hebrew*, as 1 Ch. 24, 31. 29, 1. 9. 24. 29. 2 Ch. 26, 18. 21, etc., as regularly in Aramaic (**מִלְבָא** **דְּרִיוֹשׁ**, etc.).

<sup>2</sup> Lit. failed with longing to . . .: comp. ψ. 84, 3. 119, 81. 82. 123.

3. [וַיִּשְׁמַע יוֹאָב אֶת־הָרְבָרִים בְּפִיה.] Ex. 4, 15. Nu. 22, 38. Ezr. 8, 17 al. 4<sup>a</sup>. [וְקַבָּא] Clearly must be read, with LXX, Pesh. Targ. Vulg., as well as many MSS.

המלך] LXX express הוֹשֵׁעה a second time, after המלך,—perhaps rightly. The repetition would be ‘in thorough harmony with the affected emotion which the woman displays in speaking to the king’ (Th.).

5. [אָכָל] verily, of a truth: Gen. 42, 21. 1 Ki. 1, 43. 2 Ki. 4, 14. (In late Heb. with an adversative force: *Lex.* 6<sup>a</sup>.)

נְשִׁים פְּלִנְשִׁים 16 15, 16: comp. ch. 15, 9: So 1 Ki. 7, 14. 17, 9 etc. אִישׁ אַלְמָנָה 1 Ki. 3, 16: שְׁתִּי נְשִׁים זָנוֹת 1 etc. אִישׁ כֹּהֵן, אִישׁ נְבִיא;

Observe the pausal form with *Tifha*, where a pause in the voice is appropriate to the sense. So 18, 22: cf. Gen. 15, 14; Dt. 13, 5 etc.; Hos. 8, 7 יְרֻשָּׁוֹת; v. 7 below שְׁפָחָתָר, and נְשָׁרָה (perf.), etc.; and regularly in *Ch. 14* etc. Cf. *Tenses*, § 103.

6. ‘[גַּיְפָו] the one (namely) the other.’ Such an anticipation of the object by the pronoun, rare altogether<sup>1</sup> (see on I 21, 14), produces here, however, an intolerable sentence. Read, with Luc. (*καὶ ἐπάταξεν ὁ εἰς τὸν ἀδελφὸν αὐτοῦ*), *וַיַּפְקַד הַאֲחֵר אֶת־אֶחָיו*: probably was meant to be read *וַיַּפְקַד וְאֶחָיו*, and arose from a false interpretation of *הַאֲחֵר וְאֶחָיו* (as though this meant *one another*<sup>2</sup>).

7. [בְּנֶפֶשׁ] the בְּנֶפֶשׁ *pretii*: cf. Dt. 19, 21. *Nem.* 1, 11; and see GK. § 119<sup>a</sup>; *Lex.* 90<sup>a</sup> 3 b.

נְחַלְתִּי] Ges. compares *ζώπυρον* ‘de spe generis ad paucos redacta, v. c. de iis qui diluvio erepti erant, Lucian, *Timon*, § 3’ (*ζώπυρόν τι τοῦ ἀνθρωπίνου σπέρματος*,—from Plato, *Legg.* 677 B).

8. [שֵׁם וְשָׁארִית] Cf. Is. 14, 22.

9. [וְאַנְיִם] Note the emphatic pronoun.

10. [הַמִּדְבָּר אֶלְיךָ וְהַבָּאתָהוּ] As a woman is addressed, should be read (We. Bu. etc.). The construction is exactly as Ex. 4, 21. 12.

<sup>1</sup> From Gen. to 2 Sam. the only examples are the few quoted in the note on I 21, 14. The usage is somewhat more frequent in later books; in genuine Hebrew it was never idiomatic except in the one expression *וְיִשְׁאַל*, *וְיִשְׁאַל* (see *ib.*).

<sup>2</sup> Cod. B has the doublet *τὸν ἔνα τὸν ἀδελφὸν αὐτοῦ*,—*τὸν ἀδελφὸν αὐτοῦ* being the original rendering, *τὸν ἔνα* a correction after MT.

44. Is. 56, 6-7, etc. (*Tenses*, § 123 a; GK. § 116<sup>w</sup>). Against מי המדבר (LXX, Pesh. Th. Bu.) there is (in addition to the ground urged by We., that the king thinks of a definite מְרַבֵּר, viz. the *Go'el*, v. 11) the syntactical objection that . . . מי would not be followed by והבאחו (Zech. 4, 10 is doubtful), but by יְבִיאָי (or יְבִיאָי: comp. on I 11, 12, and *Lex.* 567<sup>a</sup>. GK. § 137<sup>c</sup>, cited by Bu., does not shew that this objection is unfounded.

11. [ מהרבת ] *Qrê*: the punctuators apparently treating the word as the cstr. form of the abs. inf. הִרְבָּה Gen. 3, 16. 16, 10. 22, 17† (Ew. § 240<sup>e</sup> note). In fact, however, the Kt. מהרבית is merely an error for the normal מהרבות (so Ol. § 258<sup>b</sup>; Keil; König, i. 537; GK. § 75ff). For the construction of השחת see on I 1, 12. The מהרבות in מִן has its frequent negative force (*Lex.* 583<sup>a</sup>).

'Destroy *any more*' (EVV.), however, is certainly wrong; for the נאל הדם had not as yet destroyed at all. The meaning is *destroy greatly* (2 Ki. 21, 6. Is. 55, 7). Klo. Sm. Bu. לֹא רָפָת 'so as not to let him destroy:' but this seems hardly in line with the ordinary uses of הִרְפָּה—sq. acc. to *let go*, Cant. 3, 4, *abandon*, Dt. 4, 31 al., sq. ל to *let alone*, as I 11, 3 (הַרְפָּא נֶנְגַּשׁ), sq. מִן to *desist from*. The idiomatic Hebrew for to *allow* is לְנַחֲתָה, Gen. 20, 6 etc. (*Lex.* 679<sup>a</sup>).

[ משערת בְּנֵךְ ] See on I 14, 45.

12. [ חֲדָרִי־נָא שְׁפַחַת אֶל־אָדָני הַמֶּלֶךְ דָּבָר ] 'Let thy handmaid, I pray thee, speak a word unto my lord, the king.' Observe the difference between the Hebrew and English order of words: the Hebrew order would, in English, be stiff and artificial; the order which in English is idiomatic would give rise to a weak and feeble sentence in Hebrew (דבר אל־אָדָני הַמֶּלֶךְ). The object at the end, to the Hebrew ear, completes and rounds off the sentence. So regularly, as Gen. 42, 30 קִשְׁוֹת אָתָנוּ (not as in Engl.); 43, 16 דָבָר הָאִישׁ אָדָני הָאִירִין אָתָנוּ קִשְׁוֹת לא תִכְרֹת עַמְקָה אֶת־הָעֲבָרִים לְחַם ; Ex. 23, 32 וּוֹרָא יוֹסֵף אֶתְכָּמִין לְאַבְלָל אֶת־הָעֲבָרִים לְחַם ; Lev. 26, 16<sup>b</sup>; Jud. 1, 24 וְעַשֵּׂינוּ עַמְקָה חַסְדָּךְ לְחַם ; 8, 15 end; I 16, 1 end; 20, 34<sup>b</sup>; ch. 3, 20<sup>b</sup>; 10, 2; 12, 17<sup>b</sup>; 13, 33<sup>a</sup>; 17, 13, 14<sup>b</sup>; ψ. 15, 3; 24, 4; 25, 15<sup>b</sup>; 26, 6. 9; 33, 7<sup>b</sup>; 105, 14; Mic. 2, 3 (not 'abnormal,' J. M. P. Smith), etc. Comp. on I 1, 4.

13. מְתַרְבֵּר = [ מְתַרְבֵּר ] (GK. § 54<sup>c</sup>), as Nu. 7, 89. Ez. 2, 2. 43, 6†, according to the punctuators.

[ כאשׁם ] 'as one guilty'—in thus speaking the king condemns himself.

[לבלתי] not ‘*in* not bringing back’ (Keil), but *in order not to . . .* The clause is epexegetical, not of **בְּאָשָׁם**, but of **כִּוֹאת**—the explanatory inf. at the *end*, as 13, 16, 19, 20 (We.).

[גַּדְּחָה] See GK. § 92<sup>b</sup> n.

14. The application of the truth is to Absalom. Life may end at any moment: when it is past it cannot be recalled: thou mayest find this to be too true in the case of thy son, if thou leavest him in banishment. ‘And God doth not take away life, but deviseth plans in order not to banish (further) from him one that is banished,’ i.e. and even God acts more mercifully than thou art acting. But the text of clause *b* is doubtful. The antithesis is imperfect (doth not *take away life*, but *recalls from banishment*); and the expression *thinketh thoughts* (in this connexion<sup>1</sup>) is of doubtful propriety (We.), as applied to God. Ewald’s emendation (iii. 174) is easy (**חוֹשֵׁב** for **תִּחְשֶׁבּ**<sup>2</sup>), and yields a decidedly better sense: ‘but God will not take away the life of him that deviseth plans not to banish from him one that is banished,—the words being understood as an encouragement to David to take steps for recalling Absalom. So We. Now. Bu. Kennedy,—the last two, however, understanding ‘from him’ to refer to Yahweh, who will visit with His favour the man who exerts himself to restore to Yahweh and His worship one who, while in exile, is banished from it (see I 26, 19).

**לְבָלְתִּי יְהָה** [לבלתי ידה] with the impf. (virtually, of course, a relative clause), instead of the usual *inf. c.*, as once besides, Ex. 20, 20<sup>3</sup>. Cf. once, Dt. 33, 11, in place of the normal מִקְרָם<sup>4</sup>.

15. [וְעַתָּה אִשְׁר] ‘and now (it is) that I am come,’ etc. The construction is very unusual, **אִשְׁר** being in fact superfluous. See, however, Zech. 8, 20 . . . עַד אִשְׁר . . . 23 . . . בִּימִים הַהְמָה אִשְׁר . . .

<sup>1</sup> Jer. 18, 11 is evidently different: so also are Mic. 4, 12; Is. 55, 8, 9.

<sup>2</sup> For the misplacement of 1, cf. Jer. 2, 25 Kt. 17, 23 Kt. 32, 23 Kt. al.

<sup>3</sup> Either **בָּאוּ**, or **יָבֹא**, **שׁוּבוּ**, must also be read in Jer. 23, 14, 27, 18, for **לְבָלְתִּי**, after **בָּאָז**, **שׁוּבוּ**.

<sup>4</sup> **הִנֵּה פְּרוֹלָא**, Targ. **כִּמְיָא** **הִנֵּה**, which illustrates Dan. 4, 43 **כִּמְיָא**. The pleonastic use of **הִנֵּה** *behold* in comparisons is frequent in the Targums: Gen. 49, 4 **אֵת**. Dt. 32, 33 **כִּמְרֹת חֲנִינָא**. ch. 23, 4. Is. 5, 28, 9, 4, 18, 1, 21, 3, 10, 29, 16, 32, 6, 35, 6, 59, 5, 6, 60, 8. Nah. 2, 12 etc.

16<sup>b</sup>. [להשמיר] The Heb. cannot be rendered ‘that would destroy me’ (EVV.): restore הַמִּבְקָשׁ (LXX) before לה’.

17. [כִּמְלָאָה האלֹהִים] The comparison as v. 20, 19, 28. I 29, 9.

18. [לִשְׁמַע] to understand, or discern; cf. 1 Ki. 3, 9. לִבְ שְׂמֻעָה: cf. Lex. 1033<sup>b</sup> g, h. The לִ=in regard to: see on I 12, 17; and cf. v. 25.

19. [הִיד יְוָבֵ אֶחָד] Cf. Jer. 26, 24. 2. Ki. 15, 19; and with סָעָה, 1 Ch. 4, 10.

20. [אָמֵן אֲשֶׁר להַמִּין] softened from יִשְׁׁ: comp. Mic. 6, 10 (text dub.: תְּאַשֵּׁר) for תְּיִשְׁׁה. There are analogies for the softening in the middle of a word in Hebrew (e.g. צְבָאִים, טְלָאִים for צְבָאים, טְלָאים; Stade, § 122; GK. § 93<sup>x</sup>): but the softening at the beginning is very anomalous, and has really no analogy<sup>1</sup> except in Syriac (as נְאָשֵׁר itself = יִשְׁׁ: مَعْكُنَّا, مَعْكُنَّا; Nöld. Syr. Gr. § 40 C). Ew. § 53<sup>c</sup> cites as a parallel אִישׁ 1 Ch. 2, 13 for יִשְׁׁ (as the name is written in v. 12). Probably both there and here the אָ is not original, but due to a late transcriber<sup>2</sup>. Cf. p. 120 n. The construction of 'לִ' (ישׁ) as in Tenses, § 202).

21. [לְהַיִּין] for לְהַיִּים: cf. Gen. 13, 9; and see GK. § 70<sup>b, c</sup>.

22. [לְהַשְׁמִיאֵל] for GK. §§ 53<sup>g</sup>, 23<sup>f</sup>.

23. [הָוֹ + וְהָוָה] emph.: cf. 23, 18. 20. Dt. 3, 28. 9, 3:

24. [לְבָעֵבָר] 17, 14. Ex. 20, 20<sup>f</sup>.

25. [עֲשִׂיתִי] I have done=I do (GK. § 106<sup>m</sup>).

26. [לְהַלְלֵ מְאֵר] lit. ‘in respect of praising greatly’: the clause defines the tertium comparationis: Gen. 3, 22 ye shall be as one of us לְדַעַת respect of knowing, etc. Is. 21, 1 as whirlwinds in the South לְסִינָת in respect of sweeping up, 1 Ch. 12, 8 על ההרים as Gen. 12, 15 (Ehrl.).

27. [וּבְנַחַחַ וְגַ] The constr. is involved: ‘And when he shaved his head—now it used to be from time to time when he shaved it, because it was heavy upon him, that he shaved it—he would weigh,’ etc. וְהִיא after an intervening temporal or other clause, is always resumed

<sup>1</sup> According to Kimchi, however, יִקְטָל was pronounced *iktol* (and therefore, to avoid confusion, the 1st pers. was vocalized לְקָטָל): GK. §§ 24<sup>e</sup> end, 47<sup>b</sup> end. But the examples (including סָעָה) cited § 47<sup>b</sup> n. are in all probability textual errors.

<sup>2</sup> The Massorah has here the note סְבִיר יִשְׁׁ: above, p. 90.

either by the bare impf., or by the pf. and *waw* conv., so that . . . והיה cannot be rendered ‘And it used to be from time to time that he shaved it:’ וְנִלְחָה can only be resumed by either *אֲשֶׁר יַנְלַחַ* or *וְנִלְחָה אֲשֶׁר יַנְלַחַ* is logically superfluous; but the case is one in which the tautology would not be un-Hebraic: cf. Lev. 16, 1.

מֵיְמִים יָמִימה = [ימים למים] = every year. So only here: cf. I 1, 3 al. מֵאתִים שָׁקְלִים = c.  $3\frac{5}{7}$  lbs. av. (EB. iv. 904<sup>a</sup>).

מְנִין [בָּאָבִן הַמֶּלֶךְ] For the standard, cf. the Ass. *manu sha-sharri*; (so many) *minas* by that of the king on the lion-weights from Nineveh (8-7 cent. b.c.), Cooke, *VSI*. 66; *CIS*. II i. 1-14; and almost the actual corresponding words in Aramaic (found often in the Jewish Papyri from Elephantine (Sayce and Cowley, *Aram. Papyri from Assuan*, A 7. B 14, 15. C 15 al.), with reference to the Persian king. *אָבִן*=weight, as Dt. 15, 13. Pr. 16, 11 al.

27. *הִיא הִתְהַ*] as Gen. 4, 20. 10, 8: cf. p. 108 n.

28. *[שְׁנָחִים יָמִים]* as Gen. 41, 1 al. See on 13, 23.

30. *אֶל יְדֵי*] See on I 4, 13.

31. *וּלוּ שֵׁם שְׁעָרִים*] See on I 1, 2; and cf. 17, 18.

31. *[הַחֲלֹקָה אֲשֶׁר לִי]* See on I 20, 40: GK. § 129<sup>h</sup>.

32. *[טוֹב לִי עַד אֲנִישָׁם]* ‘it were well for me (that) I were still there.’ defines that in respect of which Absalom says *טוֹב לִי*. Comp. Ew. § 338c. But *עַלְיוֹן* would be better than *עַל אַנְיָן* in early Hebrew (*Lex. 728<sup>b</sup>*). Kön. (iii. 558) would read *עַל אַנְיָן* (*728<sup>b</sup>*). *לִבְנֵי יִצְחָק* (iii. 558) would read *עַל אַנְיָן* (*728<sup>b</sup>*).

33. *וְאִם יִשְׁבַּע*] Cf. I 14, 41 LXX. 20, 8.

33. *לֹו*] insert with LXX.

15, 1. *[וַיַּעֲשֵׂה וְגַם]* Cf., of Adonijah, 1 Ki. 1, 5<sup>b</sup>. See on I 12, 6; 22, 17.

2. *[וְהַשְׁכִּים . . . וְעַמְּדָה]* Notice the pf. with *waw* conv., indicating what Absalom *used* to do. From 2<sup>b</sup> to 4, however, the narrator lapses into the tense of simple description, only again bringing the *custom* into prominence in v. 5, and 6<sup>a</sup> (*יבאוּ*).

3. *[וַיָּהִי כֹּל הָאִישׁ אֲשֶׁר . . . וַיָּקֹרֵא*] Exactly as 2, 23<sup>b</sup>, except that a subst. and rel. clause takes here the place of the ptcp. and article.

3. *[כָּל הָאִישׁ]* The collective singular, as Dt. 4, 3; Ex. 1, 22; *כָּל הַרְאָה* ch. 2, 23. 20, 12; *כָּל הַבָּא* 20, 24; *כָּל הַמִּקְומָה* Jud. 19, 30.

3. *[דְּבָרֵיךְ]* i.e. thy *statements, arguments*=thy *case*: Jos. 20, 4.

**מלך** ‘thou hast none to hear *on the part of the king.*’ AV. excellently, ‘deputed of the king.’ Comp. **מאת** of a grant *from*, or due *rendered by*, a person; Gen. 47, 22. Lev. 7, 34. Nu. 3, 9. 8, 11.

4. **מי ישמני** [Who will make me . . .? = O that one would make me . . .!] so 23, 15; 15, 15 = O that one would give me to drink water, etc.! and constantly in the phrase **מי יתנו**: GK. § 151<sup>a</sup>—d.

**עליך יבא** [that *to me* might come’ etc. Note the position of **עליך**: **אֱלֹהִים יצָא וְעָמֹד** 1 Ki. 2, 15; 2 Ki. 5, 11 behold, I thought that he would come out to *me*, and stand, etc.; Gen. 30, 16. 43, 16.

[**וחזרתי**] The pf. and *waw* conv. in continuation of an impf. with the force of a Latin imperf. subjunctive; exactly so Amos 9, 3.

5. **חַזְקֵיכְךָ בָּו** Read with some 30 MSS.

6. **וַיַּגְנַב . . . אֶת לְבָבִים** [stole the *understanding* (Jer. 5, 21. Hos. 4, 11. 7, 11 etc.) of, i.e. *duped*: so Gen. 31, 20 **לְבָב** etc.]

7. **אֶרְבָּעָה (שָׁנִים)** [Arbavim] LXX (Luc.), Pesh.—*forty* years evidently cannot be right.—The accentuation in 7<sup>b</sup>, placing the greatest break after **את** rather than at **ליהוה**, connects rightly with **בְּחֶבְרוֹן** **מלך** right with **נדָרְתִּי** **נָא** and **אֲשֶׁלֶם** (see v. 8).

8. **אם ישִׁיב יִשְׁבַּנִי** Kt. ‘if he brings back, brings me back,—an utterly un-Hebraic sentence. Qrê **יִשְׁבַּב** from *to dwell*, unsuitable beside **will bring back**. LXX ἐὰν ἐπιστρέψων ἐπιστρέψῃ με, Targ. **אם הַשִּׁבְבֵנִי**, Pesh. **אם אַתָּה הַיְבִינוּ**, i.e. in entire accordance with idiom (e.g. I 1, 11).

**בעבדתך את יהוה** add probably with LXX (Luc.) (see v. 7).

10. **וַיִּשְׁלַח** [The sending out of the spies is to be regarded as taking place simultaneously with the departure of Absalom for Hebron, so that **וַיִּשְׁלַח** is used quite regularly, and there is no ground for rendering it [as Th. had proposed to do] as a pluperfect,’ Keil, rightly. To render by a plup. would be indeed contrary to grammar: the plup. (see on I 9, 15) would have been expressed by **שָׁלַח** etc. **וְאַבְשָׁלָם** **שָׁלַח** by etc.]

11. **קָרְאִים** [as guests to the sacrificial feast at Hebron: cf. I 9, 13. 22, 24. 16, 3. 5. 1 Ki. 1, 9.

**לְלִקְוּם**] The same idiom in 1 Ki. 22, 34 **מֵשֶׁךְ בְּקַשְׁתָּה לְחַמּוֹ**. The **ל** is expressive of norm or standard (Ew. § 217<sup>d</sup>; Lex. 516 i): comp. etc. **לְפִי** **חרב**.

**וְלֹא יְדֻעַּו בְּלִדְבֵּר** ‘and knew nothing at all.’

12. **[וַיִּשְׁלַח וְנִתְן]** It is clear that Absalom did not, as he would do according to MT., send Ahitophel *out of* Giloh, but that he sent *for* him *from* Giloh. **את** **שֶׁלֶח**, however, cannot be rendered ‘sent *for*’ (EVV.); and a word must have dropped out after **אֲבָשְׁלָם**—either **וַיַּבְאֵת** (cf. I 16, 12 Bö.) or, better, **וַיַּקְרֵא** (We. with LXX (Luc.) **καὶ ἐκάλεσεν**). **ל'** **וַיִּקְרֹא** **את** **וַיִּקְרֵא** **את**: but **את** is perfectly admissible: see the similar passage I 22, 11. Ahitophel was Bathsheba’s grandfather (cf. 23, 24 with 11, 3), which no doubt explains his hostility to David.

**[הַגְּלִילִי . . . מִגְּלָה]** The form of the gentile adj. shews that **הַגְּלִיל** stands for an original **גְּלִיל**, and that the root, therefore, is **גַּל** or **גַּלְל**, not **גַּלְל** (from which **גַּלְיוֹן**, **גַּלְיוֹן**, or **גַּלְלוֹן** might be formed, but not **גְּלָה**). So from **שִׁילְנִי** **שִׁילְהָה**, root **שָׁלַח** or **שָׁלֵח**, not **שְׁלָה**. Giloh is mentioned in Jos. 15, 51 among the cities of the hill-country of Judah,—perhaps *Jâla*, 5 miles NNW. of Hebron.

**[הַולֵּךְ וּרְבָּה]** See on I 2, 26.

13. **[כִּי . . . אַחֲרֵי]** *is come to be* (Jud. 17, 13: here = *is gone*) *after . . .*; cf. on I 12, 14.

14. **[מַהְרָה לְלִכְתָּה]** GK. § 114<sup>m,n</sup>.

**[וְהַדִּיחַ]** *set in motion, drive, impel* evil upon us: comp. the *Nif.* in Dt. 19, 5 **וְנִדְחַה יְרוּבָן**. Usually the Hif. signifies to *expel* (especially of Israel expelled from their country).

16. **[בְּרֶגֶלְיוֹ]** as I 25, 27.

**את**] out of place before an indef. obj., and no doubt introduced by some error (cf. GK. § 117<sup>d</sup>).

17 f. We. points out how here the genuine LXX rendering of 17b–18 stands ‘wedged in’ between the two halves of another Greek translation agreeing closely with MT., the concluding words of the first half being repeated at the beginning of the second: [καὶ ἔστησαν ἐν οἴκῳ τῷ Μακράν. 18. καὶ πάντες οἱ παῖδες αὐτοῦ ἀνὰ χεῖρα αὐτοῦ παρῆγον καὶ πᾶς Χεττει καὶ πᾶς ὁ Φελεθθει,] καὶ ἔστησαν ἐπὶ τῆς Ἐλαίας ἐν τῇ ἐρήμῳ. 18. καὶ πᾶς ὁ λαὸς παρεπορεύετο ἐχόμενος αὐτοῦ, καὶ πάντες οἱ περὶ αὐτὸν καὶ πάντες οἱ ἄδροι καὶ πάντες οἱ μαχηταί, ἔξακόσιοι ἄνδρες, καὶ παρῆσαν ἐπὶ χεῖρα αὐτοῦ. [καὶ πᾶς ὁ Χερεθθει καὶ πᾶς ὁ Φελεθθει καὶ πάντες οἱ Γεθθαῖοι, οἱ ἔξακόσιοι ἄνδρες οἱ ἐλθόντες τοῖς ποσὶν αὐτῶν εἰς Γεθ, καὶ πορευόμενοι ἐπὶ πρόσωπον τοῦ βασίλεως]. The unbracketed

words in the middle are the genuine version of LXX, in which, however, the close of v. 18 has dropped out, for *καὶ παρῆσαν ἐπὶ χεῖρα αὐτοῦ* is merely a doublet to *παρεπορέντο ἔχόμενος αὐτοῦ*. The only variation, however, with a claim to be preferred to MT., is for עבדיו in 17<sup>a</sup>, and העם for העם in 18<sup>a</sup>. The עבדיו are influential persons, in immediate attendance upon the king, and distinguished from ‘the people’ generally (cf. e.g. 16, 6). Hence ‘the reading of LXX is right. The king and his attendants (כָל עבְדֵי) remain at the last house of Jerusalem, in order to let the people (כָל הָעָם) and the body-guard pass. Only in v. 23 does David with his attendants resume his progress.’

17. *בֵית המרָחַק*] the *Far House* (RV. *m.*)—probably the last house of Jerusalem in the direction of the Mt. of Olives.

18. Notice the ptcp. עברים (twice).

18. *[בְּכָל הנְתִים]* prefix (Ehrl.) [*אֶת-*]  
As We pointed out, ‘after *him* from Gath,’ as the text stands, can refer only to David, which can scarcely be right, whereas a notice of Ittai is needed here, as an introduction to 19. With בְּנֵי, the sf. in 16. 17) as בְּנֵי, the sf. in 16. 17) will naturally apply to Ittai.

19. *[נָכְרִי]* a *foreigner*, as always, e.g. Jud. 19, 12. Of course ‘stranger’ (from Lat. *extraneus*) meant this formerly: but it is a great pity that this now misleading archaism has been retained so often in RV. Similarly (22, 45. 46), בֵן גָּבָר (I 7, 3), etc., should be always rendered ‘foreigner,’ ‘foreign gods.’ See STRANGE, STRANGER in *DB.*; or my *Nah.-Mal.* in the *Century Bible*, pp. 313, 314. The archaism is particularly obscuring in ‘strange gods,’ the point being that they are *foreign gods*.

20. *[גַם נָלַה אֶתְתָּה לִמְקוֹםךְ]* ‘going in exile to thy place,’ explained by Keil as meaning *in search of* a resting-place,—an improbable idea, and also unnaturally expressed. AV. renders as if followed לִמְקוֹמְךָ (!); RV. supplies ‘return’ in italics. In fact לִמְקוֹמְךָ is simply a copyist’s error for מִמְקוֹמְךָ (LXX, Vulg.).

20. *[וְהִזֵּם אֲנִיעָךְ]* ‘and to-day shall I make thee wander with us in going?’ For נוּעַ in the sense of wandering up and down (properly, with an unsteady, uncertain gait: see my note on Am. 4, 8) with no settled home, cf. Nu. 32, 13. יִנְعֶם בְּמִדְבָּר Am. 8, 12. ψ. 59, 12. הנִיעָמוּ

והנידמו נס ונד רז (where Gen. 4, 12 makes Lagarde's for ביהילך והורידמו (Proph. Chald., 1872, p. xlvi) highly plausible).

ולא הולך על אשר אני הולך = am going whither I know not. See on I 23, 13.

חסד ואמתה] Explicable grammatically as an adverbial accusative, 'and take back thy brethren *in* mercy and faithfulness:' but such a use of the accus., except in two or three familiar expressions (as מאמץ, מעת, מאות: Ew. § 279<sup>c</sup>; GK. § 118<sup>a</sup>), scarcely occurs in prose. Keil and RV. (neglecting the *Tifsha* at עמך) render: 'with thee be mercy and faithfulness.' Though not impossible, however, the construction which this rendering implies is harsh: *עמך* is almost demanded by חסד ואמתה את אחריך as its complement, and *יהי* is desiderated with אחריך. The difficulty of the verse is at once solved by LXX: שוב והשב את אמתה אחוריך עמך ויהוה ישבה עפיך חסד ואמתה 'Return, and take back thy brethren with thee; and Yahweh shew toward thee mercy and faithfulness:' comp. 2, 6. The three words supplied have simply dropped out of MT. by homoioteleuton.

כִּי אָם וְנִ [21.] The Qrê is here right: has been changed into כִּי אָם by a scribe, who omitted to notice how the sentence ended. Without אָם, the sentence following the oath is in form (... כִּי בָּמָקוֹם... כִּי שֵׁם וְנִ exactly like 3, 9.

כִּי בָּמָקוֹם כִּי שֵׁם וְנִ [23.] κατὰ σύνεσιν, as Dt. 9, 28 (*land*, as here): cf. on I 17, 46 (*earth*). For the syntax of קול נדול, see GK. § 117<sup>f</sup>.

על פניהם דרכך את המדבר [על פניהם דרכך את המדבר] is an unparalleled and untranslateable expression; על פניהם, also, does not mean 'toward' (EVV.). We, in his note on the passage suggested דרכך המדבר between the *st. c.* and the genitive המדבר another word once stood, of which את is a fragment.' Again, his conjecture was found afterwards to be confirmed by Lucian's recension, which reads πρὸ προσώπου αὐτοῦ κατὰ τὴν ὁδὸν τῆς ἐλαίας τῆς ἐν τῇ ἐρήμῳ δρόφη ηὔστη ἀστράφει μεταβολή = עלה-פניהם דרכך הארץ אשר במדבר = גית המדבר (Sm. Bu.). This reading may be unreservedly accepted. The route must have lain across the Qidron valley, up the N. part of the Mt. of Olives, by the then usual road to the Jordan (cf. on 2, 24); and the גית המדבר must have been some conspicuous tree near the spot where the uncultivated land began. והמלך עבר just

before; should, however, in all probability be עַמְּדָה. This is required, not merely by the restoration of פְנֵי עַל, but by the *context*, especially vv. 24-29. David stood in the valley of Qidron, while the people passed on before him: amongst them came Zadoq and Abiathar, who set down the ark while the rest of the people passed on; there followed the conversation with David, vv. 25-28. All this presupposes that David was stationary at the time. (On the interchange of בְ and מְ, see the Introduction, p. lxvii.)

24. Zadoq is mentioned here (except in the list 8, 17) for the first time.

[וְכֹל הָלִימָא אֲחֹתָו] A mention of Abiathar is greatly desiderated the first time that Zadoq is mentioned; ‘Zadoq and Abiathar’ in v. 29 suggest strongly that וְאַבְיתָר originally stood here, but that וְכֹל הָלִימָא אֲחֹתָו was substituted by a later scribe, whose point of view was that of the Chronicler (Bu. Sm. Now. Kit. Dh.).

[כְּרִיתָה] Prob. a later insertion: notice אַרְנוֹן אֶלְהִים just afterwards, and also in 25. 29; and comp. on I 4, 3-5. So Bu. Kit. (*ap.* Kautzsch), Dh. etc.

[וַיַּצְקֹן] ‘and poured out’ (!). Read נָצַקְנָה, and set down (6, 17. I 5, 2). In Jos. 7, 23 אֶצְקָם may be correct; cf. חַפְקִיקָה 2 Ki. 22, 9.

[וַיַּעַל אַבְיתָר] The words are obscure ('went up' whither?), and where they stand interrupt the connexion ('they set down the ark until all the people,' etc.): Luc. does not express them. Unless it might be supposed that עַלְלוֹת (6, 17. 1 Ki. 3, 15) had fallen out after אַבְיתָר, the text would seem to be imperfect: perhaps the name of Abiathar was once more prominent than it now is, and the words quoted are a misplaced fragment. We. and others suppose its present imperfection to be due to an attempt, made in post-exilic times, to eliminate the name of Abiathar from it.

25. אֶם אָמֵנָה . . . וְהַשְׁבִּנִי] Tenses, § 136a. So Gen. 18, 26. Ex. 23, 22. Nu. 21, 2 etc.

[וְאַתָּה נָהָר] נָהָר, as 7, 8 shews, properly denotes an abode of flocks; comp. Is. 65, 10: וְהִיּוּ הַשְׁרוּן לְגַנְּהָרָה צָאָה טובָה. תְּרַבְּצָנָה בְּגַנְּהָרָה: Ez. 34, 14. It is, however, of frequent use in poetry in the sense of abode generally: thus Ex. 15, 13 נָהָר שָׂעָרָן קָרְשָׁךְ of Canaan, Is. 33, 20 נָהָר יְהוָה of Jerusalem, Job 5, 3 of the abode of an individual person. In prose, the word

occurs only in 7, 8 (= 1 Ch. 17, 7) and in the present passage, where it is used in the same general sense that is otherwise confined to poetry.

26. **ואם כה יאמר**] See on I 14, 9. For **הנני**, cf. on I 14, 43.

27. **חרושת אתה**] ‘Seest thou?’ (Ez. 8, 6) i.e. dost thou see how matters are? But the text excites suspicion; and many attempts have been made to correct it. Keil would read **הַרְאָה**, and render *O seer*: but the priest is never identified with the prophet; nor is the term *seer* ever applied to him. LXX has *ἰδετε*, which may either represent **רִאָה**, or be a misreading of **רִאָה** (15, 3. Gen. 41, 41 etc.); and as the plural pronouns at the end of the verse and in v. 28, shew that Abiathar and Zadoq are both present, either **רִאָה** (Bu.) or **רִאָה** (Now. Dh. Kit.) may have been used here, according as David began by addressing Zadoq in particular, or both together. With the text otherwise as it stands, **אתה** must go with what follows, ‘return thou:’ but in view of the plural following and esp. of v. 29<sup>a</sup>, it is highly probable that for **אתה שׁבָה** we should read **אתה וְאַבִּיתֶךָ שׁבָּה** (Bu. Now. Ehrl. Kit. Dh.).

28. **בעברות**] at the fords of. So Kt., which ch. 17, 16 shews to be more probable than **בערבות** in the steppes (Jos. 4, 13) of (Qrê and Verss.), and which is preferred, after Böttcher, by most moderns (Th. Ke. We., etc.). The word occurs only here, 17, 16, and 19, 19 (see note), the usual term being **מעברה**. The fords meant are probably *Machādat* (the ‘ford’) *el-Hajlah*, and *Machādat el-Henâ*, 4 and 3 miles respectively from the mouth of the Jordan (Kennedy).

29. **וַיֵּשְׁבוּ**] LXX, Bu. Now. Sm. **בָּשָׁבָעַ**, referring to the ark.

30. David here commences the ascent of the Mount of Olives. The *p/cepp.* serve to represent the scene vividly, as well as state what was happening at the time when David received the intelligence related in v. 31.

**עליה עֹלֶה וְכֹה . . .**] Cf. I 17, 41.

31. **חֲפוֹי . . . חֲפוֹ**] The word is an uncommon one. It recurs, joined with **ראש**, Jer. 14, 3. 4. Est. 6, 12.

**וְעֹלֶה עֹלֶה וְכֹה**] GK. § 113<sup>a</sup>; and on I 6, 12<sup>a</sup>.

31. **וְלֹדוֹד הַנִּיד**] Read **וְלֹדוֹד הַנִּיד** (sc. **הַפְּגִיד**), or, following LXX, **וְלֹדוֹד הַנִּיד**: **וְלֹדוֹד הַנִּיד** is never construed with an accus. of the person to whom a thing is told.

32. [יְהִי רֹוד בָּא] Cf. on I 7, 10; and add 1 Ki. 20, 39. 40.

[אֲשֶׁר יִשְׂתַחַוו שֵׁם] The subj. may be either or **הַמִּשְׁתַחַוו**—‘**רוֹד**’ to the place where *men were wont* (or *he was wont*) to worship God:’ the former is more probable. The reference is to some spot at the top of the Mount of Olives, which was frequented as a sanctuary, or place of worship. **וְהַנֵּה לְקָרְאתֽוֹ** as I 10, 10; ch. 16, 1.

[הַאֲרָכִי] LXX δ ἀρχιεταῖρος Δανειδ = **הַאֲרָכִי רֹעה דָרֶךְ** (cf. v. 37; 16, 16), no doubt rightly, the title being added naturally on the *first* occurrence of the name. In LXX the gentile name has been strangely Graecized—either by the original translators, or by a scribe, too anxious to improve his author’s text (cf. p. 78 n.)—and combined with ἔταιρος, so as to produce the compound ‘Chief companion.’ The **נְכֹלַל** **הַאֲרָכִי** was a little W. of Bethel (Jos. 16, 2).

[קָרְבָּעַן כְּתַנְתּוֹ] ‘torn as to his tunic;’ GK. §§ 116<sup>k</sup>, 121<sup>d</sup> (*d*).

33. [וְהִיא עַל לְפָרָח] Is. 1, 14. Job 7, 20.

34. [יָם הָעִיר תְּשׁוֹב] For the position of **הָעִיר**, cf. on *ch.* 17, 13.

[עַבְדָּךְ וְנִ] The accents must be disregarded. ‘If thou returnest to the city, and sayest to Absalom, “Thy servant, my lord, O king [see below], will I be: I was thy father’s servant formerly, and now I will be thy servant,” thou wilt defeat for me the counsel of Ahitophel.’ Read for (1) **וְאַנִי** introducing the *subj.*, **אַנִי** (Bu. on Job 4, 6<sup>b</sup>), and probably also, in spite of Gen. 40, 9. 16 (*Tenses*, § 125 *Obs.*; GK. § 143<sup>d</sup>), for (2). The construction of Ew. § 348<sup>a</sup>, adopted in *Tenses*, l.c., and ed. 1, is hard.

[עַבְדָּךְ אַנִי המֶלֶךְ אֲהַיה] The separation of **אַנִי** from its verb makes a very awkward sentence; and Ehrlich’s for **אֲדָנִי** is highly probable.

35. [וְהִיא כָּל . . . חֲנִיד] Similarly I 2, 36. 17, 25. 1 Ki. 20, 6<sup>b</sup>. See *Tenses*, § 121 *Obs.* 1.

37. [רֹעה רֹוד] The same anomalous punctuation (for **רֹעה** in *st. c.*), according to Norzi, is found also in the best MSS. 16, 16 (where Hahn has **רֹעה** and 1 Ki. 4, 5: cf. *ch.* 24, 11; and GK. § 93<sup>11</sup>). Elsewhere the form in use is always **רֹוד**, except in Prov. 27, 10 Kt. (Qrê **רֹוד**), the form **רֹעה** being only presupposed in **לְרֹעֵץ** (*לְרֹעֵץ* 12, 11). The term—of Hushai also 16, 16. 1 Ch. 27, 33 (**רֹוד**)—was probably a court-title (cf. 1 Ki. 4, 5), as it was also in Egypt from an early period, and at the courts of the Ptolemies and Seleucidae (cf.

1 Macc. 2, 18. 10, 16. 19. 20. 65. 2 Macc. 1, 14. 7, 14. 8, 9. 10, 13. 14, 11): see *EB.* s.v., and Kennedy, p. 272.

אֶבְשָׁלֹם] *went on to enter*: *Tenses*, § 27 γ; Davidson, p. 69. 16, 1. [מעט] only here of *space*. צִמְקִים, as I 25, 18.

קַיִן] *summer-fruits*,—but fruits belonging to the *late summer*, the time of vintage (Is. 16, 9. Mic. 7, 1: cf. Jer. 40, 10. 12), probably figs. 2. לְךָ] ‘what are these *to thee, with reference to thee?*’ AV., idiomatically and excellently, ‘What meanest thou by these?’ So Ez. 37, 18 end. Gen. 33, 5. 8. מי לְךָ כִּלְמַחְנֵה הוּא? and similarly Ex. 12, 26. מה האבנים האלה הוזת לכם Jos. 4, 6 העברדה האלה הוזת לכם.

וְלֹהֲלָם] The **ל** affords an example of the accidental repetition of a letter from a preceding word, such as has taken place—though it is not there corrected by the Massorah—in Is. 32, 1b.

לְעִבָּר נָאֹלִים 10 לְאַכְלָל הַנְּעָרִים] Cf. Ex. 17, 1: *לְשִׁתּוֹת הַעַם* 1: Is. 51, 1: *לְאַכְלָל* (GK. § 115<sup>f</sup>).

3. הַנֶּה יִשְׁבֶּן] without *he*; cf. on I 16, 11.

מִטְלָכָת] See on I 15, 28. Read probably [מִמְלָכָת].

וּבָא] Irregular. Restore *וְיִבָּא*; cf. on I 1, 12.

[בְּחִרִים] See on 3, 16.

גָּרָא] Probably the Benj. clan of this name (Gen. 46, 21); cf. Jud. 3, 15 נָרָא. אַחֲרֹן בֶּן נָרָא.

הַלְּקָה הַלְּקָה גְּבֻהָה] Comp. Jer. 41, 6 יִצְאָה וּמִקְלָל. The type is unusual: יִצְאָה יִצְאָה וּמִקְלָל would be the ordinary one: see on I 6, 12. For the inf. abs. after the *ptcp.*, see also *v.* 13. Jos. 6, 13<sup>a,b</sup>. Is. 22, 17<sup>b</sup> וּמַעֲטָה עַטָּה. Jer. 23, 17 אמרים אמרות (GK. § 113<sup>r</sup> end; Kön. iii. § 220<sup>a</sup>).

8. וְהִנֵּךְ בְּדַרְעָךְ] ‘and behold, thou art in thy calamity.’

9. כָּלֵב מוֹת 15 [הַכְּלֵב הַמְתָה הוּא] Cf. I 24, 15; II 9, 8.

10. Kt. פְּהָרֵקְלָל פִּי; Qrê פְּהָרֵקְלָל פִּי The Qrê gives the best sense: *So let him curse, for*, etc. The Kt. is, ‘If he curseth, and if Yahweh hath said to him, Curse David, who, then (*Tenses*, § 124), shall say . . .?’ so We. Now. But this is not very natural. LXX have καὶ ἀφετέ αὐτὸν καὶ οὔτως (cf. Qrê) καταράσθω ὅτι κύριος . . .; Luc. καὶ ἀφετέ αὐτόν, διότι (Kt.) καταράται μοι, ὅτι κύριος . . ., whence Klo. Sm. Bu. . . . פְּיִקְלָלַנִי יְהוָה וּג’ (as 11b) לֹא וּקְלָלַנִי. Ehrl. ‘If he curseth me, Yahweh hath said to him,’ etc.

11. Kt. בְּעֻוִּין i.e. [בְּעֻוִּין] *on mine iniquity*, i.e. the iniquity done to me.

But this would be rather **חַטָּאת**; and the sense expressed by LXX, Pesh. Vulg. *upon my affliction*, i.e. **בְּעִנִּי**, is altogether preferable. The expression **רָאָה בְּנִי** (**אֶת־בְּנִי**) פ' is a common one: I 1, 11. Gen. 29, 32. (Qrê upon mine *eye*, which is interpreted by the Jews—see AV. marg.—to mean *my tears!*)

**קָלְלָתִי**] i.e. *the curse uttered upon me*: cf. (Ehrl.) Gen. 27, 13 קָלְלָתְךָ. According to Baer, however (p. 113), the Qrê **קָלְלָתוֹ** is the true Mass. reading.

**וְקָלְלָה** 13. **הַלְּךָ . . . הַלְּךָ . . . הַלְּךָ** Another irregular type. The normal **וְקָלְלָה** should doubtless be restored. See on I 19, 23; and ch. 13, 19. For the inf. abs. after the ptcp., see on v. 5.

**לְעַמְתָּה**] ‘over against him’ AV. RV.: more exactly, *parallel with him*: *alongside him*: Ez. 1, 20. 21.

**וְסָפֵר** frequentative (I 1, 3). Either **וְסָפֵל** for **וְסָפַל** (Ehrl.), carrying on **קָלְלָה**, would make the sequence more regular, and be an improvement.

**עִפּוּם** 14. The name of a *place* is imperatively demanded in clause *a* (on account of both **שָׁם** and **וַיָּבֹא** in clause *b*). Either **עִפּוּם** is this place—though it has not the appearance of a prop. name, and would naturally signify *weary* (LXX ἐκλελυμένοι)—or the name has disappeared from the text, having either been corrupted into **עִפּוּם**, or fallen out beside it, owing to its graphical similarity with it. Lucian after has *παρὰ τὸν Ιωρδάνην*=**הַיּוֹדֵן**. Klo., ingeniously, suggests **עַד־עֲפָנִי** (Jos. 18, 24); but though ‘Ophni was a Benjaminite town, we do not know that it was in a suitable position.

**וַיַּנְפֵּשְׁ**] Ex. 23, 12. 31, 17t.

**וְכָל הָעָם אֲשֶׁר יִשְׂרָאֵל** ‘and all the people, even the men of Israel.’ But **הָעָם** is superfluous and is not expressed in LXX. It is further to be observed that throughout the narrative **כָּל הָעָם** are regularly with David: **כָּל אֲישׁ יִשְׂרָאֵל** are with Absalom. No doubt the word has come into the text by error from the line above.

**וְלֹא**] Here, of course, the Qrê **לוֹ** is necessarily right (cf. on I 2, 3). Notice the emphatic position of both **לוֹ** and **אֲתָּה**: so e.g. Dt. 6, 13. 13, 5. **לוֹ אֲתָּה** may mean either, ‘*His will I be*,’ or (Ehrl.) ‘*For him will I be*;’ cf. Gen. 31, 42. Jos. 5, 13 end. ψ. 118, 6 al.

19. עבר ל' [למי] as I 4, 9; Jud. 2, 13.

עברתי] Perhaps should be read (Ehrl.): cf. 1 Ki. 12, 6. 8 al.  
היה לפני] כן אהיה לפני as 19, 14 (see note): cf. I 16, 22.

20. הבו לכם: הבו לכם דבר ועשה להם] הבו לכם עצה also Dt. 1, 13. Jos. 18, 4. The reflexive ל (Lex. 515<sup>b</sup>).

21. נבאתת אֶת־אָבִיךְ] See on I 13, 4.

22. הַחֲלֵל] the bridal tent of the Semites, which has survived, in the canopy of the Jewish wedding ceremony, to the present day (Sm.). The חֲלֵל of Joel 2, 16. ψ. 19, 6. Cf. W. R. Smith, *Kinship and Marriage*, p. 168 f., ed. 2, p. 199; *DB*. iii. 272<sup>b</sup>.

לעינוי כל ישראל] Cf. 12, 11<sup>b</sup>. 12<sup>b</sup>.

23. נְשָׂאֵל sc. השׂאל. The Qrê אִישׁ is not needed.

17, 1. אֶבְרָהָדָא ל' [אֶבְרָהָדָא] LXX. The reflexive ל is idiomatic with this verb, especially where one person's choice is opposed, expressly or by implication, to that of another: Gen. 13, 11. Jos. 24, 22. 1 Ki. 18, 23 etc.

2. הַהְוָא גַּע] a circumst. clause (*Tenses*, § 160; GK. § 141<sup>e</sup>).

רפה ידים] Cf. on 4, 1. For תְּחִרְתּוֹתִי, see on I 15, 18.

3. 'כִּשְׁבַּבְּ הַכָּל וּ' [כִּשְׁבַּבְּ הַכָּל וּ'] 'as the return of the whole, is the man whom thou seekest; all the people shall be at peace' (Keil, and substantially RV., disregarding the accentuation, which places the greatest break in the clause at הַכָּל). This is explained to mean that if the person of David be secured by Absalom's adherents, it will be tantamount to securing the return of the people generally. But it is unnecessary to point out how awkwardly, and inaccurately, the comparison is expressed, and how little consonant with Hebrew style is the abruptness with which the last clause is attached to the one containing the comparison. The difficulty is removed by the reading of LXX, which exhibits the full text, of which MT. has preserved only a mutilated fragment; ὃν τρόπον ἐπιστρέφει ἡ νύμφη πρὸς τὸν ἄνδρα αὐτῆς· πλὴν ψυχὴν ἐνὸς ἄνδρος σὺ ζητεῖς, καὶ πάντι τῷ λαῷ ἔσται ἐν εἰρήνῃ= 'כִּשְׁבַּבְּ הַבְּלָה אֶל-אִישָׁה בְּקַנְפֵשׁ אִישׁ אֶחָר אֶתְחָה מִכְבַּשׁ וּכְלִיחָם וּנִ' And I will bring back all the people unto thee as a bride returneth to her husband: thou seekest but the life of one man, and all the people will be at peace.' A copyist's eye passed from אל איש to אל אישה; and the letters which remained were re-grouped (הַבְּלָה אִישׁ for הַכָּל האיש) and

altered, for the purpose of extracting from them the best sense possible under the circumstances.

[**שלום**] a (virtual) accus., the predicate to **יהיה**. The substantive verb, as Arabic shews, is construed—in pointed opposition to the principles of Greek and Latin syntax—with an *accusative*<sup>1</sup>. Elsewhere **שלום** itself often constitutes the predicate: see on I 16, 4.

5. **קרא**] Better, with LXX, **קָרָא**.

[**בפיו נם הוּא**] GK. § 135f.

6. **אם אין אתה דבר**] ‘if not, speak thou:’ (for which some MSS. have **אם אין מהה אַנְכִי אֵין**) as Gen. 30, 1. **ואם אין מטה אַנְכִי אֵין** Ex. 32, 32. Jud. 9, 15. 20. 2 Ki. 2, 10<sup>2</sup>.

8. **וירא את האור כי טוב**] **אתה ידעת את כי נ'...** i.e. ‘Thou knowest that thy father and his men were mighty men;’ as Gen. 1, 4 = ‘And he saw that the light was good,’ and frequently (GK. § 117<sup>h</sup> end).

[**WARDI נפש**] Cf. Jud. 18, 25. Rather differently from I 1, 10. 22, 2.

[**ולא ילין את העם**] ‘will not pass the night with the people,’ but, as an experienced man of war, will place himself somewhere where he cannot be surprised.

9. **באחד**] Read **פחח**: **באחד** is masc. (18, 17), the **ת** being radical; **באחד הפחתים** arose probably from the following **הפחתים**. With **באחד הבורות**. Jud. 19, 13. 2 Ki. 2, 16; comp. also *et. al.* 2, 18 (**באחד הצבים**) (see note).

<sup>1</sup> Strictly an accus. of limitation—‘will subsist as peace,’ the accus. defining the manner in which the subsisting takes place (Wright, *Arab. Gr.* ii. § 41: cf. § 44<sup>c</sup>, with Rem. *c, h*; § 74).

<sup>2</sup> The athnah appears to be right (against We.). Had it been a disjunctive question, meaning ‘Shall we do after his saying, or not? speak thou?’ (i. e. had a verb to be supplied mentally after **אם**), not **אם אין**, would have been in accordance with usage: see Gen. 24, 21. **הצלה יהוה דרכו אם לא** Ex. 37, 32. Nu. 11, 23. Dt. 8, 2. **הילך בתרותי אם לא** Nu. 11, 23. **החשמר והירך דברי אם לא** Dt. 16, 4. **מצוחתי אם לא** Nu. 11, 23. **האתה זה בני אם לא** Gen. 27, 21. **מוציאתי אם לא** Jud. 2, 22: we have also **אם לא** in Gen. 27, 21. But in a disjunctive question **אם יש אם אין** is only used where **אם** precedes, and where, therefore, a *subst.*, not a verb, has to be mentally supplied: Ex. 17, 7 (in Gen. 24, 49) **היית בה עין אם אין** (in Gen. 24, 49) **הייש ישי בקרבנו אם אין** **לך** (**אם ישכם עשים ונאם לא**). **דבר** is to be taken in a pregnant sense: Absalom invites Hushai not merely to say whether he agrees with Ahitophel’s advice or not, but, if he disagrees, to state his views in full.

בְּעַם [כִּנְפֵל בָּהּ] has no antecedent: read with Luc. ‘when there fall (some) among the people;’ the first reverse among Absalom’s followers will create a panic (*v.* 10).

[וְשָׁמֹעַ הַשְׁמֹעַ] See on I 16, 4.

וְהַשְׂמִיעַ נָם בֶּן חִיל 10. [וְהַשְׂמִיעַ וְהַוָּא נָם בֶּן חִיל] Whether *וְהַוָּא* be taken as referring to v. 9 (‘And he, even (though) a man of valour’), or (Sm.) forwards to v. 9 (‘And he, (I mean) even the valiant man’), the sense is forced, and *וְהַוָּא* seems superfluous. Luc. *וְהַיְהָ* for *וְהַוָּא* yields a much more natural sentence, and is probably the original reading (Bu. Now.). *וְהַיְהָ* will then be introductory, as Ex. 4, 11. 1 Ki. 17, 4. 19, 17. 20, 6 (*Tenses*, § 121. *Obs.* 1). EVV. do not translate *וְהַוָּא*.

הַמָּסִים יִמְסֹד [הַמָּסִים יִמְסֹד], except in the poetical passages, Is. 10, 18. ψ. 58, 8 (יְמַאֲסָנוּ). 112, 10, is always, when used figuratively, joined with *לְבָב* (Jos. 2, 11. 5, 1. 7, 5. Is. 13, 7. 19, 1 al.): no doubt in the thought of the speaker, though not in grammatical construction, *לְבָבָו* is sufficiently near to indicate what part of the *בֶּן חִיל* the words referred to.

כִּי יִעַצְתִּי 11. ‘For’ does not seem in place: ‘cannot give the reason for anything that has preceded. EVV. ‘But:’ but only means ‘but’ after a negative. Keil, better, ‘Surely;’ and there are places (*Lex.* 472<sup>b</sup> e) in which *כִּי*, even standing alone, and so unlike the cases noted *ib.* d, appears to have this meaning; but they are rare, and many also are doubtful: certainly, for instance, the meaning is not needed in I 17, 25. 20, 26 EVV. If any conjunction were needed here, it would be *לְכֹן*, not *כִּי*: this, however, has no support from the Versions, and is not a probable corruption of *כִּי*. *אֲנָן[כִּי]* *כִּי*. *לְכֹן אֲנָן[כִּי]* is the best suggestion that has been made (Ehrl.); and *לְכֹן* would be better still. *פִּי כָּה יְעַזְתִּי* (We. Bu.), after LXX ὅτι οὐτῶς συμβούλεύων ἐγὼ συνέβούλευσα, retains the unsuitable *כִּי*, besides being rather a heavy sentence, esp. before *הַאֲסֹף יִאֲסֹף*.

*בְּקָרְבָּן* [וּפְנֵיךְ הַלְּבִים בְּקָרְבָּן] *battle* is an Aramaic word, in Hebrew mostly, if not entirely, confined to late writers (ψ. 55. 68. 78. 144. Job 38. Qoh. 9. Zech. 14†). No doubt *בְּקָרְבָּם* *in their midst* should be read with LXX, Pesh. Vulg.

[פְּנֵיךְ] = thy presence: comp. Ex. 33, 14. Dt. 4, 37 brought thee forth *בְּפְנֵיכְךָ with His presence*.

12. **[בְּאַחֲת הַמִּקְוָתָה]** The Qrê must be right. **מִקְוָה** is so constantly masc., that in the three exceptions the text can hardly be right. In Gen. 18, 24 **בְּקֶרֶבֶת** may well be the original reading, or the suff. in **בְּקֶרֶבֶת** might refer to **הָעֵיר**: in Job 20, 9 **תִּשְׁרוֹנוּ** might easily be an error for **יִשְׁרוֹנוּ**, due to the preceding **תוֹסִיף**; and here, and in many MSS. (v. Kitt.) in v. 9, is probably due to the following fem. termination of **מִקְוָתָה**.

**אָנַחֲנוּ נְחַנָּנוּ וְנְחַנָּנוּ** ‘and we will light upon him.’ Others take **as** [וְנְחַנָּנוּ] (as Gen. 42; 11. Ex. 16, 7. 8. Nu. 32, 32. Lam. 3, 42†); but a *verb* is desiderated. The verb **נְחַנָּה** is chosen on account of the comparison with *dew*: it is used also of locusts (Ex. 10, 14) and flies (Is. 7, 19). **כַּאֲשֶׁר יִפּוֹלֶל** the impf. in a comparison, expressing what is *usual*, as regularly, e.g. 19, 4. Dt. 1, 44. Is. 29, 8 etc.

**[וְלֹא נִתְּרַבֵּפּ]** — for —, on account of the tone leaving it (GK. § 29<sup>e-h</sup>). The jussive form is unusual: I 14, 36 (*Tenses*, § 50 Obs.; GK. § 109<sup>d</sup>). Read probably **נוֹתֵר בָּוּ**.

13. . . . **אֵל עִיר וְאֵם אֵל עִיר** immediately after **אֵם** for emphasis. Cf. I 2, 25 (**יִאֱסֹף**) = *withdraw himself*: cf. Ex. 9, 19; and **אָסֹף** of *withdrawing* or *receiving* into a house (Dt. 22, 2; Jos. 2, 18; ch. 11, 27).

**[וְהַשְׁיאוּ]** The *Hif.* only Lev. 22, 16 besides, in a different application **וְהַשְׁיאוּ אֶת־עַזְבֵּן** *cause them to bear guilt*. Here *cause (men) to bring ropes*=*cause ropes to be brought*.

**עַד אֲשֶׁר נִמְצָא** [Gen. 24, 19; **עַד אֵם**] The fut. perf. after **עַד** as after Gen. 24, 19; **עַד אֵם** i.e. 28, 15 al.

14. **[לְבַעֲבוּר]** 14, 20. Ex. 20, 20†.

15. **[כְּזֹאת וּכְזֹאת]** So Jos. 7, 20. 2 Ki. 5, 4. 9, 12†. Cf. 11, 25.

**וְאֵיךְ נִעַמְדָּה אֲנַחֲנוּ אֲנַחֲנוּ אֲנַחֲנוּ אֲנַחֲנוּ** [**I** (emph.) *counsel*:’ 12, 28. 2 Ki. 10, 4. Is. 20, 6. Ez. 16, 60. 62.]

16. **[אֶל-פְּתַלְּגָן]** The tone is drawn back by **אֶל**: see on I 9, 20.

**[בְּעִברוֹת הַמְּדוּבָר]** See on 15, 28.

**[פְּזִיבְלָעַ לְמַלְךָ]** ‘lest it be swallowed up to the king’=lest the king be swallowed up (i.e. fig. undone, destroyed: 20, 19. 20, and often in poetry). Impersonal passives occur, though rarely, in Hebrew: Nu. 16, 29 if **אֵם פְּקֻדָּת** **כָּל הָאָדָם וּפְקֻדָּת עֲלֵיכֶם** wherewith *it had*

אִישׁ רָא יַעֲבֹד בָּו not been worked. 4 אשר לא יַעֲבֹד בָּו Is. 14, 3 the hard labour wherewith (accus.) it was worked with thee. 16, 10. 53, 5 נִגְנַחַת Ez. 16, 34 וְאֶחָרֵךְ לֹא זָמַה we are wearied, it is not respite to us=we are not respite. בְּלֹעַ ל' would be the passive of הִגְנַחַת ל' (as בְּלֹעַ L' in Lam. of הַנִּתְחַנֵּת L', the L being the *nota accusativi*, as I 23, 10.

17.] עֲמָדִים . . . וְהַלְכָה וּג' 'were staying at 'En-rogel, and a maid used to go and tell them, and they (emph.) would go and tell the king; for they could not, etc.' The tenses are all frequentative, and express how communication was *regularly* maintained between David and his friends in the city. **הַשְׁפָחָה** the maid—defined in the narrator's mind by her being chosen for this office: from our point of view, a maid (comp. on I 19, 13).

עַיְן-דָּגָל] mentioned in Jos. 15, 7. 18, 16† as on the boundary line between Benjamin and Judah, and evidently at the foot of the valley of Ben-Hinnom. In all probability the present *Bîr 'Eyyûb*, the 'Well of Job' (? for 'Joab'), S. of Jerusalem, at the junction of the Valley (נחל) of Kidron from the N., and the Valley (נחל) of Ben-Hinnom from the W. See G. A. Smith, *Jerusalem* (1907), i. 108 ff.

18. וַיַּרְא] On this particular occasion, however, a lad saw them and told Absalom. The tense used, unlike those in v. 17, describes a *single* act. Comp. the similar change to וַיַּבְכֵה in I 1, 7<sup>b</sup>.

וְלוּ בָּאָר בְּחָצְרוֹ Cf. on I 1, 2.

19. חַפְסָקָה] GK. § 126<sup>r</sup>: cf. on I 19, 13.

אם תִּתְחַשֵּׂש אֶת הַאֲוִיל בְּמַכְתֵּשׁ בְּתוֹךְ חַרְפּוֹת לֹא [הַרְפּוֹת Prov. 27, 22] The meaning is uncertain. No ✓ or ↗ with a suitable meaning is known. LXX *αραφωθ*; Luc. Theod. παλάθας (cakes of compressed fruit); Aq. Symm. πτυσάνας (peeled or pearl-barley); Aq. Theod. in Prov. ἐν μέσῳ ἐμπτισσομένων (things peeled or brayed: see πτύσσω in Liddell and Scott); Vulg. (both times) *ptisanas*; Pesh. حَمْضَة (hordeum decorticatum, PS.); Targ. דְּקָלִין dates: in Prov. LXX oddly ἐν μέσῳ συνεδρίου (cf. Tg. Pesh.). Something that could both be pounded (or be the result of pounding) in a mortar, and be dried in the sun, must be intended: but that is about all that can be said. Kimchi *bruised corn*: so RV. Pointed רְפּוֹת, the word might=فَقَتْ (from رَقَّتْ) broken or crumbled pieces (Lane, 1118):

but the sense *Abfälle* (Schulthess, *ZAW.* 1905, p. 357 f.) does not seem probable.

20. מִפְנֵי הַחִירָה 8 (so Sam. סִבְיוֹר פִּי [פְנֵי] Onq. Pesh. Vulg.) for מִפְנֵי הַחִירָה. So Tg. Vg. and 10 MSS.: several other MSS. also have פִּי on the margin.

מִכְלָן [מִיכְלָן] The word is doubtful. مَكَلْ, even supposing that were a legitimate formation from it, is a word used of a well, meaning *to contain black and muddy water*: not only, however, is מִכְלָן not a legitimate formation from a root מְקַלֵּ, but the sense obtained would be questionable and unsatisfactory: Ges. *rivulus parum aquae continens* is arbitrary. Friedrich Delitzsch (*Ass. HWB.* 718<sup>a</sup>) compares the Assyrian *mēkaltu*, a word not hitherto found in a connected text, but explained in a syllabary as meaning a *water-trough* or *water-channel*: but such a derivation is precarious. The Versions render no help. LXX παρῆλθαν μικρὸν τοῦ ὕδατος; Luc. διεληλύθασι σπεύδοντες; Targ. נִבְרָא עֲבָרוּ יְרֵנָא; Pesh. בָּדָהוּ מִמְּאָה (‘they have passed on hence,’ continuing ‘because they sought water and found none’); Vulg. (cf. Luc.) *Transierunt festinanter, gustata paululum aqua.* If the word be not corrupt, it is one of which the meaning is unknown. לְמֹה אֵלֶּה from here to (Ehrlich) is a plausible emendation. Bu. suggests מִתְהַרְהָה.

22. עַד אַחֲרָךְ] Anomalously for אַחֲרָךְ: so Gen. 48, 22. Is. 27, 12. Zech. 11, 7. Obviously the form, though in appearance that of the *st. c.*, cannot be so really; though why in these four instances the vowel of the ultima should remain against custom unlengthened in the *st. abs.* (and so the *pathah* of the penultima be preserved) it is impossible to say: the passages do not resemble each other in any other common feature; and the form אַחֲרָךְ occurs elsewhere too frequently in ‘the flow of speech’ (Ew. § 267<sup>b</sup>; cf. GK. §§ 96 Rem. on אַחֲרָךְ, 130<sup>c</sup>), for it to be reasonably attributed to that cause, as Ew. suggests, in these four passages. As in many other cases, the anomalous form is due in all probability to an accidental corruption in the tradition which the punctuation represents.

לְאֵלֶּה גַעֲדרָה] the pf. in pause. The case is not one in which אֵלֶּה might, exceptionally, be construed with a ptcp. (*Tenses*, § 162 n.).

23. וַיַּזֶּה אֵלֶּה בֵּיתוֹ] i.e. gave his last directions to his family: cf.

2 Ki. 20, 1 (= Is. 38, 1) **אָז לְבִתְחַק** In New Heb. צָפֵן is a *will*. It is a pity that the obscure ‘set his house in order’ has been retained in RV.

[גִּיחַנָּם] In pause for גִּיחַנָּם: cf. on I 15, 23. The word exemplifies well the reflexive sense often expressed by the Nif'al.

24. [מַחֲנִימָה] On Mahanaim, see pp. 241, 245.

25. [וְאַתָּה עִמָּשָׂע] Notice the order: עִמָּשָׂע is put first for emphasis.

[יִתְרָא] In 1 Ki. 2, 5. 32. 1 Ch. 2, 17 יִתְרָא.

[הִשְׁמְעָאֵל] The Israelite! *the Ishmaelite* must be read, with 1 Ch. 2, 17 and LXX (Cod. A) here; for a notice of another Ishmaelite among David’s subjects, see 1 Ch. 27, 30.

[נָחַשׁ] In 1 Ch. 2, 16 Abigail is said to be the daughter of Jesse, and sister of Zeruiah (mother of Joab) and David. It is uncertain how the two statements are to be reconciled. Luc. and other MSS. of LXX have Ιεσσαὶ here (so Now.); but that may be a harmonizing alteration. According to We. (formerly), and Bu. came in here by error from בֶּן נָחַשׁ just below. Now, however (*Isr. u. Jüd. Gesch.*<sup>3</sup> 56 n.), We. considers that greater weight should be attached to this passage than to Ch.: perhaps, if the word is correct, Nahash was either the first husband of David’s mother, or (if we were sure that Nahash was a woman’s name) a second wife of Jesse.

26. [אֶרֶץ הַגָּלְעָד] ‘in the land of Gilead’: cf. p. 37 n.

27. [שְׁבִי] son of Nahash, and consequently brother of Hanun (10, 1), whom David, after his capture of Rabbah (12, 29–31), had presumably made governor of the Ammonites.

[לֹא דָבֵר] See on 9, 4, where also מַבְּרִיךְ בֶּן עַמִּיאֵל is mentioned as the protector of Mephibosheth.

[בְּרוּלִי] no doubt, Nestle is right (*AJSL*. 1897, p. 173) in regarding this name not as connected with בְּרוּלִל, but as a compound of the Aram. *son* with זָל, the ‘pr. n. of some person, place, or God.’ Another בְּרוּלִי comes from Meholah (21, 8); this has a son בְּמוֹתָה, a name presumably derived from מְכַהֵּה to be blind, and the other has a son אַדְרִיאָל, who married Merab (I 18, 19), i.e. (from אֱלֹהָה) ‘Help of God,’ or ‘My help is God’ (=Heb. עַזְרִיאָל),—both likewise suggesting Aramaean surroundings (Nestle).

[רְגָלִים] 19, 32t. The site is unknown.

27<sup>b</sup>—29<sup>a</sup>. [וַיִּשְׁבַּב . . . הַבִּיאוּ] מישבב LXX have δέκα κούτας καὶ ἀμφιτάποντος, i.e. (δέκα, as Klo. acutely saw, being עֲרֵשֶׁת miswritten, or misread, עֲרֵשֶׁת מִשְׁבָּב וּמִרְבָּדִים) couches for lying down and rugs' (Pr. 7, 16. 31, 32†: cf. רָבֶּר, restored in I 9, 25). (2) For the *order*, which is unusual, but adds emph. to the subj. (*Tenses*, § 208. 3; GK. § 142<sup>f d</sup>), comp. 2 Ch. 31, 6. There is, however, an incongruity in the text, as among the things brought to David at the beginning are obviously unsuitable. Insert after הַבִּיאוּ those at the beginning are obviously unsuitable. Insert after הַבִּיאוּ and כֹּל יָצַר (Sm. Now. Bu.), and the difficulty disappears: we then get viz. '... brought couches for lying down, and rugs, and basons, and earthen vessels; and offered wheat, and barley, etc., to David and to his people to eat.' הַנִּישׁ is rightly used of offering food: Gen. 27, 25. Jud. 6, 19. I 28, 25.

28. [כֶּפֶת] *bowls* or *basons*: סֶפֶת Ex. 12, 22. Zech. 12, 2. Hab. 2, 15 (read 1 Ki. 7, 50. 2 Ki. 12, 14; סֶפֶת מִסְפָּה תְּמִימָה Jer. 52, 19†).

[וְקָלִי] (1) *parched corn*,—a common food in the East (DB. ii. 27<sup>b</sup>): I 17, 17. 25, 18. Lev. 23, 14. Ru. 2, 14†; cf. Lev. 2, 14 אֶבֶב קָלִי בְּאֶשׁ Jos. 5, 11 (אֶלְעָם).

[פּוֹל] beans (Ez. 4, 9†); and עדשים *lentils* (23, 11. Gen. 25, 34. Ez. 4, 9†): see DB. iii. 28.

[וְקָלִי] (2) not expressed in LXX, Pesh.; and evidently repeated by error.

29. [שְׁפָות בָּקָר] שְׁפָות only here: LXX σαφφωθ βοῶν, Luc. γαλαθηνὰ μοσχάρια sucking calves; Targ. דְּחַלְבָּן תְּרוּין cheeses of kine's milk; Pesh. جَعْدَلَةُ بَقَاءِنَّ cheeses of kine (so EVV.). 'Cheeses' would be not unsuitable: but how would come to mean this, is not apparent. Wetzstein (ZAW. 1883, p. 276), upon doubtful grounds, would render *cream*; Kennedy (EB. iii. 3091) emends שְׁאָפָות (from שָׁאָף = שׂוֹף to crush), which he conjectures to have meant *dried curds*, which, 'rubbed down' and mixed with water, form a refreshing beverage.

18, 2. [וַיַּשְׁלַח] Luc. ἐτρίσσευσε=וַיַּשְׁלַח: which, as the less common word, is the more likely to be original (Sm.). So Klo. Bu. Ehrl., etc.

[לֹא יִשְׁמוּ אֶלְעָם לְבָב] Cf. on 19, 20.

[כִּי עַתָּה וּ] 'for now there are ten thousand such as we,'—which yields no sense agreeable to the context. Read with LXX, Symm. Vulg. ~~עַתָּה~~ for ~~עַתָּה~~: 'for thou art the like of us (being) ten thousand'

=for thou art worth ten thousand of us. **אתה עתה** and **אתה** are elsewhere confused, cf. 1 Ki. 1, 18. 20 MT. and Versions.

**מַעֲיר** [מַעֲיר] the art. is needed. Read either **מִקְרֵעַר** or **מִקְרֵעַר** (LXX), followed by either **לָעֶזֶר** or **לָעֶזֶר**.

**עוֹז** Kt.] i.e. **לְהַעֲזֵר=לְעַזֵּר** (as I 2, 28). But a *Hif.* of is doubtful (on 2 Ch. 28, 23, cf. on I 21, 7), and the yod may have readily found its way into the word through the influence of the preceding **עִיר**. Read with the *Qrê* the *Qal* **לְעַזֵּר**.

4. Cf. I 29, 2.

5. **לִי** in **לְלָאָט**=**לְלָאָט** = **gently**, as in **לְבָטָח** (on *ch.* 15, 11). lit. **for me=I pray**: comp. 2 Ki. 4, 24 **לְרַכְבֵּן אֱלֹהִים** slacken me not the riding, except I tell thee; and above, on I 20, 20.

6. **אַפְרִים** [אַפְרִים] **Maaavav**=**מְחֻנִּים**, which Klo. adopts. However, a **עיר**, even on the E. of Jordan, might, from some circumstance unknown to us, have been called the **עיר אַפְרִים** (cf. *H.G.* 335 n.).

7. . . . ‘**וְתַחַי שָׁם**’ And the slaughter was there great on that day,’ etc. (not, as RV., ‘And there was a great slaughter there that day’: notice the art.; and cf. I 4, 10). The **שם**, however (*together with בַּיּוֹם הַרְוָא*), overweights the clause, and is not expressed by LXX. Probably it was introduced here by error from the line below where it is in place.—After **אַל עֲשָׂרִים** add, with LXX, **אִישׁ**.

8. **נִפְצֹות** [נִפְצֹות] The punctuation is hardly probable: it is better to follow the *Qrê* **נִפְצֹת**, and to suppose that **וּ** has become misplaced: cf. on *ch.* 14, 14.

9. **לִפְנֵי** [וַיָּקָרָא . . . לִפְנֵי] ‘And Absalom happened by chance (1, 6: with **לִפְנֵי**, Dt. 22, 6) before . . .’, i.e. came in front of them accidentally.

**אַבְשָׁלוֹם רַכֵּב** [אַבְשָׁלוֹם רַכֵּב] a circumst. clause: cf. on I 19, 9.

**וַיָּחַזֵּן** [וַיָּחַזֵּן] and he was set or put. LXX **καὶ ἐκρεμάσθη**, Pesh. Targ. **וַיַּחַזֵּל** (cf. 10), perhaps rightly (so Bu. Sm. Now. Dh.). At least **הַחַזֵּן** does not occur elsewhere in a similar connexion.

10. **אִישׁ אַחֲרֵי** I 1, 1.

**וְהִנֵּה רָאָתָה וּמְרוּעָה** [וְהִנֵּה רָאָתָה וּמְרוּעָה] ‘and *lo*, thou sawest . . .’, a more vivid way of expressing ‘and *if* thou sawest:’ comp. on I 9, 7 **וְהִנֵּה נָלַךְ וּמָה נָבִיא** ; and **וְהִנֵּה לְאָשָׁר**; cf. Ex. 4, 1.

**לְעַלְיִ לְתַחַת** [לְעַלְיִ לְתַחַת] ‘and it would have been *incumbent on* me, would have devolved upon me to give:’ **לְ** as Neh. 13, 13 **עַל** ; and **וְעַלְיִם לְחַלְקָה** **לְאַחֲיהֶם** 13 **וְ** **לְ** as Neh. 13, 13 **עַל** ; **וְעַלְיִ נְדִירֵךְ** 13 **וְ** **הִיא** **עַל** ; cf. ψ. 56, 13 **עַל** ; etc. (*Lex.* 753 c).

**חנורה**] a girdle would be a welcome present; for it was a necessary part of a soldier's accoutrement. Comp. 1 Ki. 2, 5; and notice the phrase for doing military service, 2 Ki. 3, 21 חנוה ומעלה, and 1 Ki. 20, 11 אל יוחלל חיר במקפתה II.

12. **אֲלֹא אָנֹכִי שְׁזַלֵּל . . . לֹא אַשְׁלַח** [And though I were weighing' etc.] The sequence of tenses exactly as ψ. 81, 14-17; 2 Ki. 3, 14 (with לילו): *Tenses*, § 145. We. Bu. Now., on the ground that the payer, not the receiver, 'weighs' the money, would read אלף כסף שְׁלֵל the subj., and אָנֹכִי *casus pendens*, GK. § 145<sup>a</sup>): but the construction is forced, and (Sm.) the meaning seems to be, 'If I were to *feel the weight* of the money paid into my hand.' LXX ὥστημι (= שְׁלֵל). It is used as in v. 11, to subjoin an emphatic exclamation: see on 24, 3.

**בָּאוּנִינוּ בְּ**] immediately follows, as the emph. word in the sentence.

**שְׁמַרְדֵּמִי בְּנָעָר** [Have a care, whosoever ye be, of the young man.] Such, if the text be correct, must be the sense of בְּ; on the analogy of מה v. 22. I 19, 3, though no example occurs even of entirely parallel. LXX φυλάξατέ μου, Pesh. כְּבוֹדֶךָ, i.e. as v. 5, probably rightly (so Bu. Now. Sm.).

13. **או עִשְׂתֵּי בְּנֶפֶשׁ שָׁקָר** [Or if (GK. § 159<sup>cc</sup>) I had dealt against his life falsely (lit. had wrought falsehood against his soul)—and nothing is hid from the king—then (*Tenses*, § 124) thou wouldest stand aloof' (i.e. wouldest do nothing to shield me). LXX joins the first three words to v. 12<sup>b</sup>, reading μὴ ποιῆσαι κτλ. i.e. מעשות בְּנֶפֶשׁ שָׁקָר—'Have a care, I pray you, of the young man, even of Absalom, so as not to deal against his life falsely.' But this does not agree with what follows: for (וְ) אתה תַּחֲזֵב מִנְנֶד (וְ) cannot mean 'and thou wouldest have to stand before him (the king):' מִנְנֶד never means simply *in the presence of*, but either '*from* the presence of' (Is. 1, 16) or (absolutely) *at a distance* (Gen. 21, 16. 2 Ki. 3, 22. 4, 25), *aloof*.

14. **לֹא־כָּן אֲחִילָה לְפָנֶיךָ** [Not so would I fain wait. (I 10, 8) before thee,' i.e. I will not delay here in your presence—while you are making up your mind—on any such pretexts as you allege. אֲלֹא must be regarded as negativating כָּן, not joined with the cohort. (which would require אֲלֹא). The sense thus obtained is not, however, very good. LXX, in the first of its two renderings (διὰ τοῦτο ἐγὼ ἀρέσομαι—the second being οὐχ οὔτως μενῶ), which is the only one in Luc., and Targ. express **לֹא־כָּן אֲנֹכִי אֲחִילָה** 'Therefore (see on I 28, 2) I will

begin before thee ;' so Bu. Now. Kit. Dh. Ehrlich's conjecture yields a thought more in accordance with Joab's sturdy independence : **לֹא כִן :** **אַחֲלָה בְּנֵי** 'Not so will I court his (the king's) favour !'

**שְׁבָתִים** [rods or clubs (II 23, 21; ψ. 23, 4), which, however, would not be thrust into the heart. Read, with LXX βέλη, **שְׁלָחִים** darts (so Th. We. Bu. Now. etc.).

Cf. 12, 21; 1 Ch. 12, 1: *Tenses*, § 161 *Ols.* 2; GK. § 156e. Bu. rightly objects to beginning v. 15 with (Th. Now. al.). To express the sense 'While he was yet alive, ten young men surrounded him,' Heb. idiom would require (though in the examples we have of the construction, **עַד** is usually followed by a *ptcp.*) (**וְעַד** not) **וְעַד** **חַי** (not **וְעַד** **חַי**) **נָעָרִים . . . סְבָבוֹ וּמִ**: see Nu. 11, 33. **הַבָּשָׂר** **וְעַדְנוּ** **בֵּין** **שְׁנָיהם . . . נָאָף יְיָ** **חֶרֶה** **בְּעֵם** 78, 30 f.: cf. on I 14, 19; and see *Lex.* 729<sup>a</sup>; *Tenses*, § 169.

**לְבָב** [בְּלֵבִים] as in the phrases Ex. 15, 8 al. in the *heart of the sea*; **לְבָב יִם** Dt. 4, 11.

16. **[מִירְפָּךְ]** See on I 23, 28.

17. **וַיַּקְרִמוּ** [**וַיַּצְרִיבוּ**] would be better (Bu.): see Jos. 7, 26. 8, 29.

18. **[לְקָחָה]** For this use of **לְקָחָה**, cf. 17, 19. (In Nu. 16, 1 **וְלִקְחָה** must be read: so Bö. We. Dillm. etc.)

**אַתְּ מִצְבָּת**] Elsewhere, except Is. 6, 13 (in a different sense), the abs. form is always **מִצְבָּה**. The absence of the art. is irregular (on I 24, 6; ch. 1, 10); and no doubt **הַמִּצְבָּת** should be read. In **מִצְבָּה** in the sense of a sepulchral stele occurs Gen. 35, 20; and the corresponding Phoen. form **מִצְבָּת** occurs often in this sense, as Cooke, *NSI.* 15, 1 (=CIS. i. 58) (see the note). 16, 1. 18, 1 (=CIS. i. 59) **יְתָנָא עַבְדָּאֵסֶר לְאָבִי לְאַרְכָּתָא** 'The pillar among the living (the *cippus inter vivos*, also, in CIS. i. 59) which 'Abd-osir set up to his father, to Archetha,' 19, 1 (all from Kition in Cyprus). No. 16 is an instance of a pillar, like Absalom's, set up by the person himself whose grave it marks. 'I 'Abd-osir . . . set up (this) pillar in my life-time over my resting-couch for ever.'

**[בְּעֵמֶק הַמֶּלֶךְ]** Gen. 14, 17†.

**עַל שְׁמוֹ**] according to his name: Ex. 28, 21 al. (*Lex.* 754<sup>a</sup>).

19. **[יְד אֲבָשָׁלָם]** as I 15, 12 in the sense of *sign, monument*. Cf. Is. 56, 5 **יְד ؎ שְׁמֵן**.

**[כִּי שְׁפָטוּ יְהוָה מִזְרָח אַיִלּוֹ]** Cf. v. 31, and on I 24, 16.

20. כִּי עַל כֵּן [Gen. 18, 5 al.: *Lex.* 475<sup>b</sup>) must be read with the Qrê: כֵּן has fallen out before the following בֶּן.

21<sup>b</sup>. No doubt הַכּוֹשִׁי should be read, as *vv.* 21<sup>a</sup>, 22, 23, 31.

32. The reference is to some particular Cushite (i.e. Nubian) slave, or negro (Jer. 13, 23), among David's attendants.

22. וַיֹּאמֶר . . . וַיָּסַף . . . GK. § 121<sup>d</sup>.

=הַחֲרִישׁוּ מִמְּנִי וְאֶרְבְּרָה אַנְּיִי וַיַּעֲבֹר עַל מָה [Job 13, 13] as *M.* 13, מה [what] וַיָּהִי מה and let come upon me *what will* (*Lex.* 553<sup>b</sup> e).

לִמְהּוּ זֶה אַנְּיִי צָם 12, 23 לִמְהּוּ זֶה אַתָּה רַץ.

וְלִכְהָה Merely an orthographic variation for וְלִקְהָה: see on I 1, 26.

אַזְנָתָה] Probably 'no message finding or attaining (aught),' i.e. no message that will secure you a reward (cf. LXX εἰς ὀφελίαν). But the expression is peculiar: and other suggestions have been made with regard to it. RV. m., Ehrl. 'no sufficient message:' but it is doubtful whether מִצְאָה itself means to 'suffice,' and whether in the three passages (Nu. 11, 22 bis. Jud. 21, 14) in which מִצְאָה(1) לְהָם is so rendered, the rend. is not a paraphrase, the lit. rend. being 'one (or they) found for them' (cf. the Nif., lit. *be found*, Jos. 17, 16. Zech. 10, 10: the emend. אַמְצָאתָה לִיוֹשְׁבֵי יְרוּשָׁלָם *ib.* 12, 5 is very doubtful). We. Bu. Now. punctuate מִצְאָתָה (Hof.) 'no reward for good tidings (as 4, 10) will be brought forth (= paid out) to thee:' cf. הַזְּדִיא, יְצָא, קְפָא, קְפָאָתָה, frequently.

23. וַיָּהִי מה] Prefix, with LXX, וַיֹּאמֶר, as Hebrew idiom requires.

דרך הַכְּבָר] by the way of (i.e. here through) the Oval, viz. of Jordan. The word bears a specific geographical sense, and denotes the broad, and somewhat elongated plain into which the Jordan-valley expands N. of the Dead Sea<sup>1</sup>: Gen. 13, 12. עָרֵי הַכְּבָר 19, 17. 25. 29. Dt. 34, 3; Gen. 19, 28; Gen. 13, 10. 11. 1 Ki. 7, 46. ארֶן הַכְּבָר means properly a *round*; but as this plain is not circular, perhaps we might represent the word by the term *Oval*. The meaning of the passage will be that, while the Cushite went straight across the mountains from the 'wood of Ephraim' to Maḥanaim, Aḥima'aż made a *détour*, coming down into the Jordan-valley, and then following the high road through it, and up whatever wādy it might be (see

<sup>1</sup> In Genesis it seems indeed to include more: see my note on 13, 10; and cf. DB. iii. s.v. PLAIN, 4; iv. s.v. VALE OF SIDDIM, and ZOAR (pp. 986<sup>b</sup>-987<sup>a</sup>).

pp. 241, 245), which led to Maḥanaim. The route, though longer, was easier and quicker than the one taken by the negro.

24. [בֵּין שְׁנַי הַשְׁעָרִים] i.e. in the space between the outer and inner gates of the city gateway.

25. חַלְק וּקְרָב] See on I 14, 19.

26. אֶל הַשְׁעָר] 'to the *porter*.' LXX, Pesh. Vulg: vocalized לְאֶל הַשְׁעָר, which is accepted even by Keil as preferable to MT.: the king was sitting *within* the gateway, v. 24, the watchman called out directly to him, v. 25, and here, v. 26<sup>b</sup>, receives from him an immediate reply: he called, therefore, not to the porter, but *into the gate*, addressing himself directly to David.

וַיֹּאמֶר הַנָּה אִישׁ] Add, with LXX, אַחֲר.

28. וַיָּקָרֵב] We. cleverly,—evidently unaware that his conjecture was supported by Lucian καὶ προσῆλθεν Ἀχιμαᾶς. In 27, Ahîma'az is still at a distance: his *drawing near* is just a point which a Hebrew narrator would mention, before stating that he addressed the king.

לְאַפִּי] In spite of Gen. 48, 12. Nu. 22, 31. I 20, 41 (see on I 25, 23), אַפִּי should probably be read, the ל being repeated by error from the preceding לְמֶלֶך (cf. Is. 32, 1<sup>b</sup>).

29. טָלָם] The Massorah (see Norzi, *Minhath Shai*, ad loc.) has a note ג' סְבִּירִין הַשְׁלָום (above, on I 12, 5), viz. here, I 16, 4, and 2 Ki. 9, 19. So 16 MSS. (see de Rossi). And we have הַשְׁלָום in v. 32. But see note on I 16, 4.

רָאִיתִי וּג'] Keil: 'I saw the great commotion at Joab's sending the servant of the king and thy servant.' But the position of יְוָאֵב makes this rendering impossible. In all probability את עבר המלך is a correction, intended as a substitute for the less courtly *second person*. The correction found its way into the text, in a wrong place, by the side of the original reading, and the conjunction ו was added, for the purpose of producing the semblance of a coherent sentence. Read, therefore, יְוָאֵב אַת (בְּשַׁלְחָה) לְשַׁלְחָה. So We. Kp. Stade, Klo. etc.—For מה עבדך. Bu. Sm., however, suggest לא ידעת מה הוא.

לִפְנֵות לְשַׁלְחָה] Though ל with the inf. is used in certain phrases, as

**ערב**, to denote time (GK. § 114<sup>f</sup> *n.*; *Lex.* 517<sup>a</sup> 6 *a end*), in a case like this analogy strongly requires 'כ' or 'ב'. So Bu. etc.

19. 1. **רָמַז** [יְרָמַז] is to *shake* or *be agitated* with some force, e.g. of mountains, Is. 5, 25: it is also often used of strong *mental agitation*, sometimes in anger (Is. 28, 21), more often fear (Is. 32, 10. 11: comp. the **לֵב בָּשָׂר** of Dt. 28, 65). Here, not so much definitely in grief, as through the shock which paralysed and unnerved the king.

20. **עֲלִיהָ השֹׁעַר** [עַלְיָהָה] The *roof-chamber*, was a chamber built on the flat roof of an Oriental house (see illustr. in Moore, *Judges, SBOT*. Engl. ed., p. 59), Jud. 3, 20. 1 Ki. 17, 19. 2 Ki. 1, 2 al. Here of a similar chamber on the top of the gateway.

21. **נֶהָה אָמַר בְּלֶבֶת וּבְלֶבֶת** [בְּלֶבֶת וּבְלֶבֶת] The entire narrative is remarkable for both its minuteness and its vividness; but especially so just here. We. (*Compos. des Hex.*, p. 262) calls attention to the graphic **בְּלֶבֶת**. Luc. and other MSS. of LXX, read, however, **בְּבָלֶבֶת**, which Bu. Sm. Ehrl. prefer. Observe in what follows the feeling which David throws into the expression of his sorrow by the addition of the pronoun **מֵי יְתַן מַוְתִּי חַחַת אֲבְשָׁלוֹם בְּנֵי בְּנֵי** (GK. § 135<sup>f</sup>). On **מַיְתַן** see GK. § 151<sup>b</sup>; *Lex.* 678<sup>b</sup> *f.*

22. **בְּכָה וַיַּתְאַבֵּל** [בְּכָה וַיַּתְאַבֵּל] *Tenses*, § 80.

23. **וַיַּהֲגֹנֵב . . . לְבָאָה** Very idiomatic: see GK. § 114<sup>n</sup> (with *n.*) ; and cf. Gen. 31, 27.

**כָּאֵשֶׁר כְּ** [הָעֵם הַנְּכַלְמִים] The art. is generic, as constantly after **כְּ** and (GK. § 126<sup>o</sup>).

24. **לְקָאָט** [לְקָאָט] Only here: comp. **לֹט** I 21, 10. 1 Ki. 19, 13. Is. 25, 7<sup>t</sup>. Prob. **לְקָאָט** should be pointed (We.): cf. p. 168 *n.*

25. **בּוֹשֵׁת הַבְּשָׁת** [בּוֹשֵׁת] from **בּוֹשֵׁת**: GK. § 78<sup>b</sup>.

26. **כִּי לֹא . . . כִּי** [כִּי לֹא . . . כִּי] The second is resumptive of the first (on I 14, 39). For the verb **יִשְׁרָאֵל** must certainly be read (Ehrlich).

27. **דָּבָר עַל לֵב** [דָּבָר עַל לֵב] as Is. 40, 2 al.

28. **כִּי** [as the text stands, **כִּי** will = *if* (*Lex.* 473<sup>a</sup>; cf. I 20, 13): but the **סְבִידָה** (on I 12, 5) **כִּי אָם** *that, if* is more in accordance with analogy: **אָם** and the ptcp. in the protasis, as I 19, 11. Gen. 20, 7. 24, 49. Ex. 8, 17 al. (*Tenses*, § 137).

29. **וַיַּרְעָה** [the 3 pf. fem. of the verb **רַעַע** (as Dt. 15, 9): **לְ**, as ψ. 106, 32.

9. [לִפְנֵי הַמֶּלֶךְ] The verse should end here. With the following words the scene changes, and a different subject is introduced.

10. ‘*וַיֹּהִי . . . נָדָן*’ And all the people were *in a state of mutual strife.*’ The *Nif.* of *רָצֵן* is not found elsewhere: but such would be its force (GK. § 51<sup>d</sup>): comp. Job 23, 7, and Pr. 29, 9. Luc. γογγύζοντες = *נִשְׁאָט*: so Klo. and Sm. (‘perhaps’), but only because the *Nif.* *נָדָן* does not occur elsewhere. *וַיֹּהִי* and the *ptcp.*, as explained on I 23, 26.

**מעל אבשלום**] The people picture David as having fled from Absalom, as from one whom his presence encumbered: cf. *מעל* in Gen. 13, 9. 11; 25, 6; Ex. 10, 28; Neh. 13, 28. *וְאַבְרִיחָהוּ מַעַל* before the personal name ‘schlecht passt.’

11. At the end of this verse, LXX, Pesh. express the clause which stands now in MT. (with the addition of *אל בֵּיתוֹ*) as v. 12<sup>b</sup>, viz. *וַיַּרְכֵּת כָּל יִשְׂרָאֵל בָּאֶל הַמֶּלֶךְ*. Evidently v. 11 is its right place; it is required here to explain David’s action described in 12<sup>a</sup>: on the contrary, as 12<sup>b</sup>, it interrupts the close connexion which subsists between 12<sup>a</sup> and 13<sup>a</sup>. (It is followed in 12<sup>b</sup> by the words *אל בֵּיתוֹ* repeated by error from the middle of the verse: observe, *precedes* each time.)

14. [חַמְרוֹן] See on I 15, 5. For ‘Amasa, see 17, 25.

*לִפְנֵי* suggests the idea of being in a person’s service: cf. 2 Ki. 5, 2<sup>b</sup>; and ch. 16, 19 *end*.

15. [וַיַּזְתַּחַת לְכָבָב] So Kit.: but Gi. Baer, *וַיַּזְתַּחַת*, with many MSS., LXX, Pesh. (אֲסְפָלָן), Vulg.; and this with *את* is obviously right (cf. 1 Ki. 11, 3). Targ. *אֲחַפְנִי*, as Jud. 9, 3, which, if an *exact* translation, implies the omission of *את*.

16. [הַגְּלָלָה] See on I 10, 8.

17. [וַיַּרְדֵּן] viz. from the hill-country of Judah to the depression through which the Jordan runs, v. 25. Cf. Luke 10, 30.

18. The first four words of this verse, describing who accompanied Shimei, belong to v. 17: the rest of v. 18 relates to *Ziba*, forming with 19<sup>a</sup> (which ought to belong to 18) a sort of parenthesis: the purport of the allusion to Shimei appears in 19<sup>b</sup> ft.

[חַמִשָּׁת עָשָׂר] GK. § 97<sup>e</sup>.

[**צָלַח**] Of uncertain meaning. The word does not otherwise occur in a sense appropriate here; elsewhere, it means in *Qal* to *come forcibly* (of a spirit, I 10, 6 al.), sometimes (though the *Hif.* is more common in this sense) to *advance unchecked*, to *prosper* (*ψ.* 45, 5. Is. 53, 10 al.). Here, the rendering in closest accordance with the general meaning of the root is to *rush down to, dash into* (comp. LXX κατενθύνω *came straight down to*: Vulg. *irrumpentes Jordanem*). The word excites suspicion: but if correct, it must be intended to indicate the zeal with which Ziba and his men exerted themselves to reach the Jordan in time to conduct the king across<sup>1</sup>. The first four words of v. 18 being joined to v. 17, וְצִיבָא וְ is left without a predicate: and as the pred. introduced by *simple* 1 is barely defensible (2 Ki. 11, 1 Kt.: *Tenses*, § 129), it is better to suppose the 1 to have arisen by dittography from אֲתָה, and to read simply צָלַח. Render, therefore, ‘And Ziba etc. sped down to Jordan before the king, and crossed over the ford (see on v. 19) in order to bring the king’s household over,’ etc.

19. [וְעַבְרָה הַעֲבָרָה] ‘And the ferry-boat<sup>2</sup> kept passing over,’ i.e. crossed to and fro. But **הַעֲבָרָה** is not found elsewhere with the meaning *ferry-boat*; and probably we should restore with We., after LXX (which here has a doublet, the first rend. being καὶ ἐλειπούργησαν τὴν λειποργίαν = וְעַבְרוֹ הַעֲבָרָה) וְעַבְרוֹ הַעֲבָרָה (or better, freq.), ‘and they passed to and fro over the ford (15, 28) in order to bring the king’s household over, and to do what he thought good.’ The words will then describe the purpose with which Ziba and his attendants, v. 18<sup>b</sup>, came down to the Jordan.—On **לְעַבֵּר**, for **לְהַעֲבֵר**, see I 2, 28.

[**וַיִּשְׁמַע**] V. 19 should begin here (see above).

[**בָּעַבְרוּ בְּרוּךְ**] = ‘as he was *about to* pass over Jordan’ (so RV. *marg.*): cf. on I 18, 19. It is plain from vv. 34, 39 (Kimham shall pass over with me), 40 that David did not cross until *after* the conversation with Shimei. ‘**בָּעַר**’ as Is. 43, 2. ψ. 66, 6.

<sup>1</sup> In Arab. **צَلَح** is *recte se habuit*: in Aram. to cleave (I 6, 14 Targ. Pesh.; ψ. 136, 13 Targ.); whence Ges. (after Abu'lWalid) *fiderunt transcendit* (RV. *went through*). But such a sense would be isolated in Heb., and imply a rather violent metaphor.

<sup>2</sup> Had gone over (Keil) would have been **עַבְרָה** וְהַעֲבָרָה.

20. [אֲלֹהָה] Cf. ψ. 32, 2. For **הָעוֹת**, see p. 170*n.*, and cf. 7, 14, 24, 17.

21. [לְשָׁם . . . אֶל־לְבוּ] Cf. 18, 3. I 9, 20 (sq. 6). 25, 25 (**אֶל**): *Lex.* 524<sup>b</sup> 3 c, 523<sup>b</sup> 3 c.

21. [אַנְיָה] Note the emphatic pronoun.

[לִרְדָּת] to the Jordan.

23. [הַיּוֹם יָמַת אִישׁ בְּיִשְׂרָאֵל] Comp. Saul's reply, I 11, 13. The question indicated by the voice: I 16, 4.

[יִדְעָתִי] Luc. Bu. Sm. Dh. **יִדְעָתִים**.

25. [בֶּן שָׁאוֹל] a good case of **בן**=*grandson*: cf. 25.

[יִרְדָּה] from Jerusalem, c. 3760 ft. above the ford el-Hajlah.

[עִשָּׂה] as Dt. 21, 12<sup>b</sup>.

[שְׁפָמוֹ] 'his moustache:' Lev. 13, 45. Ez. 24, 17. 22. Mic. 3, 7<sup>f</sup>.

[לְכַת] 'from the day, the going of the king,' being in apposition with **הַיּוֹם**. An unusual construction: but another instance, exactly similar, occurs Ex. 9, 18 (where, however, the Samaritan text has **לְלִמְיוֹם**): cf. also 2 Ch. 8, 16; and see GK. § 127<sup>f</sup>.

26. [יְרִישָׁלָם] (LXX) must obviously be read. Not only is RV. *m.* 'when Jerusalem was come' very forced and unnatural, but after 25<sup>a</sup>, some statement about *Mephibosheth* is desiderated in 26<sup>a</sup>.

27. [רָפְנִי] here= *betray*: cf. 1 Ch. 12, 18.

[כִּי אָמַר עֲבֹדֶךָ לֹז] LXX, Pesh. Vulg. **חַבְשָׁה־לְלִי**. The text might express merely what *Mephibosheth thought*: the reading of the Versions makes it clear that the command was actually given to *Ziba*, and affords a more substantial ground for **וַיַּרְגֵּל בְּעַבְדָּךְ** in v. 28.

[עַלְהָה] is here used exceptionally of the female ass, which is properly **אַתָּה**: cf. GK. § 122<sup>f</sup>.

28. [כִּמְלָאֵךְ הָאֱלֹהִים] Cf. 14, 17. 20. I 29, 9.

29. [וּמָה . . . צְדָקָה] See on I 26, 18.

30. [תְּرַבֵּר . . . דְּבָרֵיךְ] *speakest thy words*, with a touch of contempt,—go on talking (not, as EVV., 'speakest any more of thy matters'): otherwise, of course, in the *first* person, Gen. 24, 33, and in Jud. 11, 11. Luc. for **תְּרַבֵּר** expresses **פִּרְבָּה**, which Klo. Bu. Dh. adopt, and which, though not exactly a necessary change, may well be original.

[ אמרתִי ] I have said (viz. this moment) = *I say* (GK. § 106<sup>i</sup>): this is my decision.

32-41. The interpretation of this passage is uncertain on account of the ambiguity in the force of עבר: does it mean *pass over* (the river), or only *pass on*? and the uncertainty is increased by a various reading in v. 40, which leaves a doubt as to whether David took leave of Barzillai before, or after, crossing the Jordan.

32. [ הירדן ] passed on to Jordan (Jos. 16, 7)—not (EVV.) ‘went over Jordan.’ Sm. Bu. Dh., however, thinking (see on v. 40) that the sequel will not permit B. to have yet reached the Jordan, delete הירדן.

[ לשלחו ] to escort him (*προπέμπειν*), as Gen. 12, 20. 18, 16 al.

[ את-הירדן ] A mixture of two readings (as vv. 37. 40) and בירדן (v. 19). Probably the less common ב is original. The Kt. is destitute of all philological analogy, and, in fact, meaningless.

33. [ בשיבתו ] Obviously an error for בְשִׁבְתּוֹ. שִׁבְתּוֹ implies a most anomalous aphaeresis from יישבה, a form, in an abstract sense, itself most improbable in early Hebrew; and the ' may have been introduced accidentally into the word through the influence of שִׁבְתָּךְ, while it still stood in v. 34 (We.). On גַדּוֹל, see on I 25, 2.

34. [ אהה עבר ] The emph. pron., as 20, 6. Ex. 5, 11. Gen. 24, 60. More commonly after the imper.: see on I 17, 56.

[ אתק ] LXX, Ew. We. Bu. Now. Dh. אֲתָק־שִׁיבְתָּךְ: see Ru. 4, 15.

35. [ אעללה ] from the deep Jordan-valley.

36. [ אשמע ... בקהל ] listen to the voice, with satisfaction or enjoyment; more than קול שמע ‘hear the voice.’ Cf. ב’ ראה.

[ אל ] = על: see 15, 33; and cf. 8, 7.

37. [ כמעט ] lit. like a little, often occurs with the sense of within a little of, almost, but not elsewhere with the sense of with but a little more, just (RV.). If this rend. is legitimate, the verse occasions no difficulty. Modern scholars, however, generally suppose מעת to be intended, either reading טעה (the ב dittographed from המלך), or (Luc.) פֵי מעת, or (Kimchi, AV.) treating ב as pleonastic (cf. Is. 1, 9. ψ. 105, 12. כמעט ונרים בה). The sense in this case, however, cannot, it seems, be (AV.) go a little way over (i.e. beyond) Jordan, for this, by the analogy of 16, 1, would be מעת מן הירדן: those, accordingly, who take this view, delete את הירדן as a gloss, due to the supposition that

בַּמְעֵט **יעַבָּר** meant ‘pass over,’ whereas, if **means** a little way, it must mean, ‘will pass on a little way with the king,’ i.e., as B., v. 32, is already at Jordan, across it,—or, if הַיְרֹן in 32 be omitted (Sm. Bu. Dh.), so that B. is not yet at the Jordan, towards it, or (retaining הַיְרֹן, with אל for אה) to it.

‘[גִּמְלַנִּי וְ]’ recompense me with this reward,’ i.e. reward me for my former hospitality to him (17, 27–9; not, as EVV. ‘it,’ the crossing over Jordan), with this invitation (v. 34).

38. עַם] near or by: cf. I 10, 2.

את טוב] את אשר טוב is the verb; see on 3, 19.

39. אהתי... ואני] Both words are emph.: for cf. on 15, 4.

נקבה שברך עלי] choose (and lay) upon me: cf. Gen. 30, 28 חַבֵּחֶר עֲלֵי. הרבו עלי מאר מהר ומתן 12, 34.

40. עבר וישק] implying clearly that David took leave of Barzillai after crossing the river.

Luc. here expresses עמד for עבר (cf. 15, 23), implying that David halted while the people passed over Jordan, and that he took leave of Barzillai before crossing himself. This, with the omission of הַיְרֹן in 32, and of אהן in 37 (to enable B. to go some way (37) with David, before parting from him (40) at the Jordan), is adopted by Sm. Bu. Dh., on the ground that the king’s crossing is first narrated in v. 41; and certainly 16<sup>b</sup>, 42<sup>b</sup> do support the view that בכל עם יורה העבירו את המלך in 41<sup>b</sup> refer not, as they must do, if the king crosses in 40, to the people escorting him from the Jordan to Gilgal, but to their escorting him across the Jordan. This argument, however, can hardly be termed decisive; and, as just explained, the adoption of עמד in 40 involves the rejection of words in 32 and 37, though, it is true, these are glosses which might readily have arisen from a misinterpretation of עבר and יעבר. It seems that, to judge from the data we possess, each view of the passage must be allowed to be possible.

If in 40 is right, ‘And passed on (from the Jordan) to Gilgal.’ Or, with עמד in 40, ‘And passed over (the Jordan) to Gilgal.’

יויעבירו] Kt. “, defensible in the abstract (I 14, 19), but improbable: read either Qrê, העבירו, or, better (LXX), ‘עֲבָרִים were passing on with the king’ (viz. from Jordan to Gilgal). Or, as before, with עמד in 40, ‘were passing over (the Jordan) with the king.’

43. אליו] Cf. v. 44, and on I 5, 10.

האכּוֹל וְ] i.e. have we obtained any advantage from our tribal connexion with David? A side-glance at the Benjaminites, who,

it may be inferred from I 22, 7, had been benefited by their connexion with Saul (Th. from Michaelis).

**אָם נִשְׁאַת נֵשֶׁת** [Difficult: *Three* main views have been suggested. (1) ‘Or has anything been carried away by us?’ i.e. gained, acquired by us (Th. Keil). **נִשְׁאַת** is then regarded as an inf. abs., formed on the analogy of the inf. abs. in **תִּ**, which occurs occasionally in verbs **לֹה** (on 6, 20): but the form is unparalleled in verbs **וְלֹ** (Kön. i. 632 f.); and if an inf. abs. is thought to be needed we must simply correct to **נִשְׁאַת** (so GK. § 76b). (2) Bu. Now. render (reading **נִשְׁאַת**), ‘Or has he been carried away by us?’ (appropriated by us), Bu. also suggesting, as ‘perhaps better,’ Klo.’s **נִשְׁאַת אֲרַחֲנָה נֵשֶׁת**, or simply **נִשְׁאַת נֵשֶׁת**, ‘Or are we at all taking him away for ourselves?’ (3) Kön. (i. 633 f.; cf. ii. 578 n., iii. p. 116 n.), following Kimchi, treats **נִשְׁאַת** as a ptcp. Nif. (which it might be: Zech. 5, 7. 1 Ch. 14, 2), with the force of a subst. (cf. **נִחְרַצָּה** Is. 10, 23 al.; **נִבְחָלָה** Zeph. 1, 18†), ‘Or has anything been carried away by us as a *portion*?—**נֵשֶׁת** being used of *carrying away a portion* of food (**מִשְׁאַת**, lit. *something carried*) from the table of a superior as a compliment to a guest or other person: see Gen. 43, 34 **וַיִּשְׁאַל מִשְׁאֹת מִתְּפִנְסָחָה פְּנֵי אֶלְעָמָן** ‘And one carried (= *There were carried*; see on I 16, 4: LXX *ηπαν*) portions (*messes*) from Joseph’s presence to his brethren;’ 2 Sam. 11, 8. This idea suits the parallel **הַכּוֹל אָכַלְנוּ מִן הַמֶּלֶךְ** excellently: but, if it is adopted, it is far better to *read* **מִשְׁאַת מִשְׁאַת** (Grätz, Dh.) than to have recourse to the precarious expl. of **נִשְׁאַת** as a subst. **נֵשֶׁת**, as pf. Nif., might then be construed with **מִשְׁאַת** by GK. § 121<sup>a</sup>, or, better, **נֵשֶׁת** (sc. **הַנִּשְׁאַת**, = *there hath been brought*: cf. Gen. 43, 34) might be read: ‘Or hath any *portion* (from his table) *been brought* to us?’—like the preceding clause, fig. for, Have we derived any advantage from what we have done for the king?

The Versions mostly paraphrase. LXX has a double rend., the first being free, the second literal: **ἢ δόμα ἔδωκεν ἢ ἄρστιν ἤρεν ἥμεν;** (cf. *ἄρστις* for *ch.* 11, 8); Pesh. ‘Or has a gift been given us from him?’ Targ. **אָם מִתְּנָא מִפְּנֵי נֵשֶׁת** ‘Or has he apportioned us a gift?’ Vulg. *Aut munera nobis data sunt?* Cf. AV. RV. ‘Or hath he given us any gift?’ which must be understood also as a paraphrase, not as a lit. rendering; for **נֵשֶׁת** (Pi’el), though it means to *lift up*, *support*, *assist* a person (with wood, money, etc.), 1 Ki. 9, 11. Ezr. 1, 4 al., never means to *give*, nor does **נִשְׁאַת** ever mean a *gift*.

44. [ירות] Metaph. (note the *fem. pl.*) = *parts*: so Gen. 43, 34.

[ונם ברוד אני מכם] ‘and also in David I am (more) than thou.’ **וּנְמַם**, however, points to something *additional*; whereas the sentence as thus understood adds nothing to what has been just said. **בָּמֶלֶךְ**: for it is evidently impossible to draw a distinction between **דָּוִד הַמֶּלֶךְ** and **הַמֶּלֶךְ**, as though ‘David’ expressed or meant more than ‘the king.’ LXX καὶ πρωτότοκος ἐγώ οὐ σύ (the following words καὶ γε ἐν τῷ Δαυεῖδ εἴμι ὑπὲρ σὲ are a doublet representing the existing MT.), i.e. **בְּרוֹד** for **בְּכֹור** ‘and I am also the *firstborn* rather than thou:’ see 1 Ch. 5, 2. So Th. Ew. We. Stade, Klo. It is not true that **מֵן** is ‘a phrase incompatible with the meaning of **בְּכֹור**’ (Keil); for it does not imply that Judah was in some measure a *firstborn*: **מֵן** may be used to express the idea of *rather than, and not*: ψ. 52, 5 **אַחֲתָךְ רֹעֶה**; Hab. 2, 16 **שְׁבֻעָתָךְ קָלוֹן מִכּוֹר** thou art filled with disgrace *rather than glory*.

[ולא היה] Either read **הַלֹּא**, or render, ‘And was not . . . ?’ (on 1 16, 4). AV. RV. (text), ‘should not be,’ would require imperatively **ולא יהיה**.

[לי] After this seems superfluous. It may have arisen by error from the following **לה'**.

20, 1. [בְּכֹרִי] perhaps = **בְּכֹר**, the name of the Benj. clan, Gen. 46, 21. 1 Ch. 7, 6. 8, 8. Cf. נָא בֶן (16, 5).

[איש לאלהיו ו'] **אִישׁ לְאֱלֹהִיו וְ** i.e. Resume your old tribal independence; cf. 1 Ki. 12, 16.

This is one of the 18 passages in which, according to the Jews, there has been a **תקון ספרדים**, or ‘correction of the scribes,’ intended to remove some expression derogatory to Yahweh, alleged to have been the original reading. Here **לאלהיו** is stated to have been altered for this reason from **לְאֱלֹהִיו** *to his gods*. The other passages (the alleged original reading, where not stated here, is given by Kittel) are Gen. 18, 22. Nu. 11, 15. 12, 12. 1 S. 3, 13 (**לְלֹו**). 2 S. 16, 12 (originally, it is alleged, **בעיננו**). 1 Ki. 12, 16 = 2 Ch. 10, 16 (as here). Jer. 2, 11. Ez. 8, 17. Hos. 4, 7 (orig. **כְּבָורי בְּקָלוֹן הַמִּירוֹן**). Hab. 1, 12. Zech. 2, 12. Mal. 1, 13. ψ. 106, 20. Job 7, 20. 32, 3. Lam. 3, 20 (orig. **נְפִישָׁךְ**). The probability of the alleged original reading must be decided in each case on its own merits: in some it may be considerable, here it is quite out of the question. See more fully Ginsburg, *Introd. to the Heb. Bible*, p. 347 ff.; Geiger, *Urschrift*, p. 308 ff.

2. **וַיַּעַל**] Idiom. = *withdrew*: cf. 23, 9; and esp. from a siege, 1 Ki. 15, 19 al. (*Lex. 748<sup>b</sup> e*). Cf. on 2, 27 **גַּעַלְהָ מִאַחֲרֵי**.

3. מִשְׁכָר [בֵּית מִשְׁמָרָה] in this sense only here: elsewhere: Gen. 40, 3. 4 al.; 42, 19.

4. בֵּית מִשְׁמָרָם חַיָּה [אַלְמָנוֹת חַיָּה] ‘(in) widowhood of livingness’—the English is not more singular than the Hebrew. The punctuation can hardly express the sense intended by the writer. The application of the adverbial accus., which it implies, is unusually harsh; and the idea which the entire expression is supposed to convey is difficult, if not impossible, to seize<sup>1</sup>. We. Bu. Now. al. point אַלְמָנוֹת חַיָּה, supposing that being treated as widows, although their husbands were alive, they are called by a figure of speech, not without parallels in other languages, ‘living widows’ (so LXX χῆραι ζῶσαι).

4. שְׁלָשֶׁת יְמִים] As the text stands, this can only mean *for three days*; and there is nothing to shew, or suggest, that שְׁלָשֶׁת is only to come at the *end* of the three days. As We. observes, שְׁלָשֶׁת יְמִים and וְאַתָּה פֶּה עָמָד belong together, and fix the time of v. 5. The athnah must thus be transposed to יְהוָה; we then get, spoken in the tone of a command, ‘Three days, and then stand thou (present thyself) here!’ For ? cf. Ex. 16, 6 עָרֵב וַיַּדְעֲתֶם ‘At even, then ye shall know,’ etc. 7 וּבָקָר וְרָאִיתֶם וּג’ (Tenses, §§ 123 β, 124). (The transposition (Kit. Bibl.) to the end of the v. would yield a wrong sense, and must be an oversight: it is not followed in the transl. in Kautzsch.)

5. וַיַּחַר [וַיַּחַר] Qrê, which may be either *Qal* (so Ol. § 241c: cf. וַיַּחַר v. 9 from אָחַז) from אָחַר<sup>2</sup>, or *Hif.* (not elsewhere) lit. *shewed, exhibited delay* (so Ges. Lg. p. 377; Stade, § 498c; König, i. 397<sup>3</sup>). The Kt., unless (Kön.) the ה is a mere error for ו, is probably to be read וַיַּחַר, for וַיַּחַר וַיַּתְהַאֲגֹת Dt. 33, 21): Stade, § 112c, cf. GK. § 68i.

6. מִן הַמּוֹעֵד [מִן הַמּוֹעֵד] before a noun with the art. is much commoner in all books than מִה: before other words it is most frequent in Chr. (Kön. ii. 292; Lex. 577<sup>b</sup>; GK. § 102<sup>b</sup> n.).

6. בַּעַל [בַּעַל] is not used in the sense of ‘be harmful to:’ read

<sup>1</sup> EVV. *living in widowhood* yields an excellent sense; but unfortunately is neither a rendering, nor a legitimate paraphrase, of the Hebrew.

<sup>2</sup> This is indeed אָחַר in Gen. 32, 5, but both אָחַב and אָחַר occur from אָחַב.

<sup>3</sup> In Aram. the *Afel* אָחַר, אָחַר is in use, which might support this view.

with EVV. (though the change of text is not admitted by them openly) יָנָע.

lest he *have found . . .*: cf. 2 Ki. 2, 16, and *Tenses*, § 41 Obs. But the following והצִיל (perf. with *waw* conv., which regularly follows פָּן with the *impf.*, e.g. 12, 28. Ex. 34, 15 f.) suggests that מצא is simply a clerical error for יָמַצֵּא (GK. § 107<sup>a</sup> n.). In 2 Ki. 2, 16 the past tense is defended by the following גַּשְׁלַבְכָּהוּ.

[וְהַצִּיל עִינָנוּ] Difficult. LXX καὶ σκιάσει τοὺς ὀφθαλμοὺς ἡμῶν: Pesh. סְפֻקָּה קַטְנָה and pluck (*lit. dig*) out our eyes: Targ. (paraphrasing) לֹא וַיַּעֲקֹב וְעַזְבֵּנוּ and distress us: Vulg. et effugiat nos. הַצִּיל is properly to pull or take away (see Ges.: חָשַׁל exemit, eduxit rem, v.c. festucam ex oculo, dentem), Gen. 31, 9. 10, *Hithp.* Ex. 33, 6 to pull or strip off oneself, though it is mostly used in the sense of pulling away, i.e. rescuing, delivering, from an enemy. Hence the text can only be rendered either and deliver our eye, which here yields no sense; or pull out our eye, either lit. (Bö. Th.; cf. Pesh.), as an expression meaning harm us irretrievably, or metaphorically, as Ges. ‘Singulare est hoc **הַצִּיל עִינִי** פ’’ (cf. RV.). AV. escape us, with marg., ‘Heb. deliver himself from our eyes’ (cf. Rashi). (הַצִּיל עצמו מִעִינֵינוּ) but to ‘understand’ a couple of words in this way is of course quite illegitimate. Ewald, *Hist.* iii. 262 (E. T. 193), Keil, We. Bu. Dh. follow LXX, deriving הַצִּיל,—or rather הַצֵּל,—from צָלֵל to be shadowy or dark (Neh. 13, 19), i.e. ‘be-shadow or becloud our eye,’ metaph. for ‘occasion us anxiety.’ For the eye, as the organ in which the Hebrew saw changes of emotion, or mental states, expressed, comp. I 14, 27. ψ. 6, 8. 88, 10. Job 11, 20. 17, 7 etc. Sm., following Luc. (σκεπασθῆ ἄφ’ ἡμῶν), reads וְגַאֲלֶל מִפְנֵינוּ and escape (Nif.: Dt. 23, 16 al.) from us, obtaining thus, by legitimate means, exactly the sense which AV. obtained by illegitimate means. Now., retaining הַצִּיל, and take them (הַצֵּל, as Gen. 31, 9. 16) from us. Bu., though adopting הַצֵּל, makes a clever suggestion, to read viz. וְגַאֲלֶל לְעִינֵינוּ and escape before our eyes, defiantly (Dt. 28, 31).

אחריו אבישי יואב [אחריו אנשי יואב 7.] Read.

8. חם עם . . . ועמשא בא] exactly as Jud. 19, 11; cf. on I 9, 5.

**בָּא** **לִפְנֵיהםּ** came (=appeared) *in front of* them (accidentally).  
'Came to meet them' (RV.) would be **בָּא** **לִקְרָאתָם**.

[וַיֹּאֶב חָנוֹר מִרְאֵב לְבוֹשׁ וְ] and Joab was girt with his warrior's dress, his clothing, and upon it was the girdle of a sword fastened (i.e. the sword) upon his loins in its sheath.' The sentence is involved and obscure: though the fact is effectually concealed in the free rendering of RV. מִרְאֵב לְבוֹשׁ is a strange combination; חָנוֹר, not חָנָר, would be the verb naturally used with מִרְאֵב (read prob., in the sense *warrior's dress*, מִרְאֵב; see on I 17, 38); also (the *fem.* מִצְמָרָת referring only to the *sword*) appears to be superfluous. The text must be in some disorder. Löhr, Now. (improving on We.): **וַיֹּאֶב** לְבוֹשׁ וְעַלְיוֹ (9) חָנוֹר (cf. I 17, 38. 39) (LXX περιέκωσμένος) חָרֵב; this deviates but little from MT. Dhorme: **מִרְאֵב** לְבוֹשׁ מִלְּבָבָיו וְעַלְיוֹ חָרֵב מִצְמָרָת וְ: (Dh. writes **מִלְּבָבָיו** but see I 17, 39). According to the view expressed in these restorations, Joab had *one* sword only, which afterwards (*v. 8 end*) fell to the ground, and was then (though this is not mentioned) picked up by Joab with his left hand, in such a way as not to arouse 'Amasa's suspicions. Klo. Bu. Sm. Kitt., on the other hand, think that Joab had *two* swords, an outside one in its usual place, which fell to the ground, and was left there, and another concealed under his dress on his left, the existence of which 'Amasa had no reason to suspect. Klo., accordingly, supposing two words to have become corrupted, and one omitted, reads (insert בַּיּוֹם מִתְחַת לְבָבָיו וְעַלְיוֹ הַאֲחֵר חָרֵב מִצְמָרָת וְ) 'and as for Joab, a sword was in his hand underneath his dress (cf. Jud. 3, 16), and upon it (i.e. outside) he was girt,' etc. (so Sm. Kit.). Bu., thinking that Joab would hardly have kept his left hand, holding the concealed sword, under his dress, as he approached 'Amasa, would read יְהוָה חָנוֹר חָרֵב מִתְחַת לְבָבָיו וְעַלְיוֹ חָרֵב מִצְמָרָת וְ' (Jud. 3, 16). As Joab's right hand was otherwise employed (*v. 9*), the *id* of 10 must have been his left hand: and Klo.'s emend.,—and still more Bu.'s,—differs considerably from MT.: *v. 10*, also, in saying not that 'Amasa did not *see* the sword in Joab's hand: but that he did not *guard himself* against it, rather implies that he saw

it; and if so, this will have been the one sword which he had, which had fallen to the ground, and been picked up by him. It seems best, on the whole, to follow Löhr and Now.

**וְהוּא יָצָא וַתִּפְלֹל**] Read, with LXX, *וְהִיא יֵצֶא וַתִּפְלֹל and it (the sword) came out, and fell.* The text is contrary to idiom. With the emph. **הוּא**, the form of the sentence would be **וְהִיא וְתִפְלֹב** (or **וְהִיא נִפְלֹה**) (see on I 9, 5).

10. **[נִשְׁמַר בָ'**] reflexively, *guarded himself*: so 2 Ki. 6, 10.

**[וְלֹא שָׁנָה לוֹ]** I 26, 8.

11. **[עַלְיוֹ]** *over or by him*, i.e. by 'Amasa.

**מֵי אֲשֶׁר . . . לְדוֹד אַחֲרֵי יוֹאָב:** in form as Ex. 32, 26: cf. on I 11, 12. For the exclam., cf. also 2 Ki. 3, 23; Jud. 7, 18. 12. **לְשָׁלֵל מוֹאָב . . . הַשְׁרָה** **[וַיָּסַב . . .]** *into the field*: cf. on 6, 10.

**כַּאֲשֶׁר רָאָה כָּל הַבָּא עַלְיוֹ וַעֲמֹד**] ‘when he saw every one who came by him, and stopped.’ **וַעֲמֹד** is the pf. with *waw* conv., carrying on (GK. § 116<sup>x</sup>), as a frequentative, the ptcp. (=whosoever came) in *past time*, just as it does in *present time* (e.g.) Jer. 21, 9 **הַיּוֹצֵא וַיַּפְלֹל** whoso goeth out and falleth to the Chaldaeans. etc. (*Tenses*, § 117). But **עַפְד** for **וַעֲמֹד** (Now.) would be an improvement: ‘When he saw every one who came to him *stopping*.’ ‘When he saw *that* every one . . . stood still’ (EVV.) would require **כִּי עַמְדָה** (Gen. 1, 4). The clause stating the reason for the man’s acting as he did, would, however, stand naturally *before* **וַיַּרְא**; and perhaps, with **וְהִיא** (freq.) prefixed, it should be transposed there: ‘And it came to pass, when every one who came by him saw him ('Amasa), that he stood still’ (cf. Jud. 19, 30).

13. **[הַהְהָה]** Hof., for **הַגְּנָה**: GK. § 69<sup>w</sup>. But the root (Syr. **غَنِيَّ**) to *drive away, remove*) occurs in Heb. only here; read prob. either **הַפְּתָחָה** (Bu.), as 3, 27, or **הַפְּתָחָה** (in Qal, Pr. 25, 4, 5; Isa. 27, 8†).

14. **אַבְלָה בֵּית מַעַבָּה** Read **[אַבְלָה וּבֵית מַעַבָּה]** ‘to Abel of Beth-Ma’achah’ with Ew. Th. We. Klo. etc., as *vv.* 15. 18. 1 Ki. 15, 20. 2 Ki. 15, 29. Now *Abil*, a village on a hill (1074 ft.), overlooking the Jordan-valley, 2½ miles W. of the river, and 4 miles W. of Tell el-Kādī (Dan). For **מַעַבָּה**, cf. on 10, 6.

**וּכְלִיחָבָרִים**] No place or people named **הַכְּרִים** is known: and after the mention of Abel of Beth-Ma’achah as the goal of Sheba’s movements,

the words *and all the Berites*, if treated as coupled to them, yield no intelligible sense. The athnah, then, must be moved back to **מעבה**. The sense of what follows turns upon the meaning of **אחריו**. **ויבאו אף אחריו** is not a mere synonym of either **הלך אחריו** (to follow), or **רדף אחריו** (to pursue): it means *to enter after some one* into a place, as Ex. 14, 26; viz. into the sea (as vv. 23, 28, explicitly); I 26, 3 Saul *came in* after him into the wilderness; 2 Ki. 11, 15; 2 Ch. 26, 17; so Nu. 25, 8. Hence **בָּא אַחֲרֵי** will mean, ‘and *went in* after him,’ viz. as is required by the context, into Abel of Beth-Ma’achah. This shews that the subject of **ויעבר**, as well as the object in **א, אחריו**, is Sheba; and lends at the same time plausibility to Klo’s proposal to read, instead of the obscure **כל הברים**, after LXX *kai πάντες ἐν Χαρρει, and all the Bichrites* (the following י as I 14, 19)<sup>1</sup>. Sheba is described in v. 1 as **בָּן-בְּכָרִים**; and the meaning of the verse will then be that the members of his family or clan took part with him and *went in after him* into the city in which he had taken refuge<sup>2</sup>. The narrative reverts to Sheba’s *pursuers* in v. 15.

**אַפְךָ** [אַפְךָ] simply = **נִמְלָא** (not as = *how much more*: on I 14, 30) is very unusual in plain narrative, being confined chiefly to poetry, and where it occurs in prose having generally some rhetorical force<sup>3</sup>. Here it does not in fact appear to be required, and perhaps arose by error out of the first two letters of **אחריו**: it is not expressed by LXX. Bu., followed by Kenn. Dh., supposes that a transposition has taken place, and suggests, very cleverly and plausibly: **הוא עבר בכל שבטי ישראל ויקלחו** (Kt.) (*treated him with contempt*) (see 6, 22, 19, 44).

**אַבְלָה** [אַבְלָה] **בֵּית מֻכָּה** **אַבְלָל** [אַבְלָל] **meadow, unlike אבל** (adj.) *mourning*

<sup>1</sup> Though it does not usually follow the subject *immediately* (Jer. 44, 25).

<sup>2</sup> The reading (Th. al., after Vulg. *omnesque viri electi*) *and all the young men* (viz. followed after him [Joab]; or pursued after him [Sheba]) is inconsistent with the meaning of **בָּא אַחֲרֵי**.

<sup>3</sup> Gen. 18, 13. 23, 24: with a pron. **אַפְךָ אַנְי** Gen. 40, 16 and with singular frequency in Lev. 26 (vv. 16, 24, 28, 41, and **וְאַפְךָ** vv. 39, 40, 42, 44); **אַפְחָה**, **אַפְחָת** 2 Ki. 2, 14: alone, Nu. 16, 14. Dt. 15, 17 and here. These are all the occurrences of **אַפְךָ** alone (i.e. not in the combination **אַפְךָ כִּי**) in prose from Gen. to 2 Kings.

(ψ. 35, 14), does not change its form in *st. c.* (Kön. ii. 438; iii. § 285<sup>h</sup>): so יִבֶשׁ אָבֵל מְחוֹלֵה Gen. 50, 11, 1 Ki. 4, 12: cf. גָּלַעַר. The *h- loc.* in *st. c.*: GK. § 90c.

[וַיִּשְׁפֹּכוּ] alluding to the earth, 'poured' out of baskets, of which the סללה was constructed. So regularly, as 2 Ki. 19, 32. Anglice, 'threw up.'

The ב is difficult. חל is explained to mean the smaller outer wall—בר שׁוֹרָא or בן חומה—as the Jews define it—or ‘outwork,’—‘rampart’ (R.V.) is not sufficiently distinctive,—surrounding a city, between which and the principal wall there would be a space, consisting, at least partly, of a moat. It has been supposed (Ges. Keil) that the word included this space; and so Keil renders, ‘And it stood in the moat.’ But this is hardly likely. And it must belong, somehow or other, to v. 16. ותעמד בחל in אשה חכמה might suffice: but ותקראי אשה חכמה מן העיר is more what we should expect, though it is not apparent how the present text would be derived from it.

[מְשִׁיחָתֶם לְהַפֵּיל הַחִוֹמָה] ‘*were destroying*, to cause the wall to fall,’ i.e. were battering it. Cf. Ez. 26, 4: the ptcp. here of course implying that the action was only in *process*, and not completed. The expression is, however, a little peculiar; and Ew. Bö. Th. Dh. treat the word as a denom. of שְׁחָתָה *pit*—*were making a pit* to cause the wall to fall, i.e. were *undermining* it (RV. marg.). LXX have ἐροῦσαν, and Targ. מְהֻעַשְׂתִּין, which no doubt represent Prov. 24, 8 (We.)—‘*were devising to bring the wall down*.’ Perhaps this is the true reading: it is adopted by Klo. Bu. Sm. Now.

18-19. [דבר יברו ונ'] They were wont to speak aforetime, saying, Let them but enquire at Abel, and so they finished (a matter). I (consist of) the peaceable (and) faithful ones of Israel,' etc.; i.e. Abel was famed from of old for the wisdom of its inhabitants, hence a proverb arose advising people to consult them in any difficult undertaking. In 19<sup>a</sup> the woman, in saying אָנֹכִי, speaks in the name of the community: hence she uses 1 ps. sg. (as I 5, 10), though the predicate is in the plural (referring to the individual members of it: comp. Gen. 34, 30 אָנֹכִי שְׁלֵמִי אַמְנִי). אָנֹכִי מִתְסִיבָה is a 'suspended' st. c., to be explained on the principle of בָּעֵלֶת אֹב 28, 7 where see

the note. LXX have ἡρωτημένος ἡρωτήθη ἐν τῇ Ἀβελ καὶ ἐν Δαυ εἰ ἔξελιπον ἢ ἔθεντο οἱ πιστοὶ τοῦ Ἰσραὴλ [ἐρώντες ἐπερωτήσουσιν ἐν Ἀβελ καὶ οὗτος, εἰ ἔξελιπον. ἐγώ εἰμι εἰρηνικὰ τῶν στηριγμάτων Ἰσραὴλ], σὺ δὲ ζητεῖς, κτλ. Here the bracketed words are evidently a correction made to express a text resembling the existing MT. and introduced already into Cod. B by the side of the original LXX version, which precedes. The text presupposed by the original LXX would read as follows: ‘שָׁאֹל יִשְׁאָל בָּאֵל וּבָדָן הַחֲפֹה אֲשֶׁר שָׁמָוֹן אָמוֹנִי וִשְׁרוֹאָל’—Let them ask in Abel and in Dan whether that had ever come to an end which the faithful of Israel had established!’ which is adopted by Ew. *Hist.* iii. 264 (E. T. 195), We. Bu. Now.; i.e. if one desired to find a place in which old Israelitish institutions were most strictly preserved, he was told to apply to Abel and to Dan: why should Joab seek to destroy a city that was thus true to its hereditary character and nationality?

18. **לֹאֵל שָׁמָוֹן**] The inf. abs. in *Qal*, while the principal verb is in a derived conjugation, as happens sometimes: with *Piel*, as here, Jos. 24, 10<sup>2</sup>; with *Hif.* I 23, 22. Gen. 46, 4. Is. 31, 5; with *Hithpo'el* and *Hithpo'el* Is. 24, 19; most frequently with *Nif.*, ch. 23, 7. Ex. 19, 13. 21, 20. 22. 22, 11. 12. Is. 40, 30. Jer. 10, 5. 34, 3. 49, 12 (contrast 25, 29). Mic. 2, 4. Nah. 3, 13. Zech. 12, 3. Job 6, 2, and with *Hof.* in *inf.* מות יומת Ex. 19, 12 (and often). Cf. GK. § 113<sup>w</sup>.

19. **לֹאֵת הַמִּינָה**] Unsuitable to a ‘city.’ Read **הַשְׁלֵל** (cf. 20 **אֲשֵׁחָה**), Nestle, Sm. Now. **הַמִּינָה** cannot be rendered ‘destroy’ (EVV.).

**אָם**] ‘an important and venerable city with dependent villages, called in Heb. idiom its “daughters,” Nu. 21, 25 al.’ (Kenn.). Cf. on 8, 1.

21. **מִשְׁלָק . . . הַנָּה**] The fut. instans. with a *passive* ptcip.: cf. I 19, 11.—On **מִעַל**, here and v. 22, see on I 28, 15.

22. **הַעַם . . . וְחוּבוֹא**] In LXX there is a doublet: καὶ εἰσῆλθε πρὸς πάντα τὸν λαὸν and καὶ ἐλάλησε πρὸς πᾶσαν τὴν πόλιν; the latter is

<sup>1</sup> We. **שָׁמָוֹן**. But a *Hif.* **שָׁמָוֹן** is so rare and doubtful (Ez. 14, 8. 21, 21), except at most in the *participle* (Is. 41, 20. Job 4, 20†), that forms of it cannot legitimately be introduced by conjecture into the MT. (Nöldeke, *ZDMG.*, 1883, p. 530 = *Beiträge zur Sem. Sprachwissenschaft*, 1904, p. 37).

<sup>2</sup> **בָּרוֹךְ** might indeed be *inf. abs. Piel* (as **אָשָׁפֵךְ**); but this is elsewhere **בָּרוּךְ**.

genuine, and the Hebrew text to which it points (וְתַדֵּבֶר אֲלִכְלָהָעֵיר) is preferable to MT. Cf. the interchange of וְתַבֹּא and וְתַבְּאָ (We.). So Now. Kit. Klo. Bu. Dh. prefer תַּבְּאָ האשה [אֶל הָעִיר] אל כל העם. וְתַדֵּבֶר [אל].

23–26. See 8, 16–18.

23. אֶל] a strong case of לְ=לָי: contrast 23<sup>b</sup> and 8, 16.

23. [כָּל־הָצְבָא יִשְׂרָאֵל] Of course אֶל cannot be a genitive after הָצְבָא: it must therefore be in apposition with it. This appositional construction, however, ‘all the host, Israel’ is harsh, and, since no relation of identity subsists between *the host* and *Israel*, unsuitable. Grammar will only admit one of two alternatives: כָּל־צְבָא יִשְׂרָאֵל, or simply כָּל־הָצְבָא: the latter is preferable (cf. 8, 16 יוֹאֵב בֶּן צְרוֹיה עַל חַצְבָּנָה 17, 25. 1 Ki. 2, 35 al.).

23. (הַכְּרִי וְהַרְצִים) [הַכְּרִי] (Kt.) recurs 2 Ki. 11, 4. 19, where it probably signifies *Carians*. The king's body-guard appears to have consisted of foreigners. But here no doubt the Qrê is right in reading הַפְּרָתִי, as 8, 18, where see the note.

24. אַדְנִירָם] LXX Αδωνειραμ, as 1 Ki. 4, 6. 5, 28 אַדְנִירָם. The form occurs also 1 Ki. 12, 18 where LXX Cod. B Αραμ, Cod. A Ἀδωνιραμ; in the parallel passage 2 Ch. 10, 18 הַדְּרָם (LXX Αδωνιραμ). The variation is not greater than attaches to many less familiar names, when they occur in parallel texts: see e.g. Nu. 26, or Ezra 2 *passim* (RV. *marg.*). The true name here is probably אַדְנִירָם (cf. מַלְכִירָם, יוֹרִם); הַדְּרָם is a *Hamathite* name (see on 8, 10).

24. על המם] over the *labour-gangs* (or the *corvée*)—gangs of men doing forced labour, such as an Eastern monarch is wont to exact from his subjects. The מם appears first as an institution in Israel at the end of David's reign: it was more fully organized by Solomon, who needed it for the purpose of carrying on his buildings: Adoniram was the officer who superintended it: how unpopular it was, may be inferred from the fact that the populace, disappointed at Rehoboam's refusal to relax his father's imposts, wreaked their vengeance on Adoniram and stoned him (1 Ki. 12, 18). Phrases used in connexion with it are הַעַלְהָ מִס מִישְׁרָאֵל to bring up (=to levy) a מִס out of Israel 1 Ki. 5, 27 (cf. 9, 15); הַעַלְהָ לִפְנֵים עֲבָד to levy (them) for a toiling labour-band 1 Ki. 9, 21: Dt. 20, 11 al. to become a labour-

band; **עָבֶד לִם הַיְהָ** Gen. 49, 15. Jos. 16, 10 to become a toiling labour-band. In Jud. 1, 28. 30. 33. 35 certain Canaanites are described as reduced to 'labour-gangs' by their Israelitish conquerors. Ex. 1, 11 **שָׁרֵי מִפְּרִים** *overseers of labour-gangs* (or *gang-masters*). See *Lex.* 586 f. The rend. *tribute* depends on a baseless Rabb. derivation from **כְּבָשׂ** (*Lex.* 493<sup>b</sup>): it suggests a totally incorrect idea; and it is greatly to be regretted that it should have been retained in RV.

26. [הַיָּאֵרִי] i.e. of Jair, a Gileadite family, Nu. 32, 41 al. But Pesh. **וְסֵתֶר** (cf. Luc. 6 Iεθερ), whence Th. Now. Dh. would restore **הַצְּפָרִי** of Yattir, in the hill-country of Judah (see on I 30, 27). It is observed that in notices of this kind the *home*, not the *family*, is usually mentioned; and I 30, 27 shews that David had friends in Yattir. Yattir *may* also have been an old priestly settlement (cf. Jos. 21, 14). In any case this 'Ira will not be 'Ira the *warrior* of 23, 38. Klo. Bu. Sm. retain **הַיָּאֵרִי**.

**21–24.** *An Appendix to the main narrative of the Book, of miscellaneous contents:* (a) 21, 1–14 *the famine in Israel stopped through the sacrifice of the sons of Saul by the Gibeonites;* (b) 21, 15–22 *exploits against the Philistines;* (c) 22 *David's Hymn of Triumph* (=ψ. 18); (d) 23, 1–7 *David's 'Last Words';* (e) 23, 8–39 *further exploits against the Philistines, and list of David's heroes;* (f) 24 *David's census of the people*<sup>1</sup>.

(a) 21, 1–14. *Saul's sons sacrificed by the Gibeonites.*

1. [וַיִּבְקַש וְג'] Vulg., interpreting rightly, 'Et consuluit David oraculum Domini.' Cf. Ex. 33, 7. The technical expression is **שָׁאֵל בֵּי** (I 22, 10 al.).

[וְאֶל בֵּית הַדְּמִים] 'and for *his* bloody house' would require imperatively **וְאֶל בֵּית הַדְּמִים אשר לו**: the pron. could not in a case like the present be dispensed with. LXX καὶ ἐπὶ τὸν οἴκον αὐτοῦ ἀδικίᾳ διὰ τὸ

<sup>1</sup> In this Appendix, *a* and *f* in style and manner are closely related, as also *b* and *e*. Further, as the Appendix interrupts the continuous narrative ch. 9–20. 1 Ki. 1–2 (p. 286 note), it may be inferred that it was placed where it now stands after the separation had been effected between the Books of Samuel and Kings. Its compiler, presumably, thus lived at a later date than the compiler of the main narrative of Samuel.

αὐτὸν θανάτῳ αἰμάτων = upon Saul and upon his house (rests) blood (cf. 16, 8. Dt. 19, 10), because he slew the Gibeonites.' The words in MT. have simply been wrongly divided (cf. v. 12; 5, 2): בִּתְהָ is the old orthography for בִּתְהָ, no doubt once written uniformly in Hebrew (as in Moabitic), but afterwards, except in a few sporadic instances, modernized. See the Introd., p. xxxii f.

2. לא... מהה] *Lex.* 216<sup>a</sup> 3 b, 241<sup>b</sup> 3 b; *Tenses*, § 198.

3. Cf. Mic. 6, 6 [בַּמְהָ אָקָרֵם יְהוָה].—In [בַּמְהָ], the imper. is used instead of the more normal voluntative, for the purpose of expressing with somewhat greater force the intention of the previous verb: cf. I Ki. 1, 12; Ew. § 347<sup>a</sup>; *Tenses*, § 65; GK. § 110*i*.

4. קָלֵי] Qrê, assimilating to the next clause, נָלַכְתָּ. But see on I 5, 10, 30, 22.

5. וְאַזְיָלָנוּ וְגַם] (against the accents) 'and it is not open to us to put any man to death in Israel.' לֹא, as more frequently in the later language, Ezra 9, 15. 2 Ch. 22, 9 al.: *Tenses*, § 202. 1. Cf. לְשָׁוֹן (שָׁוֹן) אֲשֶׁר ch. 14, 19.

6. כַּמָּה אַתֶּם אָמְרִים עֲשֵׂה לְכִם] 'What say (think) ye (that) I should do for you?' So Ew. (§ 336<sup>b</sup>; cf. GK. § 120<sup>c</sup>), Keil, being (unusually) omitted. The constr. 'What do ye say? I will do it for you' = whatsoever ye say I will do for you (so in effect EVV.) yields a better sense: but וְעַעֲשֵׂה (which is actually expressed by LXX) would in that case be more in accordance with usage (cf. on I 20, 4). See, however, Jud. 9, 48 (lit.) 'What have ye seen (that) I have done? hasten and do like me.' (מה must not be treated as if it were equivalent to the late מִה־שֶּׁ that which.)

7. גַּנְשְׁמָרְנָנוּ] 'that we should be destroyed' (EVV.) is no rendering of a perfect tense: '(so that) we have been destroyed' (RV. *marg.*) would require עָד אֲשֶׁר to be expressed: moreover does not דָמָה לְנוּ mean 'devised against us.' Read with Ew. We. ואֲשֶׁר דָמָה לְקַנְשְׁמָרְנָנוּ 'and who meditated to destroy us that we should not,' etc. So LXX (one rendering) ὃς παρελογίσατο ἐξολεθρεῦσαι ἡμᾶς. (What follows, viz. ἀφανίσωμεν αὐτόν, merely expresses MT. differently vocalized, viz. נַשְׁמַרְנָנוּ,—contrary to the sense.) לְדִפְホָה as Jud. 20, 5.

<sup>1</sup> ἀδικία αἰμάτων is a paraphrase of דְמִים: διὰ τὸ αὐτὸν θανάτῳ is a partial doublet to περὶ οὐ θανάτωσεν in the following clause.

6. **וַיְמִתְּנָלוּ** [וַיְמִתְּנָלֵנוּ] Kt. Both conjugations are in use: the Hof. is perhaps somewhat more elegant (1 Ki. 2, 21. 2 Ki. 5, 17). The construction as below, v. 11.

הַמֹּעֵד אֶתְּמָם הַזָּקָן [הַזָּקָן לְבָדָק] only here, *vv. 9. 13.* Nu. 25, 4. **לִיהְוָה נֶגֶד הַשְׁמִשׁ** (cf. on I 31, 10). The exact sense is uncertain. **وְقַع** is to fall (Qor. 15, 29. 22, 64): hence W. R. Smith, *Rel. Sem.* 398 (2 419), comparing **הַזָּקָן** أَوْقَعَ, thought that *precipitation* from a rock was intended: this would suit *v. 9*, but hardly בָּחָר *ib.*; and 2 Ch. 25, 12, where that form of punishment is mentioned, the expressions used are different. **וְפָגַת:** (rare) is to beat (Dillm., *Lex.* 913). Elsewhere in Heb. **עַק** means to be separated, dislocated, of a joint (Gen. 32, 26†), fig. to be severed, alienated (Jer. 6, 8. Ez. 23, 17. 18†); hence Ges. to impale (cf. Aq. ἀναπηγγύειν), ‘because in this form of punishment the limbs were dislocated.’ Other versions express the idea of expose (LXX here ἔξηλαζειν, in Nu. παραδειγματίζειν; Pesh. in Nu. ھے); or render crucify (Targ. here צָלֵב; Vulg. crucifigere, affigere; Saad. in Nu. صَلْبٌ), or hang (Symm. κρεμάζειν; Vulg. in Nu. suspendere). Targ. in Nu. has merely קָטֵל kill; and Pesh. here ھے sacrifice. Perhaps crucify (in late Heb. צָלֵב), implying at least an unnatural extension of the limbs (cf. עַק Gen. 32, 26), is as probable a rend. as any: in this case, however, it would be better, for *v. 9*, to read with Klo. וַיִּתְּלֻ and they were hung (and שָׁם there, with Luc.). ‘Expose,’ though a natural consequence of either impalement or crucifixion, can hardly be the actual meaning of **הַזָּקָן**: it is weak, and has no philological justification. Cheyne remarks justly (*Exp. Times*, x, Aug. 1899, p. 522) that the word ‘seems to be a religious synonym of תְּלֵה’: but it must also, it seems, have denoted some special form, or method, of hanging.

**בְּנֵבֶעַ שָׁאָל בָּחָר י"** ‘The hill (הַר) on which according to *v. 9* the sons of Saul were hung can hardly be any other than the hill by Gibeon itself. If however בְּנֵבֶעַ (LXX ἐν Γαβεων) is thus to be restored for שָׁאָל בָּחָר *Y'*, בְּנֵבֶעַ (cf. 5, 25), falls through of itself. בְּנֵבֶעַ (cf. *v. 9*) became corrupted into בָּחָר *Y'* (E. Castle *ap.* Then.), and בְּנֵבֶעַ שָׁאָל בָּחָר *Y'* was understood in the sense of בְּנֵבֶעַ בָּחָר *Y'* (We.). Read accordingly so בְּנֵבֶעַ בָּחָר יהוה (so Bu. Now. Dh. etc.).

The **הר יהוה** will have been the sacred hill on which the ‘great high-place of Gibeon’ (1 Ki. 3, 4) lay.

7. **אני אתה**] With the pron. expressed, as in a reply a slight emphasis is not unsuitable: cf. ch. 3, 13. I 26, 6. Jud. 6, 18. 11, 9. 1 Ki. 2, 18. 2 Ki. 6, 3. Comp. *Tenses*, § 160 *Obs. n.*

7. **שבעת י'**] See I 20, 42. 23, 18. The expression as Ex. 22, 10. 1 Ki. 2, 43.

8. **צעפה בת איה**] Saul’s concubine, ch. 3, 7.

9. **מיכל**] a *lapsus calami* for **מרב** (so Luc., as well as other MSS. of LXX, and Pesh. [בְּטַב], which, however, stands regularly in Pesh. for **מרב**]): see I 18, 19<sup>1</sup>.

9. **לפנֵי יהוה**] Cf. I 15, 33.

Kt. **שבעתים**] ‘they fell seven times together,’ which is defended by Bö. Keil, and interpreted to mean ‘they fell by seven similarly.’ But the thought would be expressed most illogically: for though seven men fell together, this is by no means tantamount to *a group of seven falling seven times*, which is what the Hebrew would signify, the subject of **וַיַּפְלֹל** being the seven men. Read with Qrê **שִׁבְעַתָּם** ‘and the seven of them fell together:’ and cf. **שְׁלִשָּׁתָם** ‘the three of them’ Nu. 12, 4 al.; **אַרְבָּעָתָם** ‘the four of them’ Ez. 1, 8 al.

10. **בראשנים**] So already LXX *ἐν πρώτοις*, but is what would be expected. No doubt the **ב** is a *lapsus calami*. On the sing. **נתך** see on I 1, 2.

11. **וַיַּגְדֵּל . . . אֶת**] So Gen. 27, 42. See GK. § 121<sup>a</sup>; Ew. § 295<sup>b</sup>; and the *Journal of Philology*, xi. 227–229.

12. **תְּלִוּם**] Kt. **תְּלִוּם** the regular form: Qrê **תְּלִיאָם**, as though from **תְּלִיא** (GK. § 75<sup>rr</sup>; König, i. 539, 544): cf. Dt. 28, 66. Hos. 11, 7; also *Yômâ* 3, 9, *Pê'âh* 2, 6; **עֲשָׂא**, **בְּנָא**, *Abôdâh zarah* 3, 7.

13. **שְׁפָה פְּלִשְׁתִּים**] Kt. **שְׁמַם הַפְּלִשְׁתִּים** Qrê. occurs much more frequently than the latter is found (e.g. I 4, 7. 7, 13).

14. **וְאַתְּ עִצְמֹת הַפְּטִקְעִים**] add with LXX *τὰ αὐτοὶ τὰ πεπτυχόμενα* [בְּנָו].

15. **אֶלְעָה**] presumably = **אֶלְעָה**, mentioned in Jos. 18, 28 among the

<sup>1</sup> But Targ. explains characteristically **מִיכְלָה** (*brought up*) so [Jer.] *Quaestiones*, ad loc.; *Sanh.* 19<sup>b</sup> (see Aptow. *ZAW.* 1909, p. 251).

cities of Benjamin, next before Jerusalem, Gibeah, and Kiriath-ye'arim. Its site is unknown.

**וַיַּעֲתֵר**] ‘and let himself be entreated’ (sc. successfully): the *Nifal tolerativum* (GK. § 51<sup>c</sup>). So Gen. 25, 21 al. The Arab. عَتَّر is to slaughter for sacrifice (Wellh. *Heid.*<sup>2</sup> 118 n., cf. 142 n.; *Rel. Sem.* 227 f.): so עַתָּר (הַעֲתֵר) אֶל (ל) (Gen. 1.c.; Ex. 8, 4. 5 al.) will apparently have meant originally to sacrifice to, weakened afterwards to make entreaty to.

(b) 15-22. *Exploits against the Philistines.*

15 f. ‘From vv. 18, 19 [**וְתוֹהִי עוֹד המלחמה בְּנָב**] it is probable that v. 15 also speaks of a battle in Gob: observe in those two verses the article **הַמְּלֹחָמָה**, which is absent, so soon as the scene changes, in v. 20. No one, now, would read the words **וַיִּשְׁבַּו בְּנָב** v. 16, regarded by themselves, otherwise than as **וַיִּשְׁבַּב בְּנָב**; and it will be granted that **בְּנָב** and **בָּבָן** are readily interchangeable. As, however, a notice of the place at which the contest occurred is here required, the reading **בָּבָן** and *abode in Gob* is in fact the correct one; the words are misplaced, and stood originally after v. 15. By their removal **וַיַּעֲדֵד אֲשֶׁר עָמֵד** stand in juxtaposition: in **עָמֵד** is concealed the name of the Philistine, and perhaps a verb as well, such as **וַיִּקְםֶה**, of which 16<sup>b</sup> would be the sequel. It is no loss to be rid of the name *Yishbabenob*, and of the statement that David *grew wearied*; and, as has been remarked, the scene of the battle can least of all at the beginning remain unmentioned’ (We.). Read, therefore (after פְּלִשְׁתִּים): **בְּנָבָן וְקָמָה . . . אֲשֶׁר בַּיְלִידֵי הַרְפָּה**, the name of the Philistine being no longer recoverable. The site of ‘Gob’ is unknown.

16. **הַרְפָּה** (**מִילִידֵי הַרְפָּאִים**). So v. 18 (in 1 Ch. 20, 4 [**בַּיְלִידֵי הַרְפָּה**], not of an individual, but, as the *article* shews, collectively, of the race (cf. the *plur.* in 1 Ch. 20, 4): so vv. 20. 22 (= Ch. 20, 6. 8). The sing. is found only in these passages. The pl. occurs in the names of certain parts of Palestine reputed to have been the abode of a pre-historic giant population: Dt. 2, 11. 20. 3, 13; 3, 11 (Og: so מִתְרֵה הַרְפָּאִים: so in the Deuteronomizing sections of Joshua, Jos. 12, 4. 13, 12); Jos. 15, 8 al. (see on 5, 18) the עַמְקָה רַפָּאִים SW. of

Jerusalem; 17, 15; Gen. 14, 5 (E. of Jordan). 15, 20.—With the unusual יְלֹדֵי הָעֵמֶק cf. the Nu. 13, 22. 28. Jos. 15, 14.

[קִינּוֹ] from קִין, only here, explained as meaning *spear* (so LXX), from Arab. قَانْ to *forge iron*, قَيْنَانْ an *iron-smith* (but not a ‘spear’). Klo. conjectured כּוּבָעַ his helmet (I 17, 38; in v. 5 etc.): so Bu. Sm. Now. (not Dh.). 300 shekels of bronze would weigh about 13 lbs. av. (cf. on I 17, 5).

[נְשָׁקֵל נְחַשֵּׁת מִשְׁקָל] Read נְשָׁקֵל נְחַשֵּׁת. (AV. RV. are obliged to supply *shekels* in italics!)

[חֲדִשָּׁה] ‘a new . . . :’ either a subst. with which would agree has dropped out, or, which is more probable, חֲדִשָּׁה is a corruption of the name of some rare weapon, which the Philistine wore. LXX κορύνην a club.

[אַתְּ-נֵר יִשְׂרָאֵל] 17. The lamp burning in a tent or house being a figure of the continued prosperity of its owner (ψ. 18, 29. Pr. 13, 9. Job 18, 6) or of his family (cf. the נֵר promised to the house of David, 1 Ki. 11, 36. 15, 4. 2 Ki. 8, 19=2 Ch. 21, 7†).

18–22=1 Ch. 20, 4–8.

[בָּנוֹר] Ch. 18.

[סְפִי] In 1 Ch. 20, 4. On the varying terminations of one and the same pr. n. in parallel texts, comp. p. 4, and Wellh. *De Gentibus*, etc. (cited *ib.*), pp. 37–39.

וְיךָ אֶלְחָנָן בֶּן יְעָרָנִים בֵּית הַלְּחָמִי אֶת גָּלִית הַנְּתִי [19]

Ch. 18. וְיךָ אֶלְחָנָן בֶּן יְעוֹר<sup>1</sup> אֶת הַלְּחָמִי אֶחָיו גָּלִית הַנְּתִי.

It is evident that אֶרְגִּים has found its way into the text here by accident from the line below, though the error must be older than LXX<sup>2</sup>; and that יְעָרִים must be read for יְעָרָנִים, with LXX, Pesh. and 1 Ch. 20, 5 Qrē. But what of the other variants? Is בֵּית הַלְּחָמִי אֶת a corruption of this, or correction made for the purpose of harmonizing with I 17 (where it is

<sup>1</sup> Qrē as LXX, Pesh. (Jerome ‘filius saltus’ [cf. Aptowitzer, *ZAW*. 1909, p. 252], i.e. יְעָרִים, without the *plena scriptio*).

<sup>2</sup> Or, at least, than Codd. BA (*Αριωργεῖμ*). Some twenty others, however, have Αρωρι; and Lucian reads καὶ ἐπάταξεν Ελλαναν νιὸς Ιαδβειν νιοῦ τοῦ Ελεμι τὸν Γολιαθ.

*David who slays Goliath), or is את לְחָמֵי אֶחָד the original text, and בֵּית הַלְּחָמִים a corruption? When the character of the two alternative readings is considered, it is difficult to resist the conclusion that the former is the more probable. It is scarcely credible that a scribe having before him a text identical with that of Ch., even supposing that some letters in it had become obliterated or obscure, could, with the knowledge of I 17 that he must have possessed, have so altered or emended it as to make it state that ‘Elhanan the son of Ya’ir the Beth-lehemite slew Goliath of Gath!’ It is not merely the case of a word אֶחָד ‘brother of’ having dropped out of the original text (which could readily be imagined), which the latter supposition involves, but the substitution of את for אֶחָד, and the still more remarkable one of בֵּית-הַלְּחָמִים ‘the Beth-lehemite’ for ‘Lahmi.’ On the other hand, a motive for the correction of the text of Samuel by the Chronicler—or even by a copyist of the Chronicles—is obvious. So even Bertheau (on Ch.), as well as Ewald (*Hist.* iii. 70), Thenius, Wellh. (*Hist. of Israel*, p. 266), Kuenen (*Onderzoek*, §§ 21. 10; 23. 4)<sup>1</sup>. Upon the historical question involved, if the reading of Samuel be accepted as original, this is not the place to enter. See Kennedy, p. 122.*

[ועין חניתו במנור ארנים] See on I 17, 7.

20. Kt. מִרְנֵן i.e. probably *vir mensurarum*: cf. [מִרְנֵן] Nu. 13, 32: the ; of the pl. might be defended by Ki. 11, 33. This ;, however, is rare (25 times, including 13 times in Job), and chiefly late (GK. § 87<sup>e</sup>); and the *masc.* form of the pl. does not occur elsewhere. Qrê מִרְנֵן, so read already by LXX (*καὶ ἦν ἀνὴρ Μαδων*), but of uncertain signification. It is best to read מִרְנֵה with 1 Ch. 20, 6; cf. נְשֵׁי קְפֹה Is. 45, 14.—Observe that here מלחמה, unlike vv. 18, 19, is without the art., in agreement with the fresh scene of battle נת (We.).

[מספר] adv. accus. ‘in number:’ cf. on I 6, 4.

[להרפה] So v. 22, and in 1 Ch. 20, 6. 8 (להרפה). The unusual

<sup>1</sup> Grätz (*Gesch.* i. 427) would explain the divergent readings by assuming as the original text יְהָרָב בְּן יְהָרָב בֵּית הַלְּחָמִים הַנְּתִי וַיַּךְ אֶל חָנָן.

retention of the art. after the prep.<sup>1</sup> may arise from הַרְפָּה being treated as a proper name.

21<sup>a</sup>] Cf. I 17, 25, of Goliath.

21<sup>b</sup> Kt. שְׁמִיעִי] So LXX (*Σεμειοῦ*): Qrê שְׁמִעִי. See on I 16, 9.

22. אֲתָה... יְלֹדוֹ] Ew. § 277<sup>d</sup> compares Jud. 20, 44. 46. Jer. 45, 4: תְּנַח having nearly, as it seems, the force of *as regards* ('as regards these four, they were,' etc.), and being used sometimes 'in the transition to something new,' sometimes, as here, 'in the brief repetition of a thought:' comp. *Lex.* 85<sup>a</sup> 3 a; and see also Kön. iii. §§ 108–110. But probably נְלֵבָה (GK. § 121<sup>b</sup>) should be restored; cf. v. 11, above.

(c) 22. *David's Hymn of Triumph.*

This recurs (with textual variations) as ψ. 18, and has been so adequately dealt with in Commentaries on the Psalms accessible to the English student, that a fresh series of explanatory notes does not appear to the writer to be required.

(d) 23, 1–7. *David's 'Last Words.'*

1. נָאָם] The genitive which follows is usually יהוָה (occasionally a synonym, as Is. 1, 24. 19, 4): except here, נָאָם is joined with the name of a human speaker only Nu. 24, 3. 15 (with הנֶּבֶר in the parallel clause, as here). 4. 16 (of Balaam). Pr. 30, 1 (הַנֶּבֶר): ψ. 36, 2 the gen. is פִּשְׁעָם personified.

הַקְמָה] The tone is thrown back from the ultima on account of the tone-syllable immediately following: the retrocession, however, takes place, as a rule, only when the penultima is an open syllable, as here (GK. § 29<sup>e</sup>; for exceptions, see § 29<sup>g</sup>; Kön. i. 475). The פ, found in many edd., is contrary to the Massorah.

לְעֵלָה] לְעֵל is here a substantive (as in בְּעֵל Gen. 27, 39 al.), construed in the accus. after הַקְמָה 'raised up on high,' as Hos. 7, 16 יִשּׁוּבוּ לֹא עַל they return, (but) not upwards; 11, 7 אֶל-עַל יִקְרָאֻהוּ they call it upwards, if the text of these two passages is correct.

<sup>1</sup> Elsewhere (except in בְּהַיּוֹם rare, and mostly late: ch. 16, 2 Kt. (the ל an error); I 13, 21 וְלֹהֲקְרָמוֹת (also probably an error: notice the following וְלֹהָ); 2 Ki. 7, 12 Kt.; Ez. 40, 25; 47, 22; ψ. 36, 6; Qoh. 8, 1; Neh. 9, 19; 12, 38; 2 Ch. 10, 7; 25, 10; 29, 27 being all the examples that occur. Cf. GK. § 35<sup>a</sup>.

נְעִים זָמִירֹת יִשְׂרָאֵל [Lit. *the pleasant one of (the) songs of Israel.* *n̄im* is *pleasant, agreeable* (cf. I, 23 (of Saul and J.), Cant. I, 16, and the verb *ch.* I, 26 (נְעַמֶּת לִי מְאָד) ; and *zamirah* (נְעִמָּת) means *songs* (not necessarily ‘*psalms*’), Is. 24, 16. 25, 5. ψ. 95, 2. 119, 54. Job 35, 10†. Does, now, the whole expression mean (*a*), *The pleasant one of songs (=The pleasant singer) of Israel* (so Ew. § 291<sup>a</sup>), like I 25, 3, בָּרוּ מַעְלָלִים נְעִים זָמִירֹת—(נְעִים זָמִירֹת), and etc. (GK. § 128<sup>x</sup>; Kön. iii. § 336<sup>b</sup>), and *ישראל חַמִּימִי דָּרָךְ* I 119, 41 limiting, not alone, but the compound idea like Dt. I, 41, בְּלִי מַלְחָמָתוֹ, not ‘*the weapons of his war*,’ but *his weapons-of-war*; Is. 50, 8, 28; בָּעֵל מִשְׁפָטִים שָׁפֹעִי אֲפֻרִים the *crown of pride* (=the *proud crown*) of the *drunkards of Ephraim*; and the parallels cited on *ch.* 8, 10 (אִישׁ מַלְחָמוֹת חֵיעַ), and GK. § 135<sup>n</sup>? Or does it mean (*b*), ‘*The pleasant object of the songs of Israel, the “joy” (Sm.) or the “darling” (Klo. Bu. Kenn. Kit.) of the songs of Israel?*’ If (*a*) be right, David will be alluded to as the writer of graceful and attractive poetry (cf. Am. 6, 5<sup>b</sup>),—not necessarily either including, or excluding, religious poetry, though the rend. ‘*the sweet psalmist of Israel*’ suggests much too strongly the unhistorical David of the Chronicles and the titles of the Psalms; if (*b*) be right, it will allude to him as a popular favourite, whose achievements in war were celebrated by the poets of his people (cf. I 18, 7=21, 12=29, 5). König (iii. § 281<sup>h</sup>; *Stilistik*, 284) supports (*a*), and it is, grammatically, a perfectly legitimate rendering: but most moderns prefer (*b*). The explanation of *n̄im* from نَّعْمَ, as meaning *singer* (Now. Dh.; *Lex.* 654<sup>a</sup> ‘*perhaps*’), is precarious.

2. *דבר ב'* [lit. *in B'*] is used similarly, of God (never of men<sup>1</sup>) speaking with a person, Nu. 12, 2. 6. 8<sup>a</sup>. I Ki. 22, 28. Hos. I, 2<sup>a</sup>. Hab. 2, 1; and in the phrase הַמֶּלֶךְ הַלְּבֵר בִּי Zech. I, 9. 13. 2, 2. 7. 4, I. 4. 5. 5, 5. 10. 6, 4. The usual expression, even when the subject is God, is *דבר אל* (e.g. Ex. 33, II. Nu. 12, 4. Hos. I, 2<sup>b</sup>)<sup>2</sup>; and it is a question what is the exact force of *דבר ב'*. In some of the passages the meaning *in* or *through*<sup>3</sup> would be admissible;

<sup>1</sup> Except in other senses, as *against, about* (I 19, 3; 25, 39).

<sup>2</sup> Or sometimes *דבר אה*, as Gen. 17, 3. 22. 23. Ex. 25, 22. Ez. 2, I. 3, 22. 24.

<sup>3</sup> Though *through* would be more properly *בַּיִד*: Is. 20, 2. Hos. 12, 11<sup>b</sup> al.

but these will not suit the phrase in Zech. Ew. (§ 217<sup>f</sup>) understood the phrase on the analogy of שְׁחַק ב' to play *with*, עבר ב' to labour *with* (=to use as a labourer, Ex. 1, 14 al.), in the sense of *to speak with*, but with the collateral idea of a superior speaking *with* an inferior as his minister (Now. *Hosea* (1880), p. 3; cf. C. H. H. Wright on Zech. 1, 9). Others regard the ב' as having the force of a strengthened *to* (cf. רָאֵה ב' to look *at*: שְׁמַע ב'<sup>1</sup>: others, again, suppose it to express the idea of speaking *into* a person (*hineinreden*)<sup>2</sup>. On the whole, the explanation of Ewald appears to be the most probable. But, however it be explained, the phrase certainly appears to imply closer and more intimate converse than the ordinary דבר אל.

מלחה [ומלחו] is properly an Aramaic word, in Heb. used only in poetry, ψ. 19, 5. 139, 4. Pr. 23, 9 and thirty-four times in Job.

3. אלהי יעקב ישראאל Luc. Sm. Bu. Now. Dh. אלהי ישראאל. The variation, as compared with 3<sup>b</sup>, is an improvement: cf. v. 1.

צור ישראאל] Is. 30, 29: cf. ch. 22, 3. 32. 47; Dt. 32, 4. 15. 18. 31. 37.

מושלנו] ‘When one ruleth over men, as a just one,

When one ruleth (in) the fear of God,

(v. 4) Then is it as the light,’ etc.

משל is a ptcp. absolute; cf. on I 2, 13; and Jud. 7, 17. 9, 33 (*Tenses*, §§ 126; 135. 6; GK. § 116<sup>w</sup>): for 1, marking the pred., comp. Job 4, 6 (Delitzsch); Pr. 10, 25; ch. 15, 34 (*Tenses*, § 125 *Obs.*; GK. § 143<sup>d</sup>). The accents must be disregarded: the chief break in clause b should be at צִדְיקָת. For יְרָאת as adv. accus., GK. § 118<sup>a</sup>. 20 MSS., however, read בְּיְרָאת.

4. ‘Then is it as the light of morning, when the sun ariseth,

A morning without clouds,

[earth.]

That maketh the young grass to shoot after rain out of the  
The beneficent operation of a just and gracious rule is compared  
to the influence of the sun, on a cloudless morning after rain, in  
refreshing and invigorating the growing verdure of the earth.

<sup>1</sup> König, *Offenbarungsbegriff des A.T.s*, ii. (1882), p. 179.

<sup>2</sup> Riehm, *Messianic Prophecy* (ed. 2), 1891, p. 41.

[וְכֹאָר בְּקָר] LXX καὶ ἐν Θεοῦ φῶτι, which is adopted by Th. We. and Stade (*Gesch.* i. 297): ‘Then is it as the light of God (of Yahweh, We.), in the morning when the sun ariseth,’ etc. But בְּקָר and אָר are often conjoined in Heb.; and it is doubtful if the addition is an improvement.

לֹא עֲבוֹת and בְּלִי in poetry, and אֵין in prose as well, are construed with a following subst. as a circumstantial clause, in which case they become equivalent to the English *without*: Ex. 21, 11 וַיֵּצֵא חָנָם אֵין כֶּסֶף she shall go out free, *without* money; Job 24, 10 naked, they walk up and down בְּלִי לְבֹישׁ *without covering*; 12, 24 בְּתַחַן לֹא דָרֶךְ = in a pathless waste (*Tenses*, § 164).

[מִנְנָה מַמְטָר וּנְ] ‘Through brightness after rain the young grass (springeth) out of the earth.’ נְנָה of a brightly shining light, as Is. 62, 1. Pr. 4, 18; and מַן of the cause, as Job 4, 9. 14, 19 מִנְיִתְחַדֵּשׁ (cf. on 7, 29). But there must be some error here. A verb is imperatively required; and the two nouns with מַן (מִנְנָה מַמְטָר) are not an elegance. הַשָּׁאָה אֵין (cf. Joel 2, 22) *the earth springeth* might be a sufficient change: but Klo. Bu. al. may be right in thinking that a ptc. is concealed under מַן. Klo. suggests מִצְמִיכָּה (ψ. 104, 14), or even מִתְהַדֵּת, or even מִנְגַּב (Zech. 9, 17); Sm. proposes מִינְיָה, making to gleam (viz. in the sunlight after the rain). מִנוּבָּה, to judge from the Qal, and גִּיבָּה, suggests the idea of fruit too much to be suitable for דְּשָׁאָה. מִצְמִיחָה would be the best; but the *ductus litterarum* differs a good deal from that of מִנְנָה.

##### 5. ‘For is not my house thus with God?’

For he hath appointed for me an everlasting covenant,  
Set forth in all things and secured,  
For all my welfare, and all my pleasure,  
Will he not cause it to spring forth?’

In v. 5<sup>a</sup>, as the text stands, כִּי is explicative (*Lex.* 473<sup>b</sup> c), introducing an example of the general truth expressed in v. 3<sup>b</sup>-4: the blessings of a righteous rule, described in general terms in v. 3<sup>b</sup>-4, David in v. 5 anticipates in particular for his own dynasty, on the ground of the covenant established with him by Yahweh, and of his assurance that the welfare which he desires himself for his house and people will be promoted by God. כִּי points backwards to the descrip-

tion in v. 3<sup>b</sup>-4. In the question is indicated by the tone (on I 11, 12). The case is, however, an extreme one; and **לֹא** for **כִּי** **לֹא** (Bu.) would be an improvement. Still **כִּי** **לֹא** was read by LXX. **לֹא** **כִּי** is an allusion to 7, 12-16. Nestle (*Marg.* 21), comparing 7, 26<sup>b</sup> (וּבֵית עֲבָדָךְ דָּור יְהִהָּ נִבְנֵן לִפְנֵיךְ) (so Now. Dh.), ‘Surely (*Lex.* 472<sup>b</sup> e) my house is established with God,’ etc. **עֲרוֹכוֹת בְּכָל וּשְׁמָרָה** is an expression borrowed probably from legal terminology, and intended to describe the **בְּרִית** as one of which the terms are fully and duly set forth (comp. the forensic use of **עֲרֹךְ** in Job 13, 18 al. *to state in order or set forth pleadings*), and which is secured by proper precautions against surreptitious alteration or injury. **וַיְשֻׁעַ**, as Job 5, 4. 11. Is. 17, 10, and often in the Psalms, as 12, 6. 18, 3. 36. 20, 7 etc. For the suff. **חִפְצֵץ חִפְצֵץ**: to understand the suff. from **וַיְשֻׁעַ**,—in spite of Ex. 15, 2=Is. 12, 2=ψ. 118, 14 (where either render ‘**וּמְרַתָּה** a song,’ or, better, read **וּמְרַתִּי**),—is contrary to idiom. For the following **כִּי** **לֹא** (**לֹא** (We., GK. § 150<sup>a</sup> n.); as the text stands, **כִּי**) will be resumptive of the just before. **צָמָח** is used figuratively: comp. II Isaiah 45, 8. 58, 8. 61, 11<sup>b</sup>. But **יַזְלִיכַּם** ‘cause it to prosper’ would be a good emendation.

In vv. 6-7 the poet contrasts the fate of the wicked, whom men spurn and extirpate by force, with the love and honour awarded by his people to the righteous rulers described in vv. 3-4.

6. ‘But worthlessness—as thorns chased away are all of them:

For not with hand do men take them.’

**בְּלִיעֵל** is a *cas. pendens* (as Is. 32, 7 ψ. 89, 3 and often: *Tenses*, § 197. 2), and the suff. in **בְּלִיחֵם** refers to the *persons* in whom the **בְּלִיעֵל** is conceived implicitly to inhere. The form **שְׂרָפְתִּים** (GK. § 91<sup>f</sup>) is to be explained on the analogy of **גִּנְעָלִים**, etc. (Stade, §§ 350<sup>a</sup>. 3; 107<sup>b</sup>. 1): this uncontracted form of the suffix of 3 pl. does not occur elsewhere with sing. substantives in MT. (except in the *fern.* :**בְּלִיהֶנֶּה**: 1 Ki. 7, 37; :**בְּתֹכְבָּנֶה**: Ez. 16, 53; and in a few forms such as **לְבִרְכָּתָן** Gen. 21, 28. Ez. 13, 17: Stade, §§ 353<sup>a</sup> 1a, γ, 2, 353<sup>b</sup>), but it must be assumed in Jer. 15, 10 [see p. xxviii]; cf. **מִנְתָּמִים** once, Job 11, 20, for **מִתְחָרְתִּים** (5 times), **עֲפִירְתִּים** often, both in and out of pause [the sign † in Stade, § 350<sup>a</sup>. 4; 377<sup>b</sup> is an oversight], **לְהַנְּמִין** is the passive either of **הַגִּיד** *to chase away* (Job 18, 18

וְמִתְבַּלֵּגְנָהוּ לִילָה 20, 8 כְּחִזּוֹן הַגִּיד (וַיַּדְרֶךְ כְּחִזּוֹן לִילָה 20, 8) or of *to put to flight* (*ψ. 36, 12*). But the word *רָגֵל* *יִשְׂרָאֵל* מִן הָאָדָמָה 2 Ki. 21, 8 *וַיַּרְא* רְשֻׁעִים אֶל חֲנָכִי 12. (לְהַנִּיד רָגֵל יִשְׂרָאֵל מִן הָאָדָמָה). But the word excites suspicion: for it is not one that would naturally be applied to *thorns*. Klo. proposes קָוָן מִרְפֵּב (cf. Jud. 8, 7. 16); so Sm. Bu. (alt.) Now. Dh. For see on I 26, 23. The subj. of יִקְחֵוּ is, of course, the *לוּקִים* (on I 16, 4).

7. ‘But the man (who) touches them arms himself with iron and a spear’s shaft;

And with fire are they burned utterly.’

**אָפָל**, on the analogy of 2 Ki. 9, 24, lit. *fills himself*, viz. in so far as the hand using the weapon is concerned. Lit. בְּשִׁבְתָּה: *in the sitting*, which is interpreted to mean ‘in (their) place,’ or ‘on the spot.’ But the expression is a very singular one; and the supposed meaning is destitute of analogy, being the idiomatic word for expressing it (Job 40, 12: cf. I 14, 9). Nor is cessation, annihilation (from נִשְׁבַּת), proposed by Delitzsch on Pr. 20, 3, a more probable rendering. The word is in fact otiose after וְבָאֵשׁ שָׁרוֹף יִשְׁרָפוּ; and, it cannot be doubted, has arisen in the text by error from בְּשִׁבְתָּה in the line below.

Conjectural restorations of 5<sup>o</sup>-7:—Now. (agreeing with Sm., except in the part left vacant) כִּי כָל יְשֻׁעִי וְכָל חַפְצֵי בּוֹ || כִּי לֹא יִצְמַחֵוּ בְּלִיעָל | כְּקוֹן מִרְבֵּר (כְּקוֹן מִרְבֵּר) בְּלִיעָל | כִּי לֹא בַּיד יִלְקַטֵּוּ | וְאֵישׁ לֹא יִגְעַן בְּהָם || ..... כִּי לֹא (וְנִ) וְבָאֵשׁ שָׁרוֹף יִשְׁרָפוּ: For they are not picked up by hand, neither—Now. omits the לֹא, but it is needed—doth any man labour upon them, i.e. they are worthless). Bu., though not very confidently, suggests: כִּי כָל יְשֻׁעִי וְחַפְצֵי בּוֹ || כִּי לֹא יִצְמַחֵ (יִצְלַח) בְּלִיעָל | כְּקוֹן מִרְבֵּר (כְּמוֹן נִקְהָה or) בְּלִיעָל | כִּי לֹא בַּיד יִקְחֵוּ | וְלֹא אֵישׁ יִגְעַן בְּהָם || לֹא יִמְלַט (יָעַל or) בְּרוֹל וְעַזְנִית | כִּי בָאֵשׁ שָׁרוֹף יִשְׁרָפוּ: For not by (human) hand (Job 34, 20) are they taken away, nor doth man touch them; iron and the shaft of a spear doth not deliver (or profit) them, but, etc.).

On this poem, comp. Ewald, *Die Dichter des Alten Bundes*, i. 1 (1866), pp. 143-145; Orelli, *Old Testament Prophecy*, § 20. The central idea is the prophetic thought, expressed by David in the near prospect of death, that if his successors upon the throne are guided by righteous principles of government, his dynasty ('house,' as 7, 16), under the blessing of God, will be established and prosper.

This thought is developed in the three strophes (*vv. 3<sup>b</sup>-4, 5, 6-7*) which form the body of the poem. Observe the finished parallelism of the exordium (*vv. 1-3<sup>a</sup>*, forming a strophe of eight lines).

(e) 23, 8-39. *Further exploits against the Philistines (comp. 21, 15-22), and list of David's heroes.*

**23, 8-39=1 Ch. 11, 11-41<sup>a</sup>:** twelve of the names recur also in 1 Ch. 27, 2-15, as those of the captains of the twelve divisions of David's army.

Here are the three lists, as they stand in MT.,—the names in several instances vary, nor is it always possible to determine which form is original, or whether both may not be corrupt:—

2 Sam. 23.	1 Ch. 11.	1 Ch. 27.
8. שבעם בן זבדיאל	1. ישעם בן חכמוני	1. שבעם בן זבדיאל
דורי האחוחי	2. אלעזר בן דודו האחוחי	2. דורי האחוחי
9. שמה בן אנא הדרי	3. אלעזר בן דודו	3. אלעזר בן דודו
18. אבישי אחיו יואב	20. בניה בן יהודע	4. בניהו בן יהודע
20. בניהו בן יהודע	22. עשהאל אחיו יואב	5. עשהאל אחיו יואב
24. עשהאל אחיו יואב אלחנן בן דודו	26. אלחנן בן דודו	6. אלחנן בן דודו
25. שמה החרדי אלקא החרדי	27. נשות החרדי	7. נשות הירוחה
26. חלץ הפלמי	28. עירא בן עקש התקועי	8. חלץ הפלמי
27. אביעור הענתומי	29. סבכי החשתוי	9. עירא בן עקש התקועי
28. צלמון האחוחי	30. מהריה הנטופתי	10. אביעור הענתומי
29. חלד בן בענה הנטופתי	31. אפי בן ריבי	11. סבכי החשתוי לזרחי
30 <sup>a</sup> . בניה הפרעתני	32. בניה הפרעתני	12. מהריה הנטופתי לזרחי
		13. חלדי הנטופתי לעתניאל.

	2 Sam. 23.		1 Ch. 11.
30 <sup>b</sup> .	הַרְיָ מִנְחָלֵי גַעַש	32.	חוֹרֵי מִנְחָלֵי גַעַש
31.	אַבִי־עַלְבּוֹן הַעֲרָבִתִי	33.	אַבִיאָל הַעֲרָבִתִי
	עוֹמּוֹת הַבָּרְחוּמִי		עוֹמּוֹת הַבָּרְחוּמִי
32.	אַלְיהָבָא הַשְׁעָלְבָנִי		אַלְיהָבָא הַשְׁעָלְבָנִי
	בָנֵי יִשְׁן	34.	בָנֵי הַשֵּם הַנוּוֹנִי
33.	יְהוֹנָתָן: <sup>33</sup> שְׁמָה הַהֲרָרִי		יְוֹנָתָן בֶן שְׁנָא הַהֲרָרִי
	אַחִיאָם בֶן שְׁרֵד הַהֲרָרִי	35.	אַחִיאָם בֶן שְׁכֵר הַהֲרָרִי
34.	אַלְיפָלָט בֶן אַחֲסְבִּי בֶן הַמְעַבְתִּי		אַלְיפָל בֶן אֹור
	אַלְיעָם בֶן אַחִיתְפֵל הַגְּלָנִי	36.	חַפְרֵ המְכֻרָתִי
35.	חַצְרוֹ הַכְּרָמָלִי	37.	אַחִיה הַפְּלָנִי
	פָעָרִי הַאֲרָבִי		חַצְרוֹ הַכְּרָמָלִי
36.	יְנָאֵל בֶן נָתֵן מִצְבָּה בָנֵי הַנְּדִי	38.	נָעָרִי בֶן־אַזְנָבִי:
	צָלֵק הַעֲמוֹנִי	39.	יְזָאֵל אֲחִי נָתֵן
	נָחָרִי הַכְּבָרָתִי		מַבְחָר בֶן חָגָרִי
37.	עִירָא הַיְתָרִי	40.	צָלֵק הַעֲמוֹנִי
	נָרָב הַיְתָרִי		נָחָרִי הַכְּבָרָתִי
38.	אוֹרִיה הַחֲתִי	41 <sup>a</sup> .	עִירָא הַיְתָרִי
39.			נָרָב הַיְתָרִי
			אוֹרִיה הַחֲתִי

First come the ‘Three,’ Ishba’al, Eleazar son of Dodo, and Shammah (*vv. 8–17*), whose exploits are specially recorded, then two others, Abishai and Jehoiada (*vv. 18–23*), whose bravery did not place them on an equality with the ‘Three,’ but who ranked above the ‘Thirty,’ lastly the ‘Thirty’ (*vv. 24–39*).

#### 8–12. Exploits of the Three.

8. LXX [Ιεβοσθε] Iεσβαλ (i.e. *אִישְׁבָשָׁת*) in *Ιεσβαλ* (i.e. *אִישְׁבָשָׁת* in *Ιεσβαλ*; cf. on I 14, 49); LXX 1 Ch. 11 Ιεσεβαλ (no doubt for *ΙεσεβαΛα*), Luc. Ιεσεβαλ<sup>1</sup>; 1 Ch. 27 Σοβαλ. The original name was thus evidently *אִשְׁבָעֵל* (so first Geiger, *ZDMG*. 1862, p. 730; and then We. Klo. Bu. etc.); *אִשְׁבָעֵל* will then have been first altered to *אִשְׁבָשָׁת* (on 4, 2), whence LXX Ιεβοσθε; this

<sup>1</sup> Also Codd. 44, 74, 120, 134, 144, 236, 243, Ιεσεβαλ; 56, 119, 121, Ισβαλ.

next became יִשְׁבֶּת (cf. p. 120), which in its turn was corrupted into יִשְׁבַּבְתָּה. In 1 Ch. 11, 27 was got rid of by a different change: but in each of the three passages the original name still existed uncorrected in the MSS. by which some texts of the LXX were revised.

**חַכְמָנִי** [חַכְמָנִי] Read with We. Kp. etc.: cf. 1 Ch. 11, 11. 27, 32.

**חַלְשִׁים** [חַלְשִׁים] Explained to mean *knights* שָׂלִישִׁים (Ex. 14, 7. 1 Ki. 9, 22. 2 Ki. 10, 25 al.): but this leaves the gentile or patronymic '— unaccounted for. From the sequel, it is tolerably clear that we must read either (with 1 Ch. 11, 11 Kt.) רָאשׁ הַשְׁלֹשִׁים, or (with Lucian, both here and 1 Ch.) רָאשׁ הַשְׁלֹשָׁה (so We.). The latter is probably better (Bu. Now. Dh.): Ishba'al is styled *Chief* of the 'Three.'

**הַזָּהָרֵן הַעֲצָנוֹן** [הַזָּהָרֵן הַעֲצָנוֹן] The words are meaningless<sup>1</sup>. Most moderns read, with 1 Ch. 11, 11, 12, he עָזַר אֶת־הַנִּיחָזָה he *brandished* (Is. 10, 26) his spear: cf. v. 18. But this is rather an easy emendation; and it is not supported by the LXX; for ἐξήγειρε τὸ δόρυ αὐτοῦ, v. 18, shews that ἐσπάσατο τὴν ῥομφαίαν αὐτοῦ here is derived from the LXX translation of *Chronicles* (We.). Luc. οὗτος διεκόσμει τὴν διασκευήν, which Klo. thinks points to עָזָר מַעֲרָבָם (cf. 1 Ch. 12, 38), improved by Marquart into עָזָר brandished his axe (Jer. 10, 3. Is. 44, 12†): so Bu. Dh. עָזָר חַצְינוֹ, also *brandished his axe* (Ass. hasinnu, axe; Eth. חַצְינָן iron (the common word for it: Dillm. Lex. 623); Targ. חַצְינָן axe (rare): cf. Fränkel, *Die Aram. Fremdwörter im Arab.*, 1886, p. 86 f.). Either מַעֲזָדוֹ or חַצְינָנוֹ resembles הַעֲצָנוֹן more than does; and it is possible that one of these corrections is right.

**עַל שְׁמַנָּה מִאוֹת** [עַל שְׁמַנָּה מִאוֹת] 'over 800 slain ones,' i.e. in triumph, after he had slain them. For שְׁמַנָּה 1 Ch. 11, 11 has שְׁלֹשָׁה. But 'the text here is attested by all Versions [except Luc., who has ἐννακοσίους]; and is also more probable independently, as otherwise' Ishba'al 'would have no superiority over Abishai, v. 18' (Thenius).

**לוֹדִי** [לוֹדִי] so Kt. and 1 Ch. 27, 4: Qrê, LXX (τοῦ πατραδέλφου

<sup>1</sup> On the curious rend. of the Vulg. ('ipse est quasi *tenerrimus ligni vermiculus*'), based on a Haggadic interpretation of עָרֵנוֹ and הַעֲצָנוֹן, see Aptowitzer, *ZAW*. 1909, p. 252 (בשְׁהִיא יוֹשֵׁב וּוֹסֵךְ בְּתוֹרָה הִיא מַעֲהֵן עַצְמוֹ בְּחוּלָה וּבְשֻׁעָה שִׁוּצָה). לְמַולְחָמָה הִיא מִקְּשָׁה עַצְמוֹ כְּעֵין.

αὐτοῦ), and 1 Ch. 11, 12. דָּרִיָּה seems best: probably short for Yah is my uncle (or friend):' cf. אֲבִיה, אֲחִיה etc.; EB. 3289 f., and § 52 end; Gray, *Heb. Prop. Names*, 60 ff.; and also above, p. xc (on Ḥōrah).

[בְּנֵי-אַחֲחֵי] No doubt an error for the **הַאֲחָחֵי**, as in 1 Ch. 11 and 27: in 1 Ch. 8, 4 is the name of a Benjaminite clan. In 1 Ch. 27 the words בֶן אֱלֹעַר appear to have accidentally fallen out before דָּרִי.

הָא הִהְיָה עִם דָּוֹד בְּפֶסֶת דְּמִימָּה [עִם דָּוֹד בְּחַרְפָּם בְּפֶלְשְׁתִּים אֲפֵסֶת דְּמִימָּה וּפֶלְשְׁתִּים] Read after Ch. [the mention of the place, as Th. remarks, is required by the following שֶׁ. That the text of Samuel is imperfect appears independently (1) from the construction of חַרְפָּה with בָּ, which is not found elsewhere, and not substantiated by חַרְפָּה לְ 2 Ch. 32, 17; (2) by the omission of אִישָׁר (implied in MT.) before נַאֲסָפוּ, which is suspicious in prose (on I 14, 21).]

[וַיָּעַל] were gone up, i.e. had retreated (cf., from a siege, 1 Ki. 15, 19. Jer. 21, 2; and on ch. 20, 2): in 10<sup>b</sup> they return.

10. הָא [Read, after the preceding הִיְהָיָה עִם דָּוֹד (see the last note but one), וְהָא] (Luc. Pesh. Sm. Bu. etc.).

[וַתַּדְבַּק וְ] The muscles became so stiff that he could not relax them. Cf. the parallel cited by Sm. from Doughty, *Arabia Deserta*, ii. 28: 'The Kusman perished before me until the evening, when my fingers could not be loosed from the handle of the sword.'

[ישָׁבוּ] More picturesque than שָׁבָו: ch. 2, 28.

אָרָךְ] Position as I 21, 5. Ex. 10, 17 al. אָרָךְ הַפְּעֻם.

11. אֲגָא] Luc. Hλα, whence Klo. Dh. אֲלָגָה (1 Ki. 4, 18).

[חַרְדֵּי] Read חַרְדֵּי, as v. 33 and 1 Ch. 11, 34.

[חַיָּה] (v. 13) yields here no suitable sense. Read with Bochart, Kennicott, Ew. (iii. 141), Th. Bö. We. Keil, Kp. Bu. etc. קְלַחְיָה to Lehi (Jud. 15, 9: Luc. ἐπὶ σταύρῳ); and note the following שֶׁ.

11-12. [וְתַהְיָה שֶׁ . . . תְשֻׁוֹהָ גְדוֹלָה] In 1 Ch. 11, 13-14 these words (slightly varied) are referred to the exploit of Eleazar, the words from 9<sup>b</sup> to וְתַהְיָה (incl.) having been accidentally omitted. For קְלַחְיָה Ch. has שְׁעָרִים barley.

12. [וַיַּחַזֵּב] 'and took his stand:' similarly I 17, 16.

13-17. An exploit of three of the Thirty.

13. Kt. שְׁלַשִּׁים] An evident error: read with Qrê نְשָׁלַשִּׁים for These 'three of the Thirty chief' are not those just mentioned (Ishba'al,

Eleazar, and Shammah), but three others, belonging to the ‘Thirty’ named v. 24 ff. (Keil). The ‘Thirty’ have not, however, yet been mentioned; so perhaps We. is right in treating vv. 13–17<sup>a</sup> as not standing here in their original connexion, and regarding 17<sup>b</sup> as the original close of vv. 8–12 (notice 17<sup>b</sup> אלה, which suits 8–12 much better than 14–17<sup>a</sup>).

**רָאשׁ** [מִחְלָשִׁים רָאשׁ] is not expressed by LXX, Pesh. (though 1 Ch. 11, 15 has it), and it seems out of place: the standing expression is the ‘Thirty,’ and **רָאשׁ**, where it is used, denotes their *leader* (v. 18; cf. 8). The Heb. also is peculiar: we should expect **מִשְׁלָשִׁים הָרָאשִׁים** (GK. § 134<sup>e</sup>,<sup>1</sup>; for the place of the art., see Gen. 18, 28. Jos. 6, 8. 22. I 17, 14); but, as exceptions occur (Jud. 11, 33. 1 Ki. 9, 11; Nu. 16, 35. Jos. 4, 4) שְׁנַיִם הָעֶשֶׂר אִישׁ: Kön. iii. § 313<sup>i</sup>, and esp. his luminous synopsis of constructions of numerals in *AJSL*. xviii. (1902), p. 138 ff.; Herner, *Syntax der Zahlwörter*, 1893, pp. 93–119), this ought not perhaps to be pressed. See the next note.

**אֶל קָצֵר**] cannot mean *in* or *during* harvest—for **אֶל** is not used thus of time. Luc. has *εἰς τὴν πέτραν*; and so 1 Ch. 11, 15 *to the rock* (omitting יְבָאֹו): but the fact that the place to which the three heroes went is stated *after* **אֶל דָּוֹד** is an objection both to this reading, and also to the supposition that any place-name (LXX *εἰς Καδων*) is concealed under **קָצֵר**. Perhaps Bu. is right in the suggestion that **רָאשׁ קָצֵר** ‘at the *beginning* of harvest’ should be read (before רָאשׁ as Jud. 7, 19. Nu. 10, 10, וּבָאֹו).

**מִעֲרַת עֲדָלָם**] Read probably **מִצְרַת עֲדָלָם**: see v. 13; and on I 22, 1. With יְרָדוֹ cf. 5, 17<sup>b</sup>.

**חִית**] the fem. of חֵת I 18, 18 according to Nöldeke, *ZDMG*. 1886, 176, i.e. a *clan*, or *company of related families*, making a raid together (*Lex.* 312<sup>b</sup>). Explained in Ch. by **מַחְנָה**.

**בְּעֵמֶק רְפָאִים**] in 5, 18. 22 also the scene of a Philistine attack. No doubt the occasion also was the same.

14. **I המִזְוֹרָה** [בְּמִזְוֹרָה]

15. **בֵּית לְחֵם**] *in or at* Bethlehem: p. 37 note.

**מִבְּאָר מִבְּאָר**] Kt. **מִבְּאָר** from the *well*; Qrê **מִבְּאָר** (Ch. *cistern*) from the *cistern*. The Qrê may be due to the fact that there was no ‘well’ known at Bethlehem in later times: there seems to be none there

now (Rob. i. 470, 473). If 'Adullam was at 'Id el-mîyeh (on I 22, 1), Bethlehem would be about 13 miles from it.

17. יְהוָה] Read, with many MSS., Lucian (*παρὰ Κυρίον*), Pesh. Targ. and Ch., מִיְהָה, in accordance with usage (e.g. I 26, 11).

... הַרְמָם] On the aposiopesis, cf. Ew. § 303<sup>a</sup>; GK. § 167<sup>a</sup>. The aposiopesis is, however, extreme: and it is better to insert **אֲשֶׁתָּה** (LXX) after **בְּנֵפְשָׁתָם**. Bu. objects indeed to the position: but though it is true that **הַ**, like **אָם**, **יָעַן**, **לְמַעַן**, etc., is, as a rule, followed immediately by the verb, the object, or some other word, may quite correctly follow it for emphasis (pp. 35, 323): cf. Nu. 16, 14 2 Ki. 6, 22 **הָאָשֵׁר שֵׁבֵית בְּחַרְבָּךְ וּבְקַשְׁתָּךְ אַתָּה מִפְּהָ**. Am. 5, 25; with other words, Gen. 3, 11. Nu. 20, 10. Dt. 32, 6. ch. 3, 33. 2 Ki. 1, 6. Job 15, 8. Is. 36, 12. Jer. 5, 9. Ez. 20, 30. Cf. after **הַלְאָ**, Nu. 23, 12. Jud. 11, 24. Dt. 31, 17. Jer. 44, 21. Ez. 34, 2 **הַלְאָהָזָן יָרֻעוּ הַרְעִים**.

[בְּנֵפְשָׁתָם] The בְּ is the *Beth pretii*: at the cost or risk of their lives: cf. 1 Ki. 2, 23.

### 18-23. The Thirty.

18. קְטָלָשִׁי הַשְׁלָשִׁי] The sense requires that we should read, with Pesh. We. Grätz<sup>1</sup>, Berth. (on 1 Ch. 11, 20 f.) **הַשְׁלָשִׁים** the *Thirty*, with **כֹּזְהַשְׁלָשִׁים** in 19<sup>a</sup> (see 23<sup>a</sup>). Abishai was chief of the 'Thirty,' and distinguished beyond the rest of the 'Thirty': but he was not equal to the 'Three.' (similarly of Benaiah, in v. 22<sup>b</sup>) occasions difficulty. In spite of 1 Ch. 11, 21 (RV. *marg.*) it does not appear that a *second* triad of worthies, to which Abishai and Benaiah might have belonged, is here really indicated; and yet, as it seems, the reference cannot be to the 'Three' (Ishba'al, Eleazar, Shammah): for it is expressly said of these two that they did not equal them. The majority of modern Commentators read (both here and, *mutatis mutandis*, in 22<sup>b</sup>) either (Bu. Sm.) **כְּשִׁלְשָׁה** *like the Thirty*—they had a name *like* that of the Three, though they did not actually belong to them; or, with Pesh. We. Berth. Now. Kit. (in 22, ap. Kautzsch), Dh. **כְּשִׁלְשִׁים**—in spite of the tautology (Bu.) with 19<sup>a</sup> and 23<sup>a</sup>—*among the Thirty*,—Abishai and Benaiah attained *fame*

<sup>1</sup> In a note on the lists of David's heroes, *Gesch. der Juden*, i. (1874), pp. 419-428.

(emph.) among the Thirty, and were more distinguished than the others; but they did not equal the Three. J. T. S. Stopford, however, suggests very plausibly (*Hermathena*, viii. 223) לֹא בְּשָׁמֶן לֹא בְּשָׁמֶן. For Abishai, see I 26, 6-9. ch. 2, 18. 24. 3, 30. 10, 10. 14. 16. 9. 11, etc.; 21, 17.

19. **הָכִי** [Is it that . . . ?] 9, 1 (in a simple interrogation). Gen. 27, 36 (expressing surprise<sup>1</sup>). 29, 15. Job 6, 22 (expecting a negative answer)†: for, **בַּי**, comp. on I 8, 9. Here, however, an affirmative answer is required, which does not seem to be compatible with the usage of **הָכִי** (AV. RV. *interpolate* ‘not’). The word does not stand in 1 Ch. 11, 21, or in the similarly worded sentence below, v. 23<sup>a</sup> (though there 1 Ch. 11, 25 has **וְנִכְבֵּד** **הָוֹא**); **מִן** **הַשְׁלׁוּשִׁים** **הָנוּ** **נִכְבֵּד** **הָוֹא** and can scarcely be right. It is easiest to suppose it a corruption of **הַפּוֹ**, preserved in 1 Ch. 11, 25. For the position of **מִן-הַשְׁלׁשֶׁה**, comp. on I 20, 8.

20. בְּנֵי־הָעֵדָה בֶן־יְהוּדָה 8, 18. 1 Ki. 1, 8—2, 46. 4, 4.

**אִישׁ בֶן** is not expressed in LXX. Read either **בֶן אִישׁ חֵיל** (Qrê) or **בֶן יְהוּדָה** having been accidentally repeated from **בֶן חֵיל** (the sing. of **בְנֵי חֵיל** Jud. 18, 2: cf. Ru. 2, 1, etc.): the former is preferable.

[**רב-פעלים**] The expression has a poetical tinge. **לְפָנֶיךָ**, except in the ||, 1 Ch. 11, 22, and Ru. 2, 12 (**בְּעַלְלֵךְ יִשְׁלָמֶם**), occurs only in poetry. Cf. I 25, 3. **בע-מעללים**.

**קְבִצָּאֵל** 1 Ch. 11, 22. Jos. 15, 21 (in the Negeb, in the direction of Edom.)†; **יְקִבְצָאֵל** Neh. 11, 25†. Not identified.

אֶת שְׁנֵי בָנֵי אַרְאָל [Read לְאַרְאָל] with LXX; and then either מִנוֹאָב (cf. above מִקְבְּצָאָל), or, as is not usual with the name of a country, מִנוֹאָבִי, for the latter. Klo., however, observing that an exploit against a lion follows, which, as the text stands, is wedged in between two exploits against warriors, conjectures, very cleverly, and almost convincingly, אֲחֵשְׁנֵי בָנֵי הַאֲרָי אֶל-מִתְחָכָם, which Bu. accepts: ‘smote (and pursued) the two young lions (the cubs of the lion mentioned in v. 20<sup>b</sup>: בָנֵי לְבִיא in Job 4, 11) into their hiding-place (I 23, 23).’ אַרְאָל (except Is. 29, 1, as apparently a cryptic name of Zion) does not occur elsewhere as a pr. n.: but this is not a fatal objection, to

<sup>1</sup> ‘Can it be that he is called Jacob, and has hence overreached me twice?’

its being a pr. n.: we might also punctuate אָרָאֵל. For another view of the meaning of אָרָאֵל, see W. R. Smith, *Rel. Sem.* 469 (2 488).

יְרֵד וְהַכֶּה] the sequence is unusual, though instances occur (*Tenses*, § 133; GK. § 112<sup>ט-טט</sup>). יְרֵד וְהַכֶּה here would be unsuitable: for obviously a *single* exploit is referred to.

הַבְּאָר] here *the cistern*—(הַבְּאָר = הַבָּאָר), the *cistern*, is evidently better than *the well* (cf. 15).

21. Cf. 4, 22. [את איש צדיק 11, 23] Read, with Bu., either איש מצרי, or (1 Ch. 11, 23) איש מצרי: the former is better.

Kt. מִרְאָה LXX ἀνδρα ὁρατὸν=Qrê. But, as We. remarks, איש מראת would mean a *handsome* man (Is. 53, 2: cf. Gen. 39, 6 etc.), not, like the German ‘ein ansehnlicher Mann’ (Th. Keil), a *considerable* or *large* man: so that the true reading is no doubt preserved in 1 Ch. 11, 23 איש מִקְהָה (see on ch. 21, 20). Klo., cleverly, and at the same time retaining the Kt. אשר חִרְפָּה, איש who had defied him (21, 21).

22. [ולו שם בישלשה הנברים] Read (see on v. 18) either בִּשְׁלֵשָׁה הַנְּבָרִים or (cf. for the plur. noun Cant. 3, 7. ch. 9, 10; and see on v. 13), or (see p. 368 top) וְלֹא שָׁם לֹו בִּשְׁלֵשָׁה הַנְּבָרִים (see on v. 18) either נִכְבָּד (pf.), or נִכְבָּד (p. 368 top) —a mixture of נִכְבָּד and נִכְבָּד.

23. [הַנוּ הָוּ נִכְבָּד] Read either נִכְבָּד (p. 368 top) and נִכְבָּד (p. 368 top)—a mixture of נִכְבָּד and נִכְבָּד.

24. [אֶל מִשְׁמֻעָתוֹ] over his body-guard. See on I 22, 14.

25<sup>a</sup>. [עֲשָׂה אֶל] 2, 18 ff.; 3, 27. 30.

[בְּן דָּרוֹן] LXX νιὸς Δούδει (= דָּרוֹן; cf. v. 9) τοῦ πατραδέλφου αὐτοῦ (= דָּרוֹן; cf. v. 9, Jud. 10, 1)—a doublet. Cf. on v. 9, and 3, 3.

26. [בֵּית לְחֵם] Luc. (ἐκ), and 1 Ch. 11, 26, rightly.

27. [הַחֲרָדי] LXX Πονδαῖος: perhaps of *Harod*, Jud. 7, 1.

28<sup>b</sup>. [אֶלְקִיא הַחֲרָדי] Not in LXX. Omitted, probably through δομοιοτέλευτον, in 1 Ch. 11, and not recognized in 1 Ch. 27.

29. [חַפְלָטִי] From Beth-pelet, in the Negeb of Judah, Jos. 15, 27. Neh. 11, 26†.

30. [הַתְּקֹעֵי] Teqoa' was 10 miles S. of Jerusalem: see on 14, 2. 27.

31. [הַעֲנַתָּחִי] 'Anāthoth, now 'Anātā, was 2 miles N. of Jerusalem (cf. Is. 10, 30).

38. **סְבִבֵּי** [מַבְבֵּן] (*Ch.*) is probably correct: so *ch.* 21, 18. BA have *ἐκ τῶν νίῶν* (=MT.); but many MSS. Σαβουχαῖ, Luc. Σαβενι.

28. **צָלְמוֹן** [צָלְמוֹן] LXX Ελλων, Luc. Αλιμαν: cf. Ch. עִילֵּי.

[**הַאֲחָחִי**] See on *v.* 9.

29. **הַנְּטֶפֶתְּה** [*Ch.* נְטֵפָה] (*Ezr.* 2, 22 = *Neh.* 7, 26†) was probably the present *Beit Nettif*, 12 miles W. of Bethlehem, and  $1\frac{3}{4}$  miles NE. of Sochoh (on I 17, 1).

29. **חַלְבִּי** [חַלְבִּי] (*Ch.* חַלְבִּי or חַלְדִּי) is correct. In Cod. B this name is omitted: Luc. has Αλλαν, other MSS. Ελα.

[**מִגְבָּעַת בְּנֵי בְּנִימֵין**] See on I 9, 1.

30<sup>a</sup>. **כְּנִיחֹו פְּרֻעַתְּנִי** [כְּנִיחֹו פְּרֻעַתְּנִי] Read, with *Ch.*, LXX corruptly, **הַאֲפְרַתִּי**. On Pir'athon, in Ephraim (near Shechem), cf. Jud. 12, 15. Not improbably the modern *Far'atā*, 6 miles NNW. of Nablous (Shechem).

30<sup>b</sup>-31<sup>a</sup>. Transposed in LXX to the end of the chapter.

30<sup>b</sup>. **גַּעַש** [מַנְחָלִי גַּעַש] is the name of a mountain in Ephraim, a little S. of Timnath-sérah (Jos. 19, 50. 24. 30 = Jud. 2, 9 [חַמְנַת-חַרְסָם], —probably (Buhl, 101, 170) *Tibneh*, 10 miles NW. of Bethel).

31<sup>a</sup>. **אַבִּיעַלְבָן** [*Ch.* אַבִּיאָל, supported here by LXX Cod. B (Γαδαβιηλ τοῦς (τοῦ Αραβωθαίον)=<sup>1</sup> גַּעַש אַבִּיאָל בֶּן=), and Luc. (Ταλσαβιης (ὸ Σαραβαθι), for גַּעַש אַבִּיעַלְבָן: TAA'C prob. an error for ΓΑΑ'C), — perhaps originally (We. Bu. Now. Dh.) אַבִּיבָעֵל. Klo. would restore אַבִּיאָל בֵּית, supposing אַבִּיאָל to be a corruption of הַשְׁעַלְבָנִי, due to a copyist's eye catching in *v.* 32. This is very plausible. Either הערבתִי or בֵּית-הַעֲרָבִתִי will be the gentile adj. of בֵּית, a place near the Jordan, in the 'wilderness of Judah' (Jos. 15, 5. 61, called בֵּית הַעֲרָבָה in LXX; *v.* Kittel) *ib.* 18, 18).

31<sup>b</sup>. **הַבְּרַחְמִי** [*Ch.* הַבְּחַרְמִי]. Probably of *Bahurim* (3, 16) is meant.

32<sup>a</sup>. **שְׁעַלְבִּים** [הַשְׁעַלְבִּים] ('שְׁעַלְבִּים of Ki. 4, 9), in Dan (Jos. 19, 42, where it is called נִוְעַלְבִּים), —a Canaanite city, the inhabitants of which were reduced to forced labour by the 'House of Joseph' (Jud. 1, 35)†. See on I 9, 4.

<sup>1</sup> Twelve Codd., also, have actually (for Γαδαβιηλ) Αβιηλ, eleven others Αριηλ.

<sup>32<sup>b</sup>-33<sup>a</sup></sup>. If 32<sup>b</sup> be compared with 1 Ch. 11, 34, it will become evident (as shewn in the Table) that יְהוֹנָתָן belongs to v. 33<sup>a</sup>, that יְשֵׁן corresponds to השם, and that the gentile name has fallen out after it in the text of Samuel. Either בְּנֵי הַשֵּׁם and בְּנֵי יְשֵׁן are both corruptions of one and the same name, now lost, or, as Luc. has here Ἰεσσαῖ οἱ Γούνι<sup>1</sup>, and in Ch. Εἰρασταὶ οἱ Γούνι, it may be supposed with some plausibility that (in both texts) has arisen by dittography from the preceding שְׁעַלְבִּנִי. The name *Gizon* (Ch.) is not otherwise known: Lucian's οἱ Γούνι points to הַגּוֹנִי, which, as Klo. observes, was the name of a Naphtalite family (Gen. 46, 24. Nu. 26, 48). Read, then, in 32<sup>b</sup> יְשֵׁן הַגּוֹנִי. The name in 33<sup>a</sup> will now be יְהוֹנָתָן: Ch. has שְׁמָה for שְׁנָא, but Luc. there has Σαμαία, and here LXX and MT. agree: שְׁמָה has thus the presumption of being correct. The Jonathan mentioned was a son of 'Shammah the Hararite' of v. 11.

<sup>34<sup>a</sup></sup> אליפל בן <sup>35<sup>a</sup></sup> = [אליפלט בֶּן־אֲחָסְבֵי בֶּן־הַמְעַכְתִּי Ch. 11, 35<sup>b</sup>-36<sup>a</sup>] Ch. 10, 6. 8) מעכה (ch. 10, 6. 8) or (20, 14. 15. 1 Ki. 15, 20. 2 Ki. 15, 29), as 2 Ki. 25, 23 (=Jer. 40, 8); perhaps, however, (בִּית־הַלְחָצִי) like should be read (Klo. Sm. Dh.). אֲוֹר חָפֵר = אֲחָסְבֵי (Ch.) are probably both corruptions of the name of Eliphelet's father: is a suspicious form.

<sup>34<sup>b</sup></sup> אליעם בֶּן־אֲחִיכָּפֵל הַגְּלִינִי] Evidently mutilated in 1 Ch. 11, 36<sup>b</sup> אֲחִיכָּפֵל הַגְּלִינִי is mentioned in 15, 12.

<sup>35<sup>a</sup></sup> חזרי] Qrê (but not in Ch.); so LXX Ασαραῖ, Luc. Εσσερι.

[הברמל'] See on I 25, 1.

<sup>35<sup>b</sup></sup> פָּרָעִי הַאֲרָבִי] LXX corruptly τοῦ Οὐρανοερχετοῦ. οἱ ερχεται here would point to חַוִּישִׁי הַאֲרָבִי (Klo.): cf. Jos. 16, 2; and Ch. A place אֲרָב in the Negeb of Judah,—possibly *er-Rabiyeh*, 6 miles W. of Carmel,—is, however, named Jos. 15, 52. Some twenty MSS. have τοῦ Οὐρέων (Οὐρέων) νιὸς τοῦ Ἀσβετοῦ: cf. Ch.

<sup>36<sup>a</sup></sup> מצבה] Attested substantially by LXX ἀπὸ δυνάμεως (as though מִצְבָּה) as 8, 3. If this be original, מִבְּחָר (which corresponds

<sup>1</sup> Twenty-one other Codd. Βασταὶ οἱ Γούνι (Γωνι, Γουνι).

in position in Ch.) will be a corruption of it, and here will deserve the preference above בְּנֵי הַקָּדִשׁ in בְּנֵי הַגָּדוֹלִים in Ch.<sup>1</sup>

37. [הַבָּארַתִּי] See on 4, 2.

38. [הַחִתִּירִי] A family of Qiryath-ye'arim 1 Ch. 2, 53,—unless indeed we should read הַיְתָרִי (Th. Klo. Bu. Now. Dh.: LXX δ Αἰθεραῖος) of *Yattir*, in the hill-country of Judah, Jos. 15, 48. 21, 14; see on I 30, 27; also the note on II 20, 26.

39. בְּלָל שְׁלָשִׁים וּשְׁבֻעָה : (The) whole, thirty-seven.' בְּלָל would be better (2 Ki. 24, 16. 25, 17. Ezr. 2, 42. 8, 35<sup>b</sup>. 2 Ch. 28, 6); but cf. Nu. 13, 2 : בְּלָל נְשִׂיאָה בְּהֶם 1 Ch. 11, 41<sup>b</sup>—47 adds sixteen other names.—How is the number thirty-seven to be computed? The actual numbers are—the ‘Three’ (vv. 8—12), and, for the ‘Thirty,’ 2 (vv. 18—23) + 31 (vv. 24—39) = 33. ‘That the names are more than 30 need occasion no surprise, as we may suppose the corps to have been kept full after losses in war’ (Sm.): we know that Asahel, for instance, died early in David’s reign (2, 23).

(f) 24. *David’s Census of the People.*

*Ch. 24*=1 Ch. 21, 1—27.

24, 1. The narrative is evidently the sequel of 21, 1—14 (comp. especially the opening words וַיַּסַּף אָפִיק יְהוָה וְנִזְבְּחָה, with the representation implied in 21, 1. 14<sup>b</sup>), with which also it has linguistically points of contact: cf. v. 25<sup>b</sup> with 21, 14<sup>b</sup> לְאַרְצֵינוּ (וְעוֹתָה אֱלֹהִים לְאַרְצֵינוּ).

[וַיַּסַּף] moved, incited. The meaning of the word may be illustrated from Jos. 15, 8. 1 26, 19 (of Yahweh). 1 Ki. 21, 25 (of Jezebel influencing or inciting Ahab): Job 2, 3.

[לֹאמֶר לְךָ מִנְחָה] 1 Ch. 21, 1<sup>b</sup>, accommodating to the later historiographical style (which is apt to state the fact, instead of narrating the words). Cf. *ib.* 17, 25 as compared with *ch.* 7, 27; and Ew. § 338<sup>a</sup>.

2. [אֶל יוֹאָב שֶׁר הַחֵיל אֲשֶׁר אָתָּה] For שֶׁר read with Luc. and Ch. שֶׁר to Joab and to the captains of the force, that were with him; with which v. 4 agrees: Joab’s natural title would be not שֶׁר הַחֵיל אֲשֶׁר אָתָּה but שֶׁר הַצְבָּא אָתָּה (1 Ki. 1, 19).

<sup>1</sup> Some twenty Codd., however, have here *Maβaav* (al. *Maβλav*, *Maaβav*, *Mavaav*, etc.) *νιὸς Ἀγαρὶ* (*v*, *μ*).

[שׁוֹם] Rare in prose: but see Nu. 11, 8; also Job 1, 7. With the emended text שׁוֹמֵת must be read; so Luc.

3. [מִיְצָה] ? is used sometimes in Heb. (like *et* in Latin) to subjoin an impassioned question or exclamation: cf. ch. 18, 11. Nu. 12, 14. 20, 3. 2 Ki. 1, 10. 7, 13. 19. Comp. *Tenses*, § 119 γ note; GK. § 154<sup>b</sup>; *Lex.* 254<sup>b</sup>.d.

יִסְפֶּרֶת עַליכֶם כְּכֹם אֶלָּפֶת פֻּעֲמִים [כַּהֲמָם וּכַהֲמָם מֵאָה פֻּעֲמִים].

[וְעַיְנֵךְ רָאוֹת וְעַיְנֵךְ רָאוֹת . . .] The same idiomatic usage as Dt. 28, 32. 1 Ki. 1, 48. Jer. 20, 4 (a circumstantial clause).

[וְאַדְנֵי הַמֶּלֶךְ לִמְוֹה . . .] On the position of the subj., see on I 20, 8.

4. [מִפְנֵי הַמֶּלֶךְ] Vulg. Pesh. [and Lucian ἐκ προσώπου] [לִפְנֵי הַמֶּלֶךְ]: for according to MT. David himself would have gone forth as well' (Bö.). =  
[מִלְפְנֵי הַמֶּלֶךְ]: from before (ch. 5, 24): =  
from before (Gen. 41, 46 מִלְפְנֵי פְרָעה; 2 Ki. 5, 27. 6, 32).

5. in [וַיַּחֲנוּ בְּעַרְעוֹר וּמִן הָעִיר וּגְ] 'Read יָמִין הָעִיר וּגְ' [וַיַּחֲנוּ בְּעַרְעוֹר וּמִן הָעִיר וּגְ] in agreement with Dt. 2, 36. 3, 12. 16. 4, 48. Jos. 12, 2. 13, 9. 16. 2 Ki. 10, 33. The starting-point must here be named, from which they *began* to number the people. As such, the southern border (Nu. 22, 36) was the most natural, as it lay nearest to Jerusalem' (We.). This acute and felicitous conjecture was found afterwards to be confirmed by the same four MSS. of Holmes, 19, 82, 93, 108—i.e. Lucian's recension<sup>1</sup>—which had so remarkably supported the emendations in 13, 34. 39. 15, 23. 18, 28. In the passages cited, 'the city that is in the midst of the wādy' (perhaps 'Ar; see the writer's note on Dt. 2, 36) is repeatedly named side by side with 'Aro'er. 'Aro'er, now '*Ara'ir*, was on the N. edge of the deep gorge through which the Arnon flows from the E. into the Dead Sea.

[הַנֶּגֶר] In MT. this word is out of construction: *הַנֶּגֶר* cannot be rendered 'the wādy of Gad,' and the case is not one in which apposition would be admissible (cf. *Tenses*,<sup>3</sup> p. 254). Read with Lucian (*τὸν Γαδᾶς*) *הַנֶּגֶר* (Bu.), which, with the text as emended, will be construed as an accus. of direction, 'And they began from 'Aro'er

<sup>1</sup> Καὶ διέβησαν τὸν Ἰορδάνην καὶ ἤρξαντο ἀπὸ Ἀροηρ καὶ ἀπὸ τῆς πύλεως τῆς ἐν μέσῳ τοῦ χειμάρρου κτλ.

and from the city that is in the midst of the wādy, *towards the Gadites* and *on* unto Ja'zer.' Cf. v. 6<sup>a</sup> 'And they came to Gil'ad, and *on unto* the land,' etc. Ja'zer was a border-town of Gad (Nu. 21, 24 LXX [שׁוּר for יְעֹור], Jos. 13, 25 [read מִזְעֹור], cf. vv. 16. 30), in the direction of Rabbath-Ammon: Sär, 7 miles W. of 'Ammān, would suit Eusebius' description (*Onom.* 264, 98 ff.), though of course there is no philological connexion between Sär and יְעֹור. See the writer's art. in the *Expos. Times*, xxi. (Sept. 1910), p. 562 f. (the second of two articles, criticizing the many doubtful identifications of ancient sites to be found in modern maps of Palestine).

6. **אָרֶן תְּחִתִּים חֲדֵשִׁי**] Evidently corrupt. For Hitzig (*Gesch. d. Volkes Isr.* p. 29) suggested חֲדֵשִׁים; and for חֲדֵשִׁי Th. suggested קְדֵשָׁה,—both strikingly confirmed subsequently by Lucian's recension (*eis γῆν Χεττιαὶ μὲν Καδῆς*): 'to the land of the *Hittites*, towards Qedesch.' The Qedesch or Qadesh—in which case the word would be more correctly vocalized קְדֵשָׁה—meant, is the important Hittite city of that name on the Orontes, a little S. of the Lake of Höms (Maspero, *Struggle of the Nations*, pp. 137, 141 f.), and 100 miles N. of Dan. חֲדֵשִׁים may be confidently accepted; but קְדֵשָׁה, attractive as it is, occasions difficulty. A place 100 miles N. of Dan is very remote to be mentioned as the N. limit of Isr. territory,—it is, for instance, much further N. than the region probably meant by the 'entering in of Hamath,' mentioned Am. 6, 14 and elsewhere as marking the same point (see *H. G.* 177; my note on Am. 6, 2; RIBLAH in *DB.*); hence, if accepted, to *Kedesch* must be understood as embodying a highly idealistic conception of the N. limit of Isr. territory. Ewald (*Hist.* iii. 162) conjectured חַרְמֹן for קְדֵשָׁה; and this, whether we read (*EB.* iv. 4889) אל אָרֶן תְּחִתִּים תְּחִת חַרְמֹן (see Jos. 11, 3, cited below), or (Sm.) אל אָרֶן תְּחִתִּים חַרְמֹנָה, certainly yields a more probable locality,—viz. a little E. of Dan: for the Hittites bordering here on the Israelites, see Jud. 3, 3 (where חֲדֵשִׁי must evidently be read for חֲדֵשִׁי for תְּחִתִּי), and esp. Jos. 11, 3 (where read with LXX in *a* חֲדֵשִׁי for תְּחִתִּי), and in וְתַחֲדֵשִׁי תְּחִת חַרְמֹן—וְתַחֲדֵשִׁי וְתַחֲדֵשִׁי). Buhl (94) also prefers קְדֵשָׁה to חַרְמֹן. Klo. and Guthe (*Gesch.* 94) would read קְדֵשָׁה: this would be quite suitable topographically, the קְדֵשָׁה meant

being the Kedesh of Naphtali, 4 miles NW. of Lake Huleh: but, as an emendation of **נְפָתֵלִי תְּחִתִּים** cannot come into competition with **הַחֲתִים**.

**וַיֹּאמֶר דָנָה יְעַן וְסַבֵּב אֶל צִירֹן** No place *Dan of Ya'an* is known. LXX καὶ παρεγένοντο εἰς Δαν Εἰδαν καὶ Ουδαν, καὶ ἐκύκλωσαν εἰς Σιδῶνα: Luc. καὶ ἔρχονται ἕως Δαν, καὶ ἐκύκλωσαν τὴν Σιδῶνα τὴν μεγάλην. As We. remarks, what the sense requires is : and from the text of LXX, corrupt as the proper names in it are, it at least appears that the translators found *twice*, and had a verb in place of **וְסַבֵּב**. Read accordingly : **וַיֹּאמֶר דָן וַמְּה סַבֵּב אֶל צִירֹן** (We. Now. Dh.). Klo. emends differently : . . . (so Bu.): for **עַיִן**, see I Ki. 15, 20 (mentioned immediately before Dan and Abel of Beth-ma'achah). 2 Ki. 15, 29. For Dan, see on 20, 18. **שְׁוִין** was doubtless some place in the *Merj 'Ayun* ('Meadow of 'Ayun'), a fertile oval plain, stretching out immediately to the N. of Abel of Beth-ma'achah.

**בְּפַתְּח צִירֹן**] LXX (A, Luc., and many other MSS.) +: so Jos. 11, 8. 19, 28.

7. **כָּרְכָּר צָר** [מִבְצָר צָר] The *fortress* of Tyre, on the mainland. So Jos. 19, 29†. Cf. Harper on Am. 1, 9. Tyre would be just 27 miles W. of Dan.

**הַחֲוֵי** [הַחֲוֵי] The original inhabitants of Shechem (Gen. 34, 2), and Gibeon (Jos. 9, 7, cf. v. 3), in Central Canaan.

9. **וְתַחַת**] See on I 17, 21.

**שְׁלָף**] For the retarding *metheg*, producing an 'incomplete retrocession' of the tone, see GK. § 29f.

10. **לְבָד דָר אַתָּה** [לְבָד דָר אַתָּה] I 24, 6. **אַחֲרֵי סִפְרָת הָעָם** Read [אַחֲרֵי כִּן סִפְרָת הָעָם] (cf. LXX μετὰ τὸ ἀριθμῆσαι): construction as I 5, 9 (so Now. Dh.). must have been written in error by a scribe who did not notice the sentence that was following. Klo. Bu. Sm. prefer, with Luc. (*μετὰ ταῦτα, ὅτι*), to insert **כִּן** after **הָעָבֵר**—**כִּן** as 12, 13.

11. **הָיָה** [**הָיָה**] *had been*,—before David arose in the morning.

**הָיָה דָר**] The **—** in *st. c.* (so Ginsb. Kit.) is most anomalous (GK. § 93<sup>m</sup>); no doubt Ew. § 213<sup>e</sup> note is right in treating it as merely an error for **הָיָה** (so Baer, p. 117, with Kimchi). Comp. ch. 15, 37 **גַּעַת דָר**.

12. [אַנְכִּי נוֹתֵל עָלֶיךָ] do I *lift up* (LXX *aἴρω*), or *hold*, over thee. The root is rare (Is. 40, 15. Lam. 3, 28); and Ch. נָטַח is more probable.

13. [הַתְּבוֹא] The *fem.*, the subject being conceived *collectively*: see on I 4, 15.

שְׁלֹשֶׁת שְׁבֻעָה [שְׁלֹשֶׁת שְׁבֻעָה] LXX here, and Ch., probably the original number: notice the *three* months and the *three* days following.

[וְהַוָּא רַדְפָּא] The words form a circ. clause, as v. 3. With regard to the *sing.* immediately after the *woa*, *צָרֵיךְ*, no doubt a group or body of men may be spoken of in Heb. in either the *sing.*<sup>1</sup> or the *pl.* (cf. Is. 17, 13<sup>b</sup> (after 12–13<sup>a</sup>): in Is. 5, 26 לְנָנוּ should probably be read): but in a passage like the present, in which the *sing.* follows the *pl.* so closely, the incongruity is inelegant, and it is better to read צָרֵיךְ [notice before בָּאֲרַצְךָ], as in Dt. 21, 10. אָבֵד 28, 48. Jer. 6, 23 [in the || 50, 42 הַפּוֹתָה] and עָרוֹף; cf. I 24, 5 Qrê. Ch. וְחַרְבָּה רַדְפָּא, which We. Bu. prefer.

This case differs from the one noticed on I 2, 10, in which the *sing.*, interchanging with the *plural*, denotes—not, as here, the class as a whole, but—an *individual* of the class. To the examples of the latter class there noted, add:—Lev. 21, 7 (notice here 5–7<sup>a</sup> pl., 7<sup>b</sup>–8 sing.) ואשה גְּרוּשָׁה מְאוּשָׁה לֹא יְקַח כִּי קָרְשׁ הַוָּא לְאֱלֹהִים 25, 17<sup>a</sup>. 31<sup>b</sup>. Dt. 7, 3 f. Jud. 12, 5. Jer. 8, 1 את עַצְמֹת מֶלֶךְ יְהוָה וְאַתָּה . . . הַוָּא וְעַבְדָּיו וְעַמּוּדָיו. עַצְמֹות שְׂרֵךְ 44, 9 מלכים יוֹשְׁבִים לְדוֹר עַל כִּסֵּא . . . הַוָּא . . . תְּזַרְּמָה כְּמוֹ דָּרוֹה צָא תְּאַמֵּר לֹא (נִשְׁׁוֹן). Is. 30, 22 end. Am. 6, 9 f. Zech. 14, 12. Job 21, 10 (after 7–9). 24, 16–24. But in extreme cases, as when the *sing.* and *pl.* occur in *one and the same clause*, the text should no doubt be corrected: as Lev. 25, 14<sup>a</sup> (Versions חַמְכָר). 31<sup>a</sup> (rd. יְחַשְׁבָּי; cf. p. lxii f.<sup>2</sup>). Dt. 7, 10<sup>a</sup> (rd. שְׁנָאָה for שְׁנָאָן in <sup>b</sup>). Jos. 2, 4. Hos. 4, 8 (rd. נְפָשָׁם). 10, 5 (rd. עֲגָל). Mic. 2, 9. Zech. 14, 12 end (rd. בְּפִיהוֹ). 62, 5, 10 (rd. בְּפִימָו). 63, 11. 64, 9. Is. 5, 23 (LXX). צְדִיקִים; cf. Qoh. 10, 15 LXX Codd. אַהֲסִיל אָא. Cf. Gk. § 145<sup>m</sup>.

וְאִשְׁיבָה הַרְפֵּי דָּבָר זֶה [כַּמָּה אִשְׁיבָה שְׁלֹחִי דָּבָר] Cf. Pr. 27, 11. Lit. *with what word I shall turn back* (= *reply to*: see on 3, 11) *my sender*. For דָּבָר . . . , *מה*, see on I 26, 18.

<sup>1</sup> Cf. the series of almost uninterrupted *sing.* pronouns and verbs, referring to *הָעָם* *הַוָּה* in Dt. 31, 16–18. 20–21.

<sup>2</sup> The principle of Lev. 17, 14 יְבָרַת 19, 8 is different (Gk. § 145<sup>l</sup>).

14. נִפְלָה [ ] ‘very unjustly changed by LXX and Chron. into the singular’ (We.).

15<sup>a</sup>. LXX has: καὶ ἔξελέξατο Δανειδ ἑαυτῷ τὸν θάνατον· καὶ ἤμεραι θερισμοῦ πυρῶν, [καὶ ἔδωκεν Κύριος ἐν Ἰσραὴλ θάνατον ἀπὸ πρωΐθεν ἕως ὥρας ἀρίστουν] καὶ ἤρξατο ἡ θραῦσις ἐν τῷ λαῷ, [καὶ ἀπέθανεν, κτλ.]. The bracketed words in the middle agree with MT. The unbracketed words = וַיַּחֲרֵל דָּוֹת אֶתְּחִדְבָּר וְהַיָּמִים יְמִי קָצֵר חַטִּים וְתַּחַל בְּעַם המגפה<sup>1</sup> בָּעֵם, the circumstantiality and tragic force of which (70,000 dying, though the plague had only begun) constitute (see We.) a presumption in favour of their originality (so Now. Bu. Sm. Dh.), as against the more colourless and ordinary narrative in MT. (... וַיַּחֲנֹן מָעוֹד): also is the natural sequel to 12-14; and the time of wheat-harvest agrees exactly with Araunah's threshing, in v. 20. The meaning of מָעוֹד in MT. is altogether uncertain. *To the appointed time* cannot be right, for it appears from v. 16 that the plague was stopped before the three days had terminated. Targ. paraphrases the words מִהְבָּקֵר וְעַד עַת מָעוֹד by ‘from the time when the daily burnt offering was killed until it was offered,’ and so Rashi and Kimchi: another Jewish explanation, cited by Kimchi, is ‘until midday’ (cf. LXX ἕως ὥρας ἀρίστου; Pesh. ‘till the sixth hour’). But neither of these explanations has any basis in usage; and for the former sense a different expression is employed (1 Ki. 18, 29 עַד לְעַלּוֹת הַמִּנְחָה. 36. 2 Ki. 3, 20). There is force in We.’s remark that the absence of the art. is an indication that the clause springs from a time when the word had acquired a technical sense, of the season fixed by Yahweh for interposing: cf. ψ. 76, 3. 102, 14. Ehrlich would restore boldly [חַמְנָחָה עַד לְעַלּוֹת]

15<sup>b</sup>. יְמִתָּה The sing. as I 1, 2. Nevertheless it is possible that originally the Hif'il וְיִמְתַּה was intended.

16. הַמְלָאָךְ] The order verb, object, subject is unusual, and where it is employed has the effect of emphasizing the subject at the end

<sup>1</sup> So, if והַיָּמִים יְמִי קָצֵר חַטִּים is merely a parenthetical note of time (cf. Nu. 13, 20). But if the words belong to the sequel, and are to be rendered (Now.), ‘And it was the time of wheat-harvest, when,’ etc., then, by analogy, it should be מהגפה הַתְּחִלָּה: see 2, 24. Gen. 19, 23. 44, 3 (*Tenses*, § 169).

(*Tenses*, § 208. 4). Here there is no apparent reason why the ordinary order וַיְשַׁלֵּחַ הָמֶלֶךְ יְהוָה should not have been used. We thinks the unusual position of the מלך an indication that it was not originally part of the text, but was introduced afterwards as an ‘Explicitum’ (see p. lxii f.), and (as a corollary of this) that it was mentioned in some preceding part of the narrative (which must now, accordingly, be defective), and was the subject of וַיִּזְמֹת v. 15<sup>1</sup>.

לְעִירֶשֶׁלֶם] *towards Jerusalem*: cf. Is. 10, 32.—לְעִירֶשֶׁלֶם.

בְּעַם] *partitive, among the people*. So 17 *הַמִּכְהָ בְּעַם* (*Lex.* 88<sup>b</sup>).

רַב] as Gen. 45, 28. 1 Ki. 19, 4 (*Lex.* 913<sup>a</sup>f). To be joined with what follows, though not closely with עתה: ‘Enough! now relax thy hand<sup>2</sup>.‘

עַם] as I 10, 2.

אֲרוֹנָה Kt.] v. 18 Kt. אֲרֹנָה, vv. 20. 22–24 *הָאֲרוֹנָה*: Ch. uniformly אֲרֹנוֹן: LXX in both texts *Oρυα*. The article with a personal name is impossible: perhaps Bö. may be right in attaching it to גָּרֵן and reading עַם פָּרָנָה אֲרוֹנָה (cf. on I 23, 15). The choice between the other forms is difficult. The Qrê in Samuel is everywhere אֲרוֹנָה, which Bertheau (on Ch.) and Keil prefer, supposing that just on account of its un-Hebraic form it may represent a genuine ancient tradition.

17. עַלְיוֹתִי] as 7, 14. 19, 20: cf. p. 170 *footnote 2*. Observe the emphatic אַנְכִי (twice); and ואֱלֹהֶה הַצָּאן placed before מה עָשָׂו for the purpose of setting it in strong contrast to אַנְכִי. Luc., after אַנְכִי expresses חֶרְעָה,—an unnecessary explanatory gloss.

18. עַלְהָה] i.e. to the higher ground, at the *top* of the hill, on which the threshing-floor was: so v. 19 עַלְיָה.

20. יוֹשֵׁבְךָ] *looked out or forth*, viz. from the גָּרֵן or the enclosure surrounding it. It is the word used of *looking out* through a window, ch. 6, 16 al., from heaven, ψ. 14, 2 al.: somewhat more generally Gen. 18, 16. 19, 28.

<sup>1</sup> Against Movers’ proposal (adopted in the *Speaker’s Comm.* on Ch. p. 200) to read for יְהוָה (the אלֹהִים) יְהוָה, it was already rightly objected by Th. that this text would represent Yahweh as repenting *directly after* sending the angel.

<sup>2</sup> The accentuation is not opposed to this rendering: the position of the zāqēf is regulated by the *speech*, the words introducing it being treated as subordinate. Cf. Gen. 19, 2; and see Wickes, *Hebrew Prose Accents* (1887), p. 35 f.

עָלָיו] So 2 Ki. 4, 9; **עַל**=*by*, as in Gen. 18, 2, cf. the correlative phrase 3. **אֶל-נَا** תַּעֲבֹר מֵעַל עַבְדָךְ *ib.*

**אַפְיוֹ אֶרְצָה**] Elsewhere always either (the more usual phrase) or **לְאַפְיוֹ אֶרְצָה** or **עַל אַפְיוֹ אֶרְצָה**. Cf. on I. 25, 23.

21. **[מעמֶך]** Cf. 3, 15 (*Lex.* 769<sup>a</sup> c). Elsewhere as *v.* 24, Gen. 25, 10 al.

**[מעל]** Cf. I. 6, 5. 20.

22. **[המְטוּרִים]** *the threshing-boards* (or *-drags*, or *-sledges*), i.e. heavy boards with sharp stones set in the under side, which were dragged over the corn: see the description, with illustr., in the writer's *Joel and Amos*, p. 227 f.; or *EB.* i. 82, 83 (Fig. 10). Cf. Is. 41, 15 (Fig. 10). **הַנָּה שְׁמִתִּיק לְמַנוֹג** 15 **חֶרְץ חֶרְץ בְּעֵל פִּפּוֹת**. On the plur. **מוֹרִים**, see GK. § 93<sup>pp.</sup>.

**[כָּלִי הַבָּקָר]** i.e. the wooden yoke, comp. 1 Ki. 19, 21.

23. **[הַכָּל וְנִ']** 'the whole doth Araunah, O king, give unto the king,'—the words being the continuation of the speech in *v.* 22. But it is not in accordance with general Hebrew custom for a person, in ordinary conversation, to introduce his own name in the 3rd person: Bö. conjectured that **עַבְדָ אֲדֹנִי** had fallen out after **אַרְוָנָה**. We., on the basis of Bö.'s suggestion, conjectures with still greater plausibility that **עַבְדָ** has fallen out, and that **אַרְוָנָה** is a *corruption* of **אֲדֹנִי**. Read therefore **הַכָּל נָתַן עַבְדָ אֲרֹנִי הַמֶּלֶךְ לְמַלְךְ** 'the whole doth the servant of my lord the king give unto the king' (so Bu. Now. Sm. Dh.): the courtly form of expression is quite natural under the circumstances. 'That the speech of Ornan is continued in 23<sup>a</sup> might have been understood from 24<sup>b</sup>, which in agreement with Hebrew custom restates the substance of the speech in a final sentence marked by a fresh 'וַיֹאמֶר' (We.).

**[נָתַן]** It is only meant by Ornan as an offer, which is not accepted, *v.* 24. But there is no occasion with We. to point on this account **נָתַן**: **נָתַן**, implying that the gift is (in intention) completed, is more courteous: cf. Gen. 23, 11. **נָתַחַי**.

24. **[מְאוֹתָךְ מִנְאַתְךְ]** For **מִנְאַתְךְ**, as (except in the case noted on ch. 13, 14) twice before in MT., viz. **אֶתְחָם** Jos. 10, 25. **אֶתְחָי** *ib.* 14, 12; and often in 1 Ki. 20—2 Ki. 8 (as 1 Ki. 20, 25. 22, 7. 8. 24), and especially in Jer. and Ez. (as Jer. 1, 16. 2, 35. 4, 12: Ez. 2, 1. 6. 3, 22. 24. 27). Cf. *Lex.* 85<sup>b</sup>.

דְמֵי חֶנֶם וּלְלוֹת הַנֶּם Cf. 1 Ki. 2, 31]

שָׁקְלִים חֲמִישִׁים] The order is unusual, and generally late: Neh. 5, 15. 2 Ch. 3, 9. 50 shekels of silver, at 2s. 9d. a shekel (*DB.* iii. 420<sup>a</sup>), would be worth, as bullion, £6 17s. 6d., but would possess naturally much greater purchasing power (*ib.* 431<sup>b</sup>-432<sup>a</sup>).

לְאַרְצָן . . . יוּתַר] Cf. 21, 14.

וְחַעַצְרָה המגפה Cf. 21. So Nu. 17, 13 (cf. 15). 25, 8 (= ψ. 106, 30)†.

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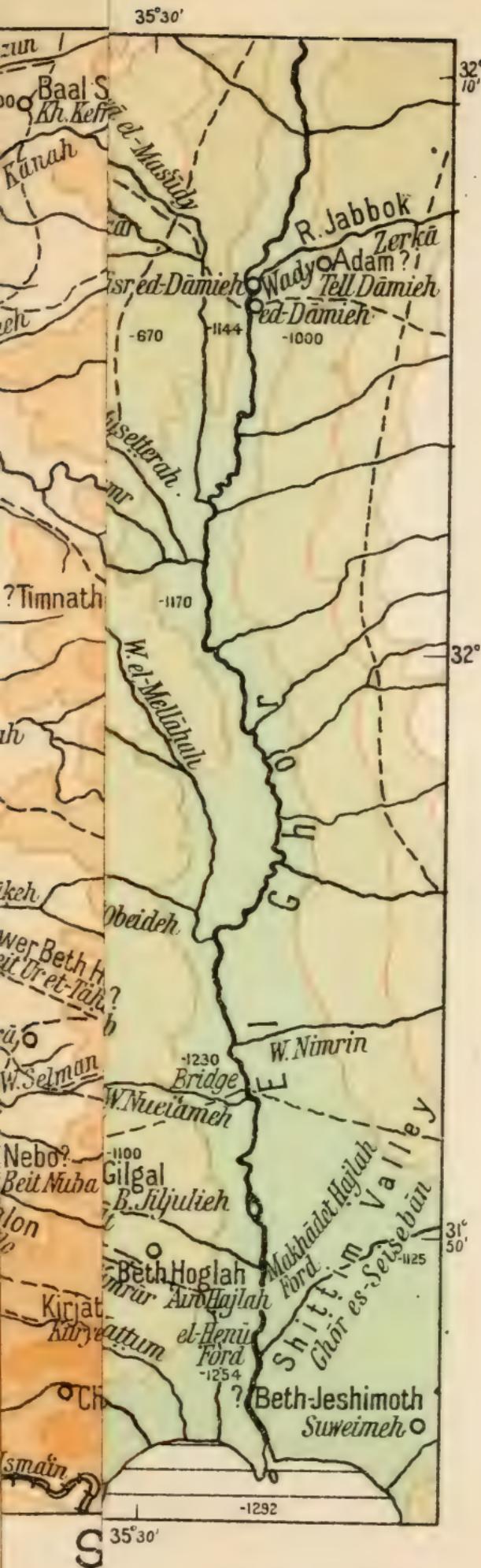
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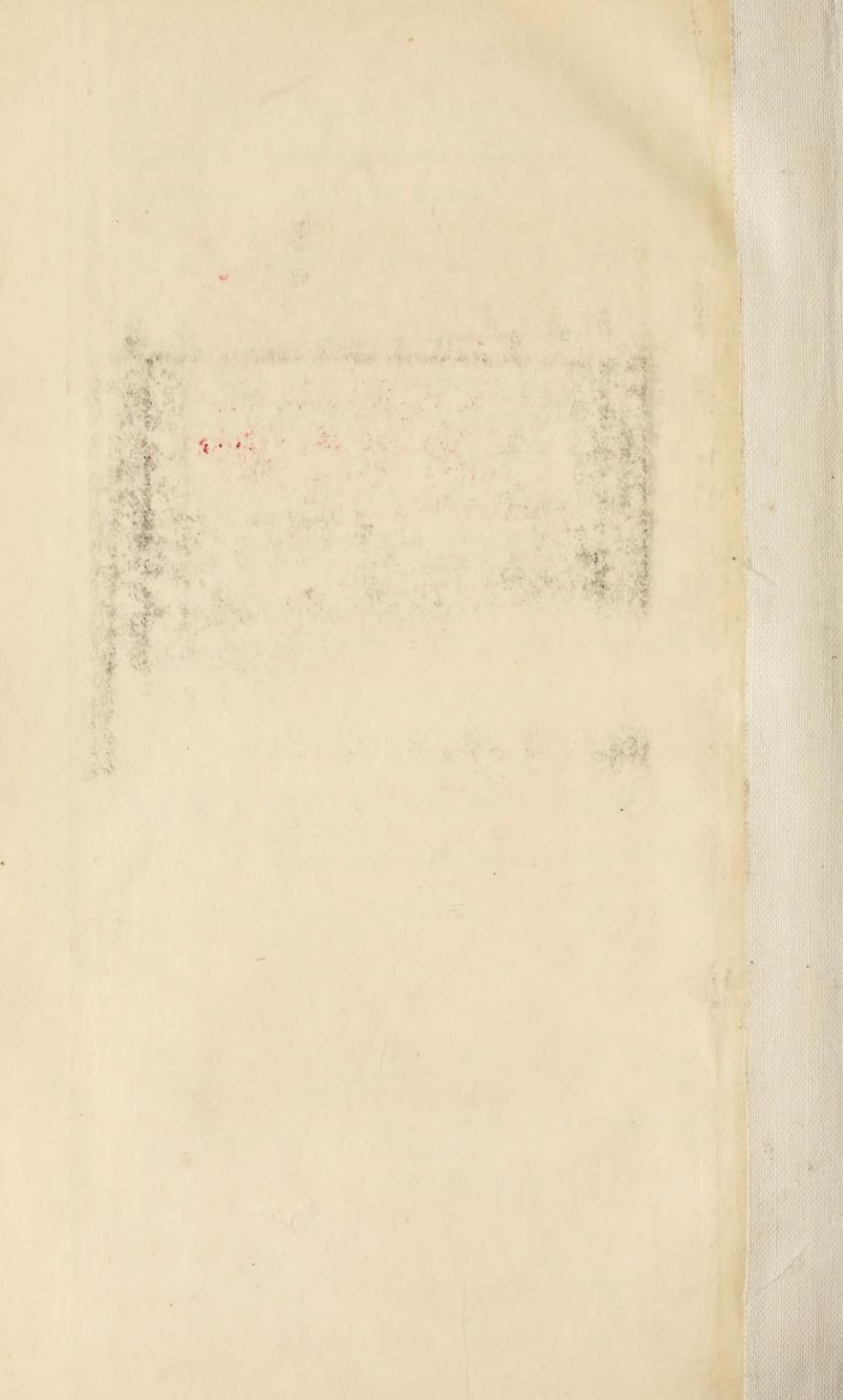
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